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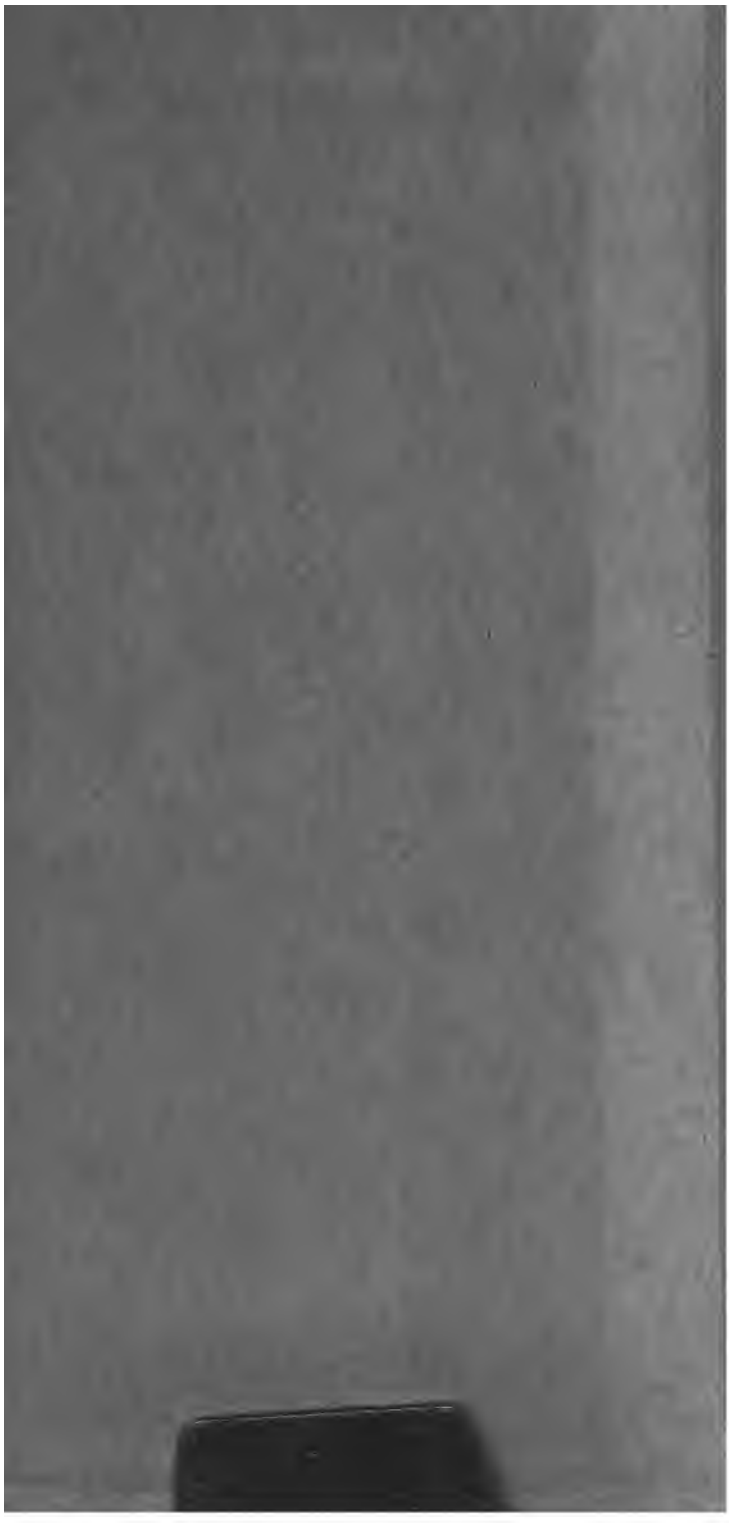

THE

ECONOMY OF THE COVENANTS

BETWEEN

GOD AND MAN.

COMPREHENDING

A COMPLETE BODY OF DIVINITY.

IN TWO VOLUMES.

BY HERMAN WITSIUS, D. D.

PROFESSOR OF DIVINITY IN THE UNIVERSITIES OF FRANEKER, UTRECHT, AND LEYDEN;

AND ALSO

REGENT OF THE DIVINITY COLLEGE OF THE STATES OF HOLLAND AND WEST-FRIESLAND.

FAITHFULLY TRANSLATED FROM THE LATIN, AND CAREFULLY REVISED,

BY WILLIAM CROOKSHANK, D.D.

TO WHICH IS PREFIXED,

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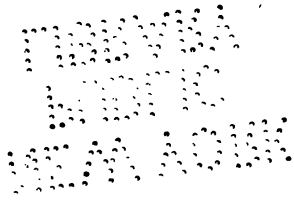

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THE

ECONOMY

OF THE

DIVINE COVENANTS.

BOOK III. CHAP. IV.

Of Sanctification.

I. THE apoſtle Peter, 1 Pet. ii. 9. has, in very high terms, declared, that the choſen, the regenerate, and the adopted ſons of God, are a HOLY NATION. And this holineſs being really the moſt excellent ornament of the houſe of God, Pſal. xciii. 5. is a ſubject which ought not to be paſſed over in ſilence, eſpecially as it is none of the leaſt of the promiſes in the covenant of grace, that God will be the ſanctifier of his people Iſrael.

II. In order profitably to explain the nature of ſanctification, we muſt conſider, not ſo much the etymology and import of the Latin word, as of the Hebrew קדש and Greek ἁγιότης, ἁγιωσύνη, ἁγιασμὸς, and ὁσιότητος, with words of the like original, as moſt frequently made uſe of by the ſacred penmen. It will be proper therefore to enquire more diſtinctly firſt, what is meant by holineſs, and then, what by ſanctification.

III. The word *holy* in ſcripture is aſſerted *firſt* of whatever is ſeparated from a promiſcuous and civil, but eſpecially from a profane uſe: In this ſenſe even the elect are called *holy*, as being ſeparated from the profane world, Lev. xx. 26. "And ye ſhall be holy unto me, becauſe I have ſevered you from other people, that ye ſhould be mine." 2 Cor. vi. 17. "Wherefore come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing, and I will receive you." It is no leſs true of the myſtical, than of the literal Iſrael, that they are a peculiar people, *whoſe laws are divers from all people*, Eph. iii. 8.

IV. Balaam has beautifully prophefied of them, Num. xxiii. 9. "Lo! the people fhall dwell alone, and fhall not be reckoned among the nations." Ifrael is called *the people*: 1ft, On account of their prodigious numbers, ver. 10. "Who can count the duft of Jacob, and the number of the fourth part of Ifrael;" 2. On account of thofe facred ties, by which this vaft congregation was united together. They were not a promifcuous aſſembly but a multitude, under a proper polity, or form of government, united together by covenant, governed by falutary laws, with rights and an inheritance, and having God himſelf for their head. Thus the apoſtle, 1 Pet. ii. 10. οἱ ποτε οὐ λαος, νῦν δὲ λαὸς Θεῦ, *which in time paſt were not a people, but are now the people of God.* This is the meaning of עם, λαος, the *people*, when uſed in its emphatical ſenſe, and diſtinguiſhed from גוים, *Gentiles.* And עם לא, *not a people*, Deut. xxxii. 21. is a multitude that has no ſuch privileges. Balaam teſtifies of the former that they dwell *alone*, or are *ſeparate, not reckoned among the nations:* they are ſevered and diſtinguiſhed from the reſt of the world, by peculiar laws, cuſtoms, and inſtitutions. Tacitus in his hiſtory, book 5. ſays, "Moſes, the better to attach the people afterwards to himſelf, appointed them new rites, contrary to thoſe of the reſt of the world. There all things are accounted profane, which we look upon as ſacred; and thoſe things are allowed by them which we hold to be inceſtuous."

V. This ſeparation of the Jewiſh people, in as far as it was the effect of ceremonial inſtitutions, conſtituted a ceremonial holineſs; but if we conſider it as the effect of the excellency of thoſe laws, which preſcribed moral duties, in that reſpect, they much ſurpaſſed other nations, yet that conſtituted a holineſs common to the godly in all ages. Hence the church of the New Teſtament is called, "the flock of thine heritage, which dwell ſolitarily." Micah vii. 14. And Chriſt ſays of his people; "they are in the world, but not of the world; for he has choſen them out of the world," John xv. 19. "Delivering them from this preſent evil world, according to the will of God, and our Father," Gal. i. 4. To this purpoſe is the admonition of Paul, Rom. xii. 2. Μη συσχηματιζεσθε τω αιωνι τουτω, "Be not conformed to this world."

VI. And this is that ſingularity of piety ſo recommended by ſome, which does not conſiſt in external niceties of an over-ſtrained will-worſhip, and an auſterity of diſcipline, as was generally the practice of the Phariſees among the Jews, and of the Aſcetics formerly among the ancient Chriſtians; concerning whom Caſaubon may be ſeen in his Eſere, ad Baron. Exerc. 1. No. 9. A manner of life ſignificantly called by Ephiphanius,

Epiphanius, ὑπεραιρεθῆναι δικαιοσυνης, *the utmoſt piteh of ſelf-righteouſneſs:* but in ſhunning the vices of the age, pride, drunkenneſs, luſt, and vanities of every kind. 1 Pet. iv. 3, "For the time paſt of our life may ſuffice us, to have wrought the will of the Gentiles, when we walked in laſciviouſneſs, luſts, exceſs of wine, revellings, banquetings, and abominable idolatries." Eph. v. 7, "Be not ye therefore partakers with them:" and v. 11. "and have no fellowſhip with the unfruitful works of darkneſs." Tertullian, in his *Apologetica*, adviſes us, that *in what we ſay, ſee and hear, we correſpond in nothing with the madneſs of the circus, the lewdneſs of the theatre, the ſhocking cruelty of the amphitheatre, and the vanity of the Xyſtus; we are not to attend on ſuch ſhows and repreſentations as theſe.* 2. That in opinions and ſentiments we keep at a diſtance from thoſe of the vulgar: that is what Paul hints in what follows: "but be ye transformed by the renewing of your mind, that ye may prove what is the will of God." By the *vulgar* I mean, not only the loweſt claſs of people, of whom Tacitus ſays, *they have neither judgment nor truth;* but even ſuch as ſeem to themſelves and others extremely wiſe in this world; from whom God generally conceals thoſe myſteries of his, which he reveals to babes, Mat. xi. 25. 3. In will and affections, 1 Pet. i. 14. "Not faſhioning yourſelves according to the former luſts in your ignorance." 4. In the exerciſe of ſuch a generous and noble virtue, or holineſs, as is infinitely beyond the reach of other people, Phil. ii. 15. "That ye may be blameleſs and harmleſs, the ſons of God, without rebuke, in the midſt of a crooked and perverſe nation, among whom ye ſhine as lights in the world."

VII. *Secondly*, the word *holy*, denotes whatever is dedicated to, or ſet apart for God and his ſervice. Thus the altar, and what belonged to it, are called *moſt holy*, Exod. xxx. 29: alſo, Aaron with his ſons, 1 Chron. xxiii. 13. So in like manner the truly godly are "a peculiar treaſure to God above all people," Exod. xix. 5. In the Hebrew it runs: וזהייתם לי סגלה. To Segullah the laſt of theſe, the Latin word *ſigillum* has an affinity: ſo that סגלה SEGULLAH denotes a thing, which a perſon declares to be his own property, by impreſſing it with his ſeal; nay indeed, it denotes ſuch a thing, on account of which, perſons and kings themſelves are accounted rich, and by which they diſplay their grandeur, Eccleſ. ii. 8. "I gathered me alſo ſilver and gold וסגלת מלכים, and the SEGULLAH peculiar treaſure of Kings." Thus "God hath choſen Iſrael לסגלתו for his Segullah, or peculiar treaſure," Pſ. cxxxv. 4. Con-

cerning this word, see *Waserus de nummis*, lib. 1. c. 1. The Septuagint expres it by περιουσιασμον λαον, Deut. vii. 6. עם סגלה, "a special people;" which Paul, in imitation of the LXX. calls λαος περιούσιος, "a peculiar people;" Tit. ii. 14. And Jerome affirms, he could not learn the meaning of that Greek word from any one, that was conversant in profane literature; but gathered it from the above place in Deuteronomy, and the like. Yet I think Grotius has not improperly observed, that περιούσιος is derived from περιεῖναι, which signifies, to *excel*; and hence περιουσιος denotes the same as ἐξαίρετος, *excellent*: and περιούσια *superabundance*: in which sense *Clemens Alexandrius* uses it *in Admon. ad Gentes* p. 5. μισθον ἡμῖν της μαθήσεως, ἐκπερισσιας, βασιλειαν ἐρανων ἐπαγγελλεται: *promises to us, superabundantly, or over and above, the kingdom of heaven, as the reward of our doctrine.* And again, p. 69. φερε ὑμῖν, ἐκ περιουσιας, την περι τε λογε παραθησομαι πιθω; *I shall abundatly bring a convincing proof concerning the word.* In the same manner, as Demosthenes says, ὑτος, ἐκ περισσιας, με καλεγορεῖ, *he superabundantly accuses me:* Polybius, book 4. c. 38, opposes περισσια to the ἀι αναγκαιαι τε βιε χρειαι, the necessaries of life. The godly therefore are God's excellent possession, which he claims and preserves, and in which he boasts, as his *crown of glory and royal diadem*, Isa. lxii. 3. Which he esteems as his riches, and suffers not to become the property of another: and in this sense also may holiness be ascribed to them: ἐθνος ἁγιον, λαος εις περιποιησιν, *a holy nation, a peculiar people*, are joined together, 1 Pet. ii. 9.

VIII. God also truly seals his servants, as his property, which he would keep from being lost, and in this sense, he likewise accounts such sacred or inviolable. Rev. vii. 2, 3. John saw an angel *ascending from the east*, distinct from the four ministring angels, and giving orders unto them: now Christ himself is ἀνατολη ἐξ ὑψες, *the day spring from on high*, Luke i. 78. and the Gospel was published chiefly from Jerusalem to the west, namely to *the isles of the sea*, or to Europe. This angel *had the seal of the living God*, viz. the Spirit of God, who is also *the spirit of the Son*, Gal. iv. 6. and by whom the elect are sealed, Eph. i. 13. because he imprints upon them the character of holiness declared in the Gospel, whereby they are known to be the property of God. This angel gave his orders to the others not to hurt any one, *till*, says he, *we have sealed the servants of our God in their foreheads*; from which words we are not to imagine, that God has any fellow labourers in this sealing-work, but Christ says this concerning himself and his Spirit; who may well call God the Father, their God, as both are sent from him, Isa. xlviii. 16. *The Lord God hath sent me and his spirit;*

from

as thus the Hebrew may very properly be rendered. Moreover, this ſeal was *in the foreheads* of God's ſervants; becauſe, as the forehead is the moſt conſpicuous part of man, ſo the truth of the Goſpel and the efficacy of true piety, which is impreſſed upon their hearts by the Holy Spirit, diſcover themſelves in the public profeſſion, and open practice of holineſs, which ſtrike the eyes and ears of all. Nor is it improbable, there is here an alluſion to a received cuſtom in the Eaſt, by which the names of maſters were ſtamped on the foreheads of their ſervants, as Grotius has obſerved from Heſychius and Ariſtophanes. The godly then are God's peculiar property; for they bear his name on their foreheads, Rev. xiv. 1. They alſo profeſs themſelves to be ſet apart for his ſervice.

IX. And as God ſets his ſeal upon them, ſo in like manner they *ſubſcribe with their hand* to be only the Lords, Iſa. xliv. 5. The Roman ſoldiers of old according to *Vegetius de re Milit.* Lib. 2. c. 5. being marked with indelible characters in the ſkin, were wont to be ſworn when they were enliſted: and hence in the law of Mauritius, *Signati in manu*, they who are marked in the hand is a circumlocution for ſoldiers: for, στιγμαὶ εἰσι των στρατευομένων ἐν ταις χερσιν, *the marks of ſoldiers are in their hands*, ſays Ælian. This is what Chryſoſtom on Rom. iv. 11. *calls* σφραγιδα τῦ στρατιώτυ, *the ſeal of the ſoldier*: ſee Grotius on Revelations xiii. 16. In much the ſame manner, believers being ſealed by God with the efficacy of the * flaming ſpirit, and a truly indelible and never fading character, do, at the ſame time, bind themſelves by an oath, to be faithful to God, as ſoldiers to their general. For, while they profeſs themſelves to be God's, they alſo give themſelves up to his ſervice alone, Acts xxvii. 23. *Whoſe I am, and whom I ſerve.* In a word, the choſen and called are all ſaints, becauſe ſeparated from the reſt of the world, they are declared to be God's on ſeveral accounts. But we have not yet mentioned the principal thing.

X. Thirdly, Holineſs denotes that purity of a man, in his nature, inclinations and actions, which conſiſts in an imitation and expreſſion of the divine purity or holineſs. God is the great pattern of his rational creatures. His will is expreſſed in the law, which was the pattern ſhewn to Moſes in the mount, according to which the ſanctuary of our ſoul ought to be framed. But his divine virtues or perfections are a pattern, which we are

* I ſuppoſe the author here alludes, by this deſignation, to the deſcent of the Holy Ghoſt on the Apoſtles, when there appeared unto them cloven tongues like as of fire, and ſat upon each of them, Acts ii. 3. and he is called the ſpirit of burning, Iſa. iv. 4. and John the Baptiſt declared, that Chriſt ſhould baptiſe with the Holy Ghoſt and with fire. Mat. iii. 11.

are to contemplate with ſo much diligence, attention and devotion, as to be ourſelves transformed according to that, 1 Pet. i. 15, 16. "But as he which hath called you is holy, ſo be ye holy in all manner of converſation: becauſe it is written, Be ye holy, for I am holy." Virtue or holineſs may be conſidered in different reſpects. As it agrees with the preſcription of the law, it is called *righteouſneſs*; but as it is a conformity to God, and an expreſſion of his purity, it is termed *holineſs*. And it is chiefly in this ſenſe, that we ſhall now ſpeak concerning holineſs.

XI. Having thus previouſly explained theſe things, it will not be hard to infer, what we mean by SANCTIFICATION; namely that *real work of God, by which they, who are choſen, regenerated and juſtified, are continually more and more transformed from the turpitude of ſin, to the purity of the divine image.*

XII. We diſtinguiſh this work of God from the firſt regeneration, and firſt effectual calling to Chriſt. For, the immediate term, or effect of regeneration, is a principle of ſpiritual life, which, in a moment, is put into the ſoul, by the immediate energy of the Holy Spirit. The term, or effect of effectual calling is the myſtical union, and communion with Chriſt. But the term or effect of SANCTIFICATION are the habits of ſpiritual virtues or graces, and their lively exerciſe: and thus ſanctification follows upon regeneration and effectual calling, at leaſt in the order of nature, and ſuppoſes thoſe actions of God as going before it.

XIII. There is ſtill a further difference between ſanctification and juſtification; for juſtification is a judicial act, terminating in a relative change of ſtate; namely, a freedom from puniſhment and a right to life: ſanctification a real work, which is performed by a ſupernatural influence, and which terminates in a change of ſtate as to the quality both of habits and actions.

XIV. Yet we are to take notice, that the term ſanctification is not always taken by divines in this ſtrict ſenſe; ſometimes they comprehend under it regeneration and the firſt infuſion of a new life, and take ſanctification, renovation of the ſpirit, regeneration, the new creature, the firſt reſurrection, for ſynonymous terms; as the Leyden profeſſors, Synops. Diſput. 33. §. 2. Sometimes alſo they include juſtification under the ſame term. "It is well known," ſays the abridger of Chamierus, p. 860, "that the terms juſtification and ſanctification are put one for the other." Gomarus in like manner, on 1 Pet. 1. 2. "Sanctification, taken in a general ſenſe, compriſes regeneration and juſtification." Nay ſometimes the word ſanctification is taken ſo largely, as to include the whole

whole of man's ſalvation. Polanus in Syntagm. lib. 6. c. 37. Sometimes both appellations, viz. " regeneration and ſanctification, are taken in a larger ſenſe, for the whole of our ſalvation, or beatification, if I may ſo ſpeak, as Heb. x. 10. But yet the accuracy of thoſe is more commendable, who diſtinguiſh thoſe terms in the manner I have explained: eſpecially as the Scripture often diſtinctly mentions thoſe benefits, and deſcribes ſanctification, as a continued work of God, leading the elect gradually on to perfection, and as I do not remember to have obſerved it ſpeak ſo of regeneration.

XV. Nor are we to omit, that ſanctification is ſometimes held forth as a bleſſing from God to man, 1 Theſſ. v. 23. " And the very God of peace ſanctify you wholly;" ſometimes as man's duty towards God, 1 Theſſ. iv. 3. " For this is the will of God, even your ſanctification." The former God powerfully works in us, according to the purpoſe of his gracious decree; the latter he juſtly requires of us, by the will of his holy command. When ſanctification denotes the firſt implantation of ſpiritual habits, it is a mere bleſſing from God, in procuring what we do not co-operate with him, but receive it from him. As it ſignifies the activity, or lively exerciſe of infuſed habits, and their corroboration and progreſs, ſo far we are active; but then it is as we are acted upon under God, and dependently on him: for theſe things can never be ſeparated.

XVI. *The term from which*, in ſanctification, is the pollution of ſin. Adam in departing from the preſcribed rule, forfeited the ornament of the image of God, in which he was formed, for himſelf and and all his poſterity. And whilſt he wickedly affected a forbidden equality with God, came moſt to reſemble the devil, and, like that evil ſpirit, deformed himſelf by his own crime; than which we can imagine nothing more hideous or baſe. The ſoul of the ſinner is a horrid monſter, misſhapen, huge and devoid of light; mere darkneſs, mere confuſion, every thing disjointed and out of order there; nothing properly placed; the things we ſhould deſpiſe are eſteemed, and what we ſhould value moſt are neglected. Was any to take a clear view of his inward diſpoſition in a faithful mirror, he would certainly, with the utmoſt horror fly from himſelf as from a moſt terrible ſpectacle. And indeed, if holineſs is the moſt beautiful ornament of the divine perfections, that thing muſt needs be the moſt deformed, which is not only the moſt unlike, but diametrically oppoſite to that ornamental beauty. This is that ῥυπαρία και περισσεία κακίας mentioned Jam. i. 21. *Filthineſs and ſuperfluity of naughtineſs*, to this it is owing, that man

man is become abominable in the ſight of God, who cannot but turn away the radiant eyes of his unſpotted holineſs, Hab. i. 13.

XVII. Moreover, Adam propogated this vile reſemblance of the devil to his poſterity, not excepting thoſe whom grace has ſanctified. For he alſo *begat Seth in his own likeneſs, after his image*, Gen. v. 3. I do not chiefly apply this to the likeneſs of the human nature, much leſs to the likeneſs of that holineſs which God graciouſly reſtored to Adam, as Chryſoſtom, Lyranus and Clarius contend for. For, 1ſt. Holineſs and righteouſneſs are not the image of any man, but of God. 2dly, Adam is never propoſed in Scripture as the pattern or author of holineſs, but as the perſon by whom ſin entered into the world, Rom. v. 12. 3dly, The image of holineſs, reſtored in the parent by grace, is never propagated to the ſon by natural generation. Things natural are propagated, but things ſupernatural are *alone of God that ſheweth mercy*, Rom. ix. 16. But by this likeneſs of Adam, I underſtand the vicious corruption of his nature. 1ſt. Becauſe the image of Adam, after Seth was begotten, is ſet in oppoſition to the image of God, after which Adam was created. 2dly, Becauſe the Apoſtle, in like manner, oppoſes 1 Cor. xv. 49. the image of the *earthy* Adam, as conſiſting of ſin and pollution, to the image of the *heavenly* Adam, which conſiſts in holineſs and glory. 3dly, Becauſe the whole analogy of Scripture evinces, that *a clean thing cannot be brought out of an unclean*, and that *what is born of the fleſh is fleſh*, Job xiv. 4.—John iii. 6.

XVIII. This turpitude of ſin is by Paul called the *old man*, Eph. iv. 22.—Col. iii. 9. *Man*, becauſe it overſpreads the whole man, and defiles both ſoul and body; in the ſoul it has poſſeſſion of the underſtanding, will and affections.

XIX. It has involved the underſtanding in horrid darkneſs, whereby it is groſsly ignorant of divine things, Eph. iv. 18. So that the ἄνθρωπος ψυχικὸς the natural or animal man, or he that has no other ſpirit but his ſoul, and deſtitute of the Spirit of God, Jud. v. 29. *receiveth not the things of God, neither can he know them*, 1 Cor. ii. 14. And as he diſcerns no wiſdom in divine things worthy of God, ſo, with intolerable preſumption, he repreſents them under thoſe diſagreeable notions, which his own fooliſh, and ſelf-conceited wiſdom hath deviſed; and while he attempts to correct the wiſdom of God which he cannot underſtand, he transfigures it as much as he can to downright folly, and this is that which is ſaid, Rom. i. 22, 23. *Profeſſing themſelves to be wiſe, they became fools: and changed the glory of the incorruptible God, &c.*

XX. But

XX. But the ſinner is not only under blindneſs, but is in love with his blindneſs. He glories that he really ſees, even when he is moſt blind, John ix. 40, 41. And when, to the utmoſt of his power, he reſiſts the true light, though diſcovering itſelf in a moſt pleaſing manner, by the works of divine providence, by the word of God, and by ſome ſparkling rays of the Spirit; *he loves darkneſs rather than light; hateth the light, neither cometh to the light*, John iii. 19, 20. Of ſuch Job witneſſeth, *that they are of thoſe that rebel againſt the light*, Job xxiv. 13. They have an averſion to all light, both that which is natural, which hinders them from perpetrating their crimes in the ſight of the world, and that which is moral, which convinces them of the duty they ought certainly to perform, but which they wickedly neglect. They endeavour to ſtifle it by diſputing both againſt the word of God and their own conſcience. Hence thoſe impious expreſſions of ſome, who wiſh that this or the other truth that oppoſes their luſts, was not to be found in the word of God.

XXI. And yet thoſe very perſons that are ſo fooliſh in that which is good, are moſt ſubtle and crafty in that which is evil, Jer. iv. 22. They commit evil by that art which is exactly conformable to the pattern of the infernal ſpirits. Emphatical is that of Micah on this head, Chap. vii. 3. על דוע כפים להיטיב, * *both hands are upon evil, that they may do it well.* They are not ſlothful in evil, but apply both hands, exert all their ſtrength. And they take care to do it well, according to the rules of that ſatanical art, carefully obſerving all the contrivances of wickedneſs: nay, they have learned to frame and contrive it with ſo much art as to impoſe it on the incautious under the appearance of good.

XXII. Nor is the will leſs corrupt; for, 1ſt, It is averſe to all that is truly good, Job xxi. 14. "Therefore they ſay unto God, depart from us, for we deſire not the knowledge of thy ways. And when the great things of the law are written to them, they are counted as a ſtrange thing;" as of no very great moment, and what they have no concern with, Hoſ. viii. 12. And how can it be otherwiſe? For ſince by reaſon of their blindneſs, they do not diſcern the excellency of true virtue, but on the contrary find many things in the practice of it which are oppoſite to their unruly luſts, their mind is averſe to it: "they hate the good," Micah. iii. 2.

XXIII. Secondly, It is driven on to evil with great impetuoſity: "They love the evil," Micah iii. 2. to a degree indeed that not ſome, but *every imagination of the heart of man;* not at

 ſome,

* Our verſion renders that text, *that they may do evil with both hands earneſtly.*

ſome, but *at all times;* not in ſome, but in every meaſure, "is only evil," Gen. vi. 5. Now this is to be underſtood, not only of the giants in the firſt ages, as appears by comparing this place with chap. viii. 21. where almoſt the ſame words are uſed concerning men in future periods of time. *I will not again,* ſays God, *curſe the ground any more, becauſe,* or *though the imagination of man's heart is evil from his youth.* Whereby it is intimated, *that evil imagination* is the common blemiſh of all mankind. To this alſo may be referred, what Paul writes, Rom. viii. 7. *το φρονημα της σαρκος, the carnal mind the wiſdom of the fleſh,* that which it willingly imagines, luſts after as wiſdom, or that action, which the carnal mind contrives, *is enmity againſt God; for it is not ſubject to the law of God, neither indeed can be.*

XXIV. Nay, 3dly, The deſire of evil is ſo great, that it is irritated by that very law of God which forbids it, and is more impetuouſly hurried on to things forbidden only becauſe they are prohibited. Without the driving or impelling force of the law ſin lies dormant and lifeleſs; but when the commandment comes it revives and is put in motion, and taking occaſion by the commandment, works all manner of concupiſcence to a pitch, that every check being hurtful, "by the commandment ſin might become exceeding ſinful," Rom. vii. 8, 9, 11, 13. Chryſoſtom beautifully ſays, *ὅταν τινὸς ἐπιθυμῶμεν, κἂν κωλυώμεθα, μειζονα μᾶλλον της ἐπιθυμιας ἡ φλοξ. When we luſt after any thing and are afterwards reſtrained, this only blows up the flame of luſt to a higher degree.*

XXV. Surpriſing and lamentable is the depravity in the affections. For, firſt, when the underſtanding does not lead them on to things holy, ſpiritual, heavenly and eternal, they are baſely and madly bent upon things corporal, carnal, fading and ſinful, and miſpend all their vigour on things beneath and unworthy a man. 2dly, In all their emotions they are furiouſly toſſed, and not waiting for the direction of the underſtanding, but throwing off the reins of reaſon, and having no reſtraint, they ruſh headlong with a blind and wicked violence, and baſely rack and wound the ſoul, never allowing them any reſt, nor that calmneſs, which would otherwiſe be her peculiar happineſs, but continually crying, "like the daughters of the horſe-leach, give give," Prov. xxx. 15. Hence God elegantly compares "the wicked to the troubled ſea which cannot reſt, whoſe waters caſt up mire and dirt," Iſa. lvii. 20. 3dly, They are obſtinately bold and luſtful, both againſt the will of God's decree and of his command, ever luſting after what

what is contrary to it, with that eagerneſs that they can ſcarcely bear that God and nature ſhould not be ſubſervient to their deſire, and all rules of religion not be framed and modelled to their liking. Theſe are thoſe παθη ἀτιμιας, *vile affections*, mentioned Rom. i. 26. Which though they do not rage with equal fury in all, yet they reſide in the ſoul as in a ſtable; and being reſtrained to no purpoſe, burſt out at times with the greater fierceneſs.

XXVI. Nor indeed is the body itſelf free from the tyrannical dominion of ſin: the members are agitated by ſuch an inordinate flow of blood and ſpirits, that they eaſily carry away the mind, while it is forgetful of her own dignity. And, indeed, that pleaſure which the members have in ſin, or which they ſeek for by ſinning, is the cauſe of moſt ſins, even ſpiritual ſins not excepted, and of their reaſoning againſt the law of God. This perverſeneſs and corruption is by the apoſtle called *the law in the members*, that power and efficacy of ſin dwelling in the body, which had frequently forced it to a criminal compliance, and had *warred againſt the law of his mind*; that is, againſt the law of God inſcribed on the mind by nature and grace, and in which the mind delights, *and had brought him into captivity*, and having once taken hold of him, does not let him go, Rom. vii. 23. Certainly the members ſeduce and prove offenſive, which Job, being afraid of, *made a covenant with his eyes, that they ſhould not look upon a maid*, Job xxxi. 1. And David prayed, *turn away mine eyes from beholding vanity*, Pſ. cxix. 37. And wiſdom adviſes, to *put a knife to thy throat if thou be a man given to appetite*, Prov. xxiii. 2. All theſe plainly declare the danger, ariſing to religion from the members.

XXVII. As therefore this corruption wholly overſpreads all the parts and faculties of man, it is therefore called *man*. But it goes by the name of the *old* man: 1ſt, Becauſe it ſprung up in Paradiſe itſelf at the beginning, by the infection of the tempting ſerpent, and owes its original to that old dragon mentioned, Rev. xii. 9. 2dly, Becauſe it is cotemporary with every man in particular, Pſ. li. 7. and if not always in order of time, yet of nature, precedes man's gracious regeneration. 3dly, Becauſe we ought to aboliſh, reject and abhor it, as a worthleſs and antiquated thing, which is wore out and diſfigured by long uſe; juſt as *old things paſs away, that all things may become new*, 2 Cor. v. 17.

XXVIII. This corruption is ſometimes held forth under the emblem of an unſeemly, filthy, and loathſome garment; and then it is ſaid *to be put off* and laid aſide by ſanctification, Col.

iii. 9; and Eph. iv. 22. Sometimes under the emblem of a monſtruous body, which deſtroys by a horrid ſlaughter every thing in man; and then it is ſaid to be *mortified*, Col. iii. 5. and *crucified*, Gal. v. 24. Now this *putting off* and *mortification* of the old man is nothing elſe but the deſtruction of the dominion of ſin, and the purging of corruptions: ſo that; 1ſt, We be vexed at the heart and grieved becauſe of them; for nothing dies without pain and anguiſh. 2dly, That we abhor them as we do a rotten carcaſe. 3dly, That we have them in execration as things which have put God and man to *torment. 4thly, That we ſuppreſs all their motions, as far as poſſible, both in the ſoul and the body, and never ſuffer them to revive again, Rom. vi. 6. *Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed;* not only ſome actions and parts of it, but that entire compound, made up of depraved habits, thoughts, luſts, words, and actions; as a body is made up of its members, *that henceforth we ſhould not ſerve ſin.*

XXIX. By another phraſe, the godly are ſaid *to be dead to ſin*, Rom. vi. 2. The meaning of which is, that as a dead body is not a fit habitation for the ſoul, ſeeing it has not thoſe organs and that diſpoſition of parts, by which the ſoul operates, ſo believers with reſpect to ſin and its motions, are dead bodies, uſeleſs and motionleſs organs, in which it can no longer lodge, live, and exert its efficacy.

XXX. Not much different is that expreſſion of Paul. Gal. vi. 14. in which he ſays, the world was crucified to him, and he *to the world*; intimating, that he was no more delighted with the vanities of the world, than a good man would be with the rotten carcaſe of a malefactor, who was juſtly condemned to a ſhameful death; and on the other hand, that the world was unable to act upon, or affect him with any greater efficacy, than objects of ſenſe affect a dead perſon.

XXXI. This putting off, and this mortification of the old man is always accompanied with the *putting on*, or *vivification of the new man*, by which are denoted all thoſe qualities wherein the excellency of the divine image is placed. *Theſe* come under the appellation *man*, for the ſame reaſon, we juſt gave of the depraved qualities: becauſe they

* The author's expreſſion here is very ſtrong; *ut cruciarii Deo et hominibus erant*; and I think, he alludes to the crucifixion of Chriſt, who is God as well as man, and who was put to the torture of the croſs for the ſins of his people: and they alſo are generally brought to anguiſh and pain when their old man is *crucified* with him.

they overſpread the whole man, ſo that there is nothing in the ſanctified perſon, no part, no faculty, that remains untouched, or neglected, by the ſanctifying Spirit, and unadorned with new habits. And as the citadel and throne of virtue ſtands in the mind and inward parts, therefore Paul ſpeaks of the *inward man*, Rom. vii. 22. and Peter, 1 Pet. iii. 4. of the *hidden man of the heart*.

XXXII. A new and gracious light ſhines upon the underſtanding. The eyes of the mind are enlightened, Eph. i. 18. by which he ſees divine truths, not under falſe and confuſed ideas, but in their native form and beauty, *as the truth is in Jeſus*, Eph. iv. 21. ſo that the ſanctified perſon really beholds in thoſe truths, the manifold wiſdom of God, the depths of his perfections, and the unſearchable riches of Chriſt; nor does he ſee them only, but in a manner not to be expreſſed, feels them penetrating themſelves into his inmoſt heart, embraces them with a glowing affection of piety, exults in them, and deſires, that what is truth in Chriſt may be alſo truth in him, and that he may be modelled to the likeneſs of thoſe truths, and caſt, as it were, into the very ſhape of them. In fine, that knowledge of God, which flutters not in the brain only, but *brings forth the fruit* of every good work, *from the day that he hath truly heard and known the grace of God*, is a part of the new man, Col. i. 6, 9, 10. Whereas that other knowledge, which puffs up and boaſts itſelf, and charges the wiſdom of God with folly is vain; and the more boldly it counterfeits the new man, the more it appears to be *earthly, ſenſual and deviliſh*, Jam. iii. 15.

XXXIII. Among other things, the underſtanding of a ſanctified perſon beholds ſo much purity in God, who is the pattern of the rational creature, ſo much equity in the law of God, which is the rule of every virtue, ſo much holineſs in Chriſt Jeſus, who exhibited himſelf to us as a living law ſo much beauty in virtue, or holineſs itſelf, which is, as it were, the native image of the Deity, that he reckons nothing more excellent than exactly to reſemble that pattern, that rule and that image. He ſees nothing in any of theſe, that he would correct, nothing he would have otherwiſe appointed, neither does he imagine that any thing can be better framed; and thus *he conſenteth to the law, that it is good*, Rom. vii. 16. This is, what Paul calls, *a being filled with the knowledge of his will, in all wiſdom and ſpiritual underſtanding*, Col. i 9.

XXXIV. And as the eyes are with difficulty diverted from a pleaſing object, ſo to him whoſe mind is enlightened by the Holy

Holy Spirit, nothing can be more deſirable, nothing more pleaſant, nothing more charming, than to dwell on the contemplation of God, and the meditation of divine things. He loves to join the night to the day, Pſ. i. 2. and then he entertains himſelf, then he is delighted, then he exults, and ſeems by his earneſtneſs, to enjoy heaven itſelf; for when he is deeply engaged in this ſacred meditation, and at the ſame time forgetting himſelf, is plunged, as it were, in the immenſe gulf of the divine perfections and myſteries.

XXXV. Nor is the enlightened mind ſatisfied to taſte things alone by itſelf, nor enviouſly to conceal its treaſure, but it diſcovers thoſe ſacred truths to the will, to which it frequently preſents them, as things moſt precious which are far more valuable than gold and ſilver, or even than pearls, which are ſtill more highly eſteemed, that the will alſo may be united to them by the indiſſoluble band of love, and with the utmoſt readineſs be in holy ſubjection to them. This is the activity of the ſanctified underſtanding.

XXXVI. Now the will cannot poſſibly reject ſo great a good, which is conſtantly pointed out to it by the underſtanding as ſuch. It is therefore raviſhed with the love of it, Pſ. cxix. 97. *O! how love I thy law!* Rom. vi. 22. *It delights in the law of God.* Pſ. xl. 8. *I delight to do thy will, O my God!* For, what is truth in Chriſt becomes alſo truth in its order and degree in thoſe who are Chriſt's. The will is never eaſy, never ſatisfied, when it finds it has diſpleaſed God and departed from his will.

XXXVII. Hence ariſeth a ſteady and fixed purpoſe of heart, to be conformable in all things to God, Pſ. cxix. 106. To whom the will wholly reſigns itſelf up, to be ſwallowed, as it were, in his will? eſtabliſhing this into an inviolable and ſacred law for itſelf, to have the ſame inclinations, the ſame averſions with God. And God himſelf declares, that the true reverence or fear of the Deity lies in this, Prov. viii. 13. "The fear of the Lord is to hate evil; pride and arrogancy and the evil way, and the froward mouth do I hate." He that truly fears God will hate what he knows to be hateful to God; and on the contrary love what God loves, Pſ. cxxxix. 21, 22.

XXXVIII. And ſeeing the will commands the inferior faculties, as they are called, and in its meaſure, even the underſtanding itſelf; hence, with the greateſt alacrity, it makes all things to be ready at the will and pleaſure of God and of Chriſt. So that the ſoul of one who is ſanctified, is like a well marſhalled army, in which every individual will, in his place and

and order, directly move upon the firſt word or ſign of command. This is that *willing mind* by which we are acceptable to God, 2 Cor. viii. 12.

XXXIX. The underſtanding and will being thus ſet in order, the tumult of the wild affections gradually comes to ſubſide; which being forced into order, learn to wait the commands of reaſon before they take a ſingle ſtep; and in proportion to the object, act either more intenſely, or more remiſsly; moreover they exert themſelves in a right and proper manner with reſpect to ſpiritual and heavenly things, with which before they were wont to be ſcarcely, if at all, affected: In ſhort, they calmly reſign themſelves to be governed by the Holy Spirit, receiving from him, with full ſubmiſſion, the law of motion and of reſt. When formerly furious luſt held the reins they were accuſtomed to run mad after wordly, carnal, and vitious objects, now they ſuffer themſelves to be led as circumſtances require, and being ſublimated to a higher pitch, and having obtained a more generous and noble guide, they ſtrongly by their native vehemence, excite or puſh forward, the mind, otherwiſe ſlow in its motion, objects that are holy, heavenly and becoming a Chriſtian.

XL. In the mean time, this admonition is continually inculcated upon them, that they muſt not conſult with their affections, whenever they are called to comply with or ſubmit to the will of God, whether that of his decree or that of his precept. In that caſe, they are enjoined to a perfect ſubmiſſion. He who is ſanctified, does not preſume ſo much as to wiſh, that God would regulate either his precepts or purpoſes from any regard to his deſire, hope or fear. That ſelf-denial, which is the firſt leſſon in Chriſt's ſchool, commands all the affections to be ſilent, and unlimited obedience obliges them to be reſigned to God. It is not lawful for a Chriſtian to will that any thing that God has done or ſpoken ſhould be otherwiſe than it is; and whenever that fooliſh ſelf-love which is not yet quite rooted out begins, thro' its unmortified luſts and vain anxiety to go away from God to other things, then the ſuperior faculty of the ſoul, under the conduct and direction of the Spirit, repeats that pious ejaculation, "And thou, my ſoul be ſilent unto [wait thou only upon] God," Pſa. lxii. 5. This is to compoſe the ſoul and keep it in quiet;" Pſ. cxxxi. 2. that it may look upon it as unlawful, either to wiſh or mutter any thing againſt the will of God.

XLI. Moreover, that holy diſpoſition of ſoul communicates itſelf to the members of the body, which, being before "inſtruments

ſtruments of unrighteouſneſs unto ſin, are now inſtruments of righteouſneſs unto God," Rom. vi. 13. In a ſanctified perſon, the eyes, the tongue, the ears, the hands, and the feet, are not only reſtrained from giving the leaſt occaſion to entice and diſturb the mind, as Paul ſaid of himſelf, that he "kept under his body, and brought it into ſubjection," 1 Cor. ix. 27. but all of them are ready, and inclined to obey God, to whom they yield themſelves, in order to the practice of *righteouſneſs*, and even as *weapons*, by which the kingdom of ſin and Satan may be ſtrongly oppoſed. For ſo long as the moſt eminent virtues lie concealed in the inward receſs of the mind, they cannot edify our neighbour and gain him over from ſin to holineſs; but when they are exerciſed by the members of the body, when the tongue lays itſelf out in the praiſes of God, and the commendation of virtue or holineſs; the hands and feet in aſſiſting his neighbour, and the other parts of the body, according to their ſeveral capacities, in the practice of religion; it is then he fights manfully for extirpating vice and promoting virtue. Nor can it be doubted but the Apoſtle's expreſſion imports all this.

XLII. From all this it is now evident, that even the new man no leſs than the old, poſſeſſes the old man both ſoul and body, according to the command of Paul, 1 Cor. vi. 20. "Glorify God in your body, and in your ſpirit, which are God's:" and his prayer, 1 Theſ. v. 23. "And the very God of peace ſanctify you wholly, and your whole ſpirit, and ſoul, and body, be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt." Interpreters differ with reſpect to the diſtinction between *ſpirit* and *ſoul*, and the ſignification of each term. We agree with thoſe who, by *ſpirit*, underſtand the *mind*, the ἡγεμονικὸν, or leading faculty of man, called by Philo de Mundo, ἐξαίρετον ἀνθρώπου γέρας, *the ſelect ornament of man*, in which his principal excellence above the other creatures conſiſts; and elſewhere called by the apoſtle νοῦς, *mind*, Eph. iv. 17. but by *ſoul*, the inferior faculties, not as if there were two ſouls, but that in the manner commonly received among philoſophers, Paul diſtinguiſhes the faculties of one and the ſame ſoul. And by BODY, it is plain, is denoted the receptacle of the ſoul. And the whole man will at laſt be ſanctified, when the ſpirit ſhall think nothing, the ſoul deſire nothing, the body execute nothing, but what is agreeable to the will of God.

XLIII. Now, theſe ſpiritual qualities of a man, are called the NEW MAN. 1ſt, Becauſe they ſucceed upon the departure

of

of the old man, 2 Cor. v. 17. *Old things are paſſed away, behold all things are become new.* 2dly, Becauſe they are quite other than, and very different from the former. In which ſenſe Chriſt ſaid of the Apoſtles, Mark xvi. 17. *They ſhall ſpeak with new tongues;* that is, other tongues, Acts ii. 4. different from their mother-tongue, and from thoſe they had learned before. And certainly theſe good qualities are not only different from the former, but alſo quite contrary to them. *For what fellowſhip hath righteouſneſs with unrighteouſneſs? And what communion hath light with darkneſs?* 2 Cor. vi. 14. 3dly, Becauſe rare, excellent, and unparalleled. For as new things uſually attract and are eſteemed valuable, as being preferable to old things which are worn out by long uſe; ſo that which is excellent and ſurpaſſing in its kind, is alſo called *new.* In this ſenſe God promiſes a new name to the godly, Iſa. lxii. 2. Rev. ii. 17. and iii. 12. that is, a condition far more excellent than what ever they yet had. And, indeed, nothing excels this new man which Peter declares, 1 Pet. iii. 4. *to be in the ſight of God of great price.*

XLIV. Sometimes ſanctification is called, *the putting on of the new man,* as Eph. iv. 24. Col. iii. 10. Sometimes *vivification,* or the *quickening* of the ſame. Thus theſe laudible qualities may be conſidered either as a precious ornament of the ſoul, 1 Pet. iii. 3, 4. Pſ. xlv. 14, 15. and Pſ. xciii. 5. and Pſ. cx. 3. Prov. i. 9. and then they are ſaid to be put on: or, as a new creature made conformable to the example of Chriſt, which is all activity and life, and then he is ſaid to live in us. Theſe expreſſions denote the productions of thoſe new qualities in us, and their continual increaſe and growth, and their being incentives to action: all which have here the nature of a term to which they tend.

XLV. We may view the parts of our ſanctification in this order: 1ſt, If we conſider them in their whole compaſs or extent, they are cotemporary. For ſin is expelled, virtue or holineſs is introduced by the ſame work, juſt as he who at the ſame time by his motion and progreſs, leaves the term from which he ſet out, and draws near to the term whither he at firſt intended. 2dly, If we conſider its commencement, the vivification, or quickening of the new man, is firſt in the order of nature. For all the virtue and efficacy againſt ſin proceeds from a principle of a new and ſpiritual life. Death is removed only by life, darkneſs by light, poverty by riches, nakedneſs by clothing, deformity by beauty, hatred of God by love. 3dly, If we conſider each act a part, we find a mani-

fold variety in the order. The illumination of the underſtanding, which is a part of the viviſication of the new man, does undoubtedly go before our being diſpleaſed with ourſelves, and our ſorrow for ſin, which properly belong to the mortification of the old man. And this ſorrow again precedes that holy alacrity of the ſoul, whereby it rejoices in God: and ſo of the reſt. 4thly, If we view its conſummation, the final deſtruction of the old man, which is effected at the diſſolution of the body of ſin, that is, of the body, by whoſe luſts we are polluted, and in which we ſin, Rom. vi. 6. is prior to the complete ſanctification of the whole man.

XLVI. Hence it appears, that ſanctification does not conſiſt only in the amendment of the actions, according to the Socinians and the favourers of Pelagianiſm, who do not ſincerely acknowledge the corruption of our nature; but in the conferring of new habits, which ſucceed to the old ones, which gradually give way. Thus Peter, among theſe precious promiſes which we obtain, mentions the *communication of a divine nature*, a large meaſure of thoſe virtues, *which if they be in us, they make us that we ſhall neither be barren nor unfruitful in the knowledge of our Lord Jeſus Chriſt.* 2 Pet. i. 8. And Paul, Gal. v. 22. ſpeaking of *the fruits of the Spirit*, ſays, that they are *love, joy, peace, long-ſuffering*, &c. All which virtues or graces are habitual, inherent, and permanent in the ſoul, 1 Cor. xiii. 13. *And now abideth faith, hope, charity, theſe three.* Nay, ſometimes the Apoſtle uſes the very term *habit*, Heb. v. 14. *Who διὰ τὴν ἕξιν, by reaſon of uſe (habit) have their ſenſes exerciſed.* The increaſe indeed of this habit is acquired by repeated acts of a vigorous endeavour; though its beginning is infuſed by the Holy Spirit, who *fills* the elect *with the knowledge of the will of God, in all wiſdom and ſpiritual underſtanding*, Col. i. 9.

XLVII. The author and *efficient cauſe* of ſanctification is *God.* Increated infinite holineſs is the ſource of that which is created and finite, Ezek. xx. 12. *that they might know, that I am the Lord that ſanctify them.* 1 Theſſ. v. 23. *And the very God of peace ſanctify you wholly.* Iſa. lxiii. 11. *Who put [the ſpirit of his holineſs] his holy Spirit within him.* He is the author of ſanctification.

XLVIII. For, by a ſpecial appropriation, according to the œconomy of the divine operations, this work is immediately aſcribed to the Holy Spirit, 2 Theſſ. ii. 13. *through ſanctification of the Spirit.* Tit. iii. 5. *renewing of the Holy Ghoſt:* and ſo in many other places. This is not however done, as if the Holy Spirit alone was immediately concerned in the production of ſanctification, and

and the Father and Son ſanctified only mediately by the Spirit. For that power by which holineſs is produced in the elect, is common to the undivided Trinity. Nor do the Father and Son operate leſs immediately therein than the Holy Spirit: and as the power of each divine perſon is the ſame, ſo alſo the action of all is one. That ſaying, *δι' ὃν τὰ πάντα, by whom are all things*, equally belongs to the Father and the Son, as it does to the Holy Spirit. Nor does one perſon act by the other, as by *a mean*, or inſtrument. But the reaſon of this appropitation ſeems to be this: becauſe the ſanctification of a ſinner, follows upon the grace and merit of Chriſt; and ſeeing the Holy Spirit follows the Son, in the hypoſtatical order of ſubſiſting and operating, and is therefore alſo called *the Spirit of the Son*, Gal. iv. 6. To whom then can the application of the grace and merits of the Son be more properly aſcribed than to him, who is next to the Son in order? Sanctification is ſuch a divine operation, as ſuppoſes the will of the Father, making a teſtament concerning the ſeed which was to be given to the Son; and the will of the Son claiming by right that holy ſeed: Who then can better claim that operation than the Holy Spirit, who is of the Father and of the Son, and who *takes of the things of the Son*, all that he gives unto them? John xvi. 14.

XLIX. However Chriſt, the Mediator, acts here a ſpecial part both as to *impetration* and *application*. Chriſt impetrated, or purchaſed by his merit, the ſanctification of the elect. For this cauſe he himſelf came *in the likeneſs of ſinful fleſh*, Rom. viii. 3. *appeared under the load of ſin*, Heb. ix. 28. for this end alſo himſelf *was made ſin*, 2 Cor. v. 21. *that he might ſanctify his church*, Eph. v. 26. The image of God being defaced and loſt, could not poſſibly be reſtored to ſinful man, unleſs he who is the perſonal image of God the Father, ſhould firſt aſſume the image of man, and that of a ſinner and a ſlave, and ſo expoſe himſelf to the unjuſt hatred of men, and the moſt righteous vengeance of God, as if he had been the greateſt of all criminals: and thus he is made unto us by his merit, *ſanctification*, 1 Cor. i. 32.

L. But that which he impetrated. He *applies*, he unites the elect to himſelf by his Spirit: and then the virtue of his death and reſurrection flows from him to them; *ſo that being planted together in the likeneſs of his death, they ſhall be alſo in the likeneſs of his reſurrection; and their old man crucified with him, and they being dead with Chriſt ſhall alſo live with him*, Rom. vi. 5, 8. and, *by the croſs of Chriſt, the world is crucified to them and they to the world*, Gal. vi. 14. This is the effect of meditating on the croſs of Chriſt. And *the power of his reſurrection*,

Phil. iii. 10. produces a new life in them. For, he himſelf being raiſed from the dead, has received, not only for himſelf a new and a glorious life, but a fountain of a new and holy life for all his people; from which, by a continued influence, the moſt refreſhing ſtreams flow to all his members; hence, from his own life, by a moſt concluſive argument, he inferred the life of his people, John xiv. 19. *Becauſe I live ye ſhall live alſo.*

LI. Moreover, that work of God which produces our ſanctification, is performed by a real ſupernatural and moſt powerful efficacy, reaching to the full effect as we have already intimated, when treating on effectual calling and regeneration. *For, we are his ποιημα, workmanſhip, created in Chriſt Jeſus unto good works*, Eph. ii. 10. By the very ſame power, which was diſplayed and exerted in the work of the old creation, he forms his own people to good works, or which is the ſame thing, he ſanctifies them. *He gives an heart to perceive, and eyes to ſee, and ears to hear*, Deut. xxix. 4. *He puts his ſpirit within them, and cauſes them to walk in his ſtatutes, and to keep his judgments*, Ezek. xxxvi. 27. *He gives them one heart and one way, that they may fear him for ever*, Jer. xxxii. 39. And certainly none is fit to form again the image of God in man, but he who at firſt made man after his own image; the one being a work of no leſs power and excellence than the other.

LII. And hence, the gangrene of the Socinian divinity diſcovers itſelf, according to which, if a man has got ſuch a full diſcovery of the will of God as is made in the Goſpel, with a promiſe of eternal life, he will then have that, whence he may receive ſtrength to perform that very will. They ſome times mention internal aſſiſtance for form ſake, but place it only in this, that the promiſes of God are inſcribed and ſealed on the mind; and they will have this to be the caſe of none, unleſs he has firſt made a right uſe of that external aid. They are truly ignorant of any ſupernatural influence and real efficiency of God. So much have a fond ſelf-admiration, and their infatuated arrogant boaſting of the powers of nature infatuated them.

LIII. But ſome among the Heathen have really ſpoken far better concerning the divine aſſiſtance, though unacquainted with the excellency of Chriſtian holineſs. *Plutarch de ſtoic. contradict.* "If God give not virtue to men, but that which they attribute to their own choice; and give them riches and health without virtue, he certainly gives things to thoſe who ſhall not uſe them well, but ill." Plutarch adds; "if the Gods

can

can beſtow virtue but do it not, they are not good and gracious; for if they cannot render men good, neither can they profit them; ſince without virtue nothing can be good or profitable. To the ſame purpoſe is the twenty-ſecond diſſertation of *Maximus Tyrius*, entitled, *whether any one can be made good by God*; in which there are very many things worthy of attention, but too long to be tranſcribed. Theſe things he borrowed from his maſter Plato, in whoſe Menon is extant this notable diſſertation; whether in the whole of his preſent diſcourſe, we have properly enquired into, and made it appear, that virtue is neither obtained by nature, nor by teaching, but by divine appointment. See Clemens Alexandrius, ſtromat lib. 5. p. 588.

LIV. Nature itſelf and man's conſcience teach him theſe two things: 1ſt. Our inability for virtue. 2dly, The all-ſufficiency of God, whereby he is the fountain and the author of all true good. Of the former Epictetus apud Arrianum, lib. 2. c. 11. ſays, *the beginning of philoſophy to thoſe who enter into it by the gate as they ought, is a ſenſe of their own impotence and inability.* Of the latter, *Maximus Tyrius Diſſert.* 22. *We are not to imagine, that any good can befal men but what comes from God: as there is no good to men which derives not its original from God.*

LV. From thoſe generals, the Heathen themſelves have proved theſe more particular propoſitions: 1ſt, That to the acquiſition and practice of virtue, men ſtand in need of divine aſſiſtance and grace. Hierocles, a Pythagorean philoſopher has excellently taught this in theſe words: *We are not ſo much as to preconceive, that virtuous actions are ſo in our power as to be performed without divine aid: we ſtand in need of the aſſiſtance of God, both for eſcaping evil and acquiring good.* 2dly, That from a ſenſe of our own impotence, we are to aſk it of God, Epictet. apud Arrianum, lib. 2. c. 18. *Noble is the ſtruggle and divine the enterpriſe, the ſubject a kingdom, liberty, happineſs, calm of mind unruffled by paſſions. Are all concerned? therefore remember God, call him in for thy aſſiſtant, thy aſſociate.* See alſo Seneca, Epiſt. 10. and 41. and Marc. Antonin. lib. 2. § 40. 3dly, That we are to thank God for it, *Epictet. apud Arrian. lib.* 4. *c.* 4. *Then I ſinned, now I do not,* THANKS BE TO GOD.

LVI. But they did not imagine, that this divine aſſiſtance conſiſted only in moral ſuaſion, or in preſenting ſuch objects whereby a man may be excited to virtuous actions; but in divine ſuggeſtions, aids and inſpirations, as the emperor Antonine ſpeaks, lib. 1. §. 17: who, in the ſame place, declares, that he had a good diſpoſition of mind from the Gods, which he aſcribes

ſcribes to their beneficence: lib. 9. §. 40. he mentions their co-operation; *for, if they can at all co-operate with men, they alſo can in this,* namely, in the practice of virtue. But if any ſhould except, that theſe relate to things in our own power, he anſwers, *who has told thee that the Gods do not aſſiſt even in theſe? Set about aſking theſe things of the Gods by prayer, and you will ſee the conſequence.*

LVII. And they maintained, that the ſame divine aid was ſo neceſſary to virtue, that even the beſt diſpoſed ſouls could not be without it. Maxim. Tyr. Differt. 22. p. 228. ſays, "but they who have acquired the very beſt natural diſpoſition of ſoul, halting between the higheſt virtue and the loweſt vice, ſtand in need of the divine aid, to give the proper bias and direction to the better ſide. For their natural weakneſs makes them eaſily take the worſt path. This by means of pleaſures and luſts, flatters even well-diſpoſed ſouls, and hurries them into the ſame paths of vice.

LVIII. It is therefore really a ſhame that heathen writers have entertained more humble ſentiments of the infirmity and inability of our nature for good, and clearer conceptions of the divine aſſiſting grace, and have ſaid finer things about imploring it by prayer, than thoſe profeſſors of the excellency of the Chriſtian religion, who ought to have put a due value on the holineſs of true virtue. Thus they who are Pagans, will, in the day of judgment, riſe up againſt thoſe falſe Chriſtians, the ungrateful enemies of the grace of God, no leſs to their condemnation, than the queen of the South, to that of the unbelieving Jews.

LIX. Moreover, ſeeing the Spirit of God, the author of holineſs, is highly generous and noble, and therefore by David Pſal. li. 12. called *free* (ingenuous) *ſpirit*, hence that holineſs, with which he adorns the elect is alſo ſuch; as highly ſurpaſſes all the painted virtue of the Gentiles, in whatever manner it diſplays itſelf, and all the ſcrupulous diligence of the Scribes and Phariſees. Which if it does not exceed theſe it is not acknowledged to be genuine holineſs by Chriſt our Lord, Mat. v. 20.

LX. When the children of God recollect their glorious and heavenly pedigree, they endeavour to excel others both in a beautiful diſpoſition of ſoul and manner of life, Pſalm xlv. 13. "The king's daughter," that is the daughter of the heavenly Father, who is alſo the Bride of the king's ſon, every believing ſoul "is all glorious," adorned with a holineſs not only glorious to herſelf, but alſo to the Father and the Bridegroom, and is the beginning of a heavenly glory. and that chiefly within not only when ſhe appears abroad and

preſents

preſents herſelf to the view of men, but alſo when ſhe ſits in the inner bed-chamber in the ſecret exerciſes of religion, in which ſhe in private pleaſes the Father and the Bridegroom, who having a regard to the inward man, ſhe above all endeavours to keep that pure and chaſte. Her clothing is of gold; in compariſon of which whatever excellency natural men were ever poſſeſſed of, is but a ſhining vanity: nay it was *wrought;* gold curiouſly beautified with various reſemblances, which repreſents the perfections of God himſelf; and of different colours, on account of the different yet harmoniouſly correſponding graces of the Holy Spirit: or, of needle work of the phrygian embroiderers, or rather the work of the cunnning workman, mentioned Cant. vii. 1. Nor is the ſpouſe only beautiful within, but alſo without; holding forth the word of life, Phil. ii. 16. ſhe practiſes charity, glorifies Chriſt, edifies her neighbour; and in this manner ſhe is brought unto the king worthy to be preſented to him. This is the only way, by which we are to endeavour to obtain familiarity with him, and the ſweeteſt intercourſe of the chaſteſt love, both on earth and in heaven.

LXI. That which we have in Pſal. cx. 3. is not very different from this encomium: "Thy people, O Jeſus Chriſt, which "were given thee by the Father, purchaſed and redeemed by "thee, who acknowledge thee for their Lord, and are bound to "thee by a military oath, is *extremely willing*, being devoted to "thy ſervice with the greateſt readineſs of ſoul, alacrity, incli- "nation and voluntary obedience. Nor are they willing only, "but *willingneſs* itſelf in the abſtract; nay, willingneſſes in the "plural number, the higheſt and moſt excellent willingneſs: all "which add an emphaſis, and ſuch it is ביום חילך *in the day of thy* "[*valour*] *power*, in which thy generous ſpirit laying hold on "them, animates them to ſome grand and bold enterprize. Then "they go forth in the beauties of holineſs, by which they are "a terror to the devil, a delight to God and angels, and a mu- "tual edification to one another."

LXII. Theſe brave ſoldiers of Chriſt are not without their ambition, which Paul deſcribes, 2 Cor. v. 9. Διὸ καὶ φιλοτιμεῖθα ἐυάρεστοι αὐτῷ εἶναι, *wherefore we* [*make it our ambition*] *labour to be accepted of him.* God never beholds himſelf without the higheſt complacency; above all he is delighted with his own perfections, and with holineſs, which is the glory of them. When he ſees any delineation of this in his creatures, there he in a manner ſtands ſtill, and delights his eyes with ſo pleaſing an object, and declares by words and actions, that nothing can be more acceptable to him. And this is the holy ambition of believers, ſo to behave

behave in the whole courſe of their life, and to have their mind ſo diſpoſed, as in both to pleaſe God. Of old, Satan inſpired a wicked ambition into our firſt parents, to labour after the image of God in a falſe way, by attempting what was forbidden them. But the heavenly Spirit is the author of a more generous ambition, which ſtirs the man up, to imitate God in the habits of his ſoul, and the actions of his life, that he may, upon earth, preſent ſomething before God, in which he may take pleaſure, as in a lively image of himſelf. Nothing can be more noble than this holy ambition.

LXIII. What is ſaid Canticles i. 9. is very remarkable, "I have compared thee, O my love, to a company of horſes in Pharoah's chariot." For the underſtanding this paſſage, we are to explain, 1ſt, Why the church is compared *to a horſe*. 2dly, Why to *an Egyptian horſe*. 3dly, Why *to a horſe in the king's chariots*. As to the *firſt*: 1. An horſe ſuffers itſelf to be eaſily managed and led, not only with ſpur and bridle, but alſo with the whip. Thus Strabo writes, lib. 17. that the "Maſſæſilians and Lybians, made uſe of horſes ſo ſwift and manageable, that they could be governed by the whip only:" hence Martial ſays, lib. 9. Epigr. 23. "Et Maſſylæum virgo gubernet equum. And manage a Maſſylean horſe with a rod." Wherefore the very learned Bochart, Hierozoic, lib. 2. c. 6. refers the Hebrew word סוס to a word uſed by the Arabs, which ſignifies *to manage* and *govern*. See what Lipſius has collected, Centur. 3. ad Belgas, Epiſt. 56. concerning the nature, fidelity, and natural affection of horſes. Such alſo are the godly: for as they have renounced their own will, ſo they are docile and manageable at the leaſt command of God, ſaying, Speak Lord, for thy ſervant heareth. 2. An horſe is a very ſtrong creature, and hence it is, Jer. viii. 16. and xlvii. 3. called אבר, *ſtrong*. Whence the very learned perſon ingeniouſly conjectures, that Epirus, a country famous for horſes, had its name. In like manner, the godly "go in the ſtrength of the Lord God," Pſ. lxxi. 16: they can do all things through Chriſt which ſtrengtheneth them," Phil. iv. 13. And perform ſuch things in overcoming the world and conquering ſin, as far exceed the ſtrength of other men. 3dly, An horſe is a generous animal, to which God himſelf gives an illuſtrious encomium as an emblem of warlike proweſs, Job xxxix. 22, &c. Bochart l. c. chap. 8. has given us a very diſtinct explication of that paſſage. And certainly there is ſomething heroical in the godly, which, whenever Chriſt, ſalvation and piety are concerned, diſcovers itſelf in a manner, that may aſtoniſh thoſe who behold it. For the aged,

aged, the young, the helpleſs of both ſexes have been often ſeen to behave with ſuch courage and bravery for Chriſt, and undergo with ſo much reſolution, the moſt cruel deaths in the cauſe of religion, that it was evident, they were actuated by a ſpirit above that which is human. And they were "as mighty men, which tread down their enemies in the mire of the ſtreets in the battle; and they did fight becauſe the Lord was with them, and the riders on horſe were confounded." Zech. x. 5.

LXIV. Moreover, Egypt was formerly famous for its horſes, of which we frequently read in Scripture, 2 Kings xviii. 24. Iſ. xxxi. 1. Nay, the law itſelf prohibited the kings of Judah too much to multiply their horſes, leaſt, by that means, they ſhould bring the people back to Egypt, Deut. xvii. 16. However Solomon had his horſes from thence in very great numbers, 1 Kings x. 28, 29. 2 Chron. ix. 28. We may then infer from this, that they were extraordinary beyond others. But to ſuch Egyptian horſes the church is compared, to ſhew her excellent courage and boldneſs: for the Egyptian horſe was the ſymbol of this, and in their enſigns they preferred it to the lion, as Clemens Alexandrinus Stromat. lib. 5. p. 567. informs us: "for of ſtrength and force the lion is their ſymbol, but of courage and boldneſs the horſe."

LXV. Nor are they compared to this alone, but alſo to the horſes in king Pharoah's chariot, which doubtleſs were the moſt excellent, and ſelected from his whole kingdom. For as the royal chariot excelled, ſo who can doubt, that the king's horſes excelled all others? All theſe compariſons are adapted to ſet off the nobleneſs of Chriſtian piety.

LXVI. Nay, God does not ſtop here: but as if it was too mean to compare his elect to a company of horſes in Pharoah's chariot, he promiſes to prepare them הדרו סוסו "as the horſe of his majeſty, his goodly horſe in the battle," Zech. x. 3. Than which nothing could be ſpoken with greater magnificence. The holy perſon is really as a horſe prepared for the battle of the Lord, and the horſe of the ſupreme commander of the divine majeſty, which, on account of its ſtrength and valour, is worthy to be mounted by the king of heaven himſelf. Wherefore even he who had his name written on his veſture and on his thigh, *The King of kings and Lord of lords*, was ſeen by John ſitting on *a white horſe*, Rev. xix. 11. by which is denoted the genuine profeſſors of truth, and ſincere followers of holineſs, with whom Jeſus fights, and in whom he reſts and is glorified.

LXVII. But that this pre-eminence of Chriſtian virtues may appear more evidently, three things are diſtinctly to be conſidered: 1ſt, Their original. 2dly, Their rule. 3dly, Their end, for in theſe things their ſuper-excellence conſiſts above all the virtues or graces of the unſanctified.

LXVIII. As to their original, the virtues of the Heathen, and the actions proceeding from thence, have their riſe from ſome remains of the divine image, ſtill left in man ſince the fall; ſuch as innate notions, ſome love of honeſty, the incentives of a natural conſcience; beſides thoſe, ſome have had a liberal education, applied themſelves to the ſtudy of philoſophy, and enjoyed ſome ſpecial benefits of the common providence of God, repreſſing, reſtraining and curbing innate corruption, and on the other hand, exciting them to the practice of a much more regular life, than the common herd of mankind, ſo that theſe virtues had no higher nor better original than *nature*, excited by the aſſiſtance of common providence, Rom. ii. 14, 15. "the Gentiles do by nature the things contained in the law, and ſhew the work of the law written in their hearts."

LXIX. But the practice of Chriſtian holineſs has its riſe, 1ſt, From *the Spirit of grace*, which Chriſt has merited for, and beſtows on his elect; "whom the world cannot receive, becauſe it ſeeth him not neither knoweth him," John xiv. 17. who ſeeing he is the Spirit of Chriſt, excites in the elect, even the very ſame motions and inclinations of ſoul, which are in Chriſt, and moulds and forms the whole life of Chriſt in them: ſo that they act, not by their own virtue or ſtrength, nor by any innate principle of natural life, but by ſupernatural grace, and the virtue of Chriſt, 1 Cor. xv. 10. "not I, but the grace of God, which is with me;" and Heb. xii. 28. "let us have grace, whereby we may ſerve God acceptably."

LXX. 2dly, From faith, "without which it is impoſſibe to pleaſe God," Heb. xi. 6. For, εὐαρεστῆσαι, *to pleaſe*, ſignifies here to walk before God, as is evident from the foregoing verſe, where the Apoſtle ſays, that Enoch, *before his tranſlation, had this teſtimony, that he pleaſed God.* By which words he undoubtedly has an eye to what we have, Gen. v. 24. "And Enoch walked with God, and he was not, for God took him." For to walk with God, the Septuagint every where tranſlate, εὐαρεστῆσαι τῷ Θεῷ, *to pleaſe God*; they alſo in ſome places, render שרת, *to ſerve*, by the ſame word. The Apoſtle here imitates their way of ſpeaking; in like manner, as Tit. ii. 9. where he enjoins ſervants, ἐν πᾶσιν εὐαρέστους εἶναι, *in all things to pleaſe them*, that is, ſo to behave as in every thing to do what is well-pleaſing to their maſters.

LXXI.

LXXI. But faith, without which nothing can be done, that is acceptable to God, is that virtue or grace, which is the beginning of the ſpiritual life, or the firſt work of the Holy Spirit uniting us to Chriſt. And there are various ways to prove that without this a man can do nothing that is good. 1ſt, Seeing faith apprehends and applies to itſelf all the efficacy of Chriſt's merits, it has a power "of purifying the heart," Acts xv. 9. But ſo long as that fountain of the heart is impure, nothing pure can flow from it: For "unto them that are defiled and unbelieving is nothing pure!" not even their food; "but their mind and conſcience is defiled," Tit. i. 15. On the contrary, "The end of the commandment is charity, out of a pure heart, and of a good conſcience, and of faith unfeigned, 1 Tim. i. 5. 2dly, By faith we are juſtified, and are reſtored to the favour of God. But it is neceſſary that the perſons of ſinners be acceptable to God in Chriſt, before their works can be ſo. For how can the work of that man pleaſe God, who is an abomination and execration to him? *Firſt*, God had reſpect to "Abel, then to his offering," Gen. iv. 4. Be it far, ſays Auguſtine, lib. 4. contra Julianum, c. 3. "that any one ſhould be really virtuous, who is not righteous. But be it far, that he ſhould be truly righteous, who does not live by faith: for the juſt ſhall live by faith;" 3dly, It is not poſſible, that any can truly love God, and endeavour from a principle of love to do what is acceptable to him, unleſs he know him to be ſuch, as he manifeſts himſelf in Chriſt the Mediator. But it is the proper work of faith to behold God in Chriſt; and thus faith worketh by love, Gal. v. 6. 4thly, As faith firſt unites us to Chriſt, ſo it continully draws virtue, efficacy and life from him, by a ſpiritual ſuction and attraction, whereby we may be enabled to act in a holy manner: "The life which I live, I live by the faith of the Son of God, Gal. ii. 20."

LXXII. But beſides that common faith, which is the fountain of all ſpiritual life, another more ſpecial faith is requiſite to the goodneſs of our actions, conſiſting in a certain perſuaſion of mind, that the work we undertake is good and holy, or at leaſt lawful, and no where prohibited. For whoever does any thing, about which he is not certain that it is acceptable to God, does by that very action ſhew, that he is not affected with a due reverence for the Deity, nor endeavours, as is fit, to avoid the diſpleaſure and indignation of God. And to this I imagine, the Apoſtle has an eye, Rom. xiv. 23. *He that doubteth*, that is, who is not perſuaded in his conſcience, that he may lawfully eat of any food; "is condemned if he eat;" that is, is judged to have acted amiſs; "becauſe he eateth not

of faith; for, whatſoever is not of faith, is ſin." For, here the Apoſtle preſſes what he had enjoined, verſe 5. let every man be fully perſuaded in his own mind.

LXXIII. 3dly, The practice of Chriſtian holineſs flows from *the love of God*, and conſiſts in that very *ambition*, which we have recommended from 2 Cor. v. 9. of doing what is acceptable to God. And in this, Chriſtian holineſs ſurpaſſes all the virtuous actions of the Heathen, who were very juſtly commended, if what they did proceeded from the love of that virtue they were acquainted with; but as that love did not aſcend to God himſelf, but centered in a created, nay, and a very defective thing, ſuch as their virtue was, it was not a holy love but a vicious affection, which indirectly and ſinfully terminates in man himſelf.

LXXIV. Janſenius lib. 4. *de ſtatu naturæ lapſæ.* c. 11. *ſeq.* has treated diſtinctly and at large on this ſubject; where he ſpeaks to this purpoſe: "This therefore was the proper defect of philoſophical virtue even when pureſt, that being delighted with a certain ruinous height of virtue, they earneſtly deſired it for this end, that they might be great in their own eſteem, delight, and pleaſe themſelves; whereas it became them to pleaſe God or the truth, as Auguſtine ſpeaks; this vice of ſelf-pleaſing ſo cloſely adheres to thoſe who ſeek not to pleaſe either God or men, that it is not poſſible ſuch perſons ſhould not fall into it." To which he immediately ſubjoins: "whoever lifts not up his eyes to God in order to pleaſe him from the beauty of virtue, but admires it alone as the end of good, the faireſt and the moſt exalted, it is impoſſible that either deſiring it he ſhould not thence pleaſe himſelf, or not willing thence to pleaſe himſelf he ſhould deſire it. Seeing it is altogether neceſſary the ſoul of man ſhould delight in ſomething. With what other object, pray, can a ſoul alineated from God be delighted, and looking down as we ſuppoſe, with contempt on the other meaner creatures, than with what he imagines to be moſt excellent among created things? but this is the mind itſelf now adorned with virtue; which ornament it judges the moſt becoming of all. He therefore neceſſarily pleaſes himſelf from his virtue, who deſires not by it to pleaſe either God or other men." All which is ſound and ſolid.

LXXV. Chriſtian virtue therefore has a deeper and better original than any love of virtue whatſoever, or than any complacency in one's own actions. But faith, which repreſents God to the ſoul, as infinitely good and perfectly holy, and the moſt bountiful rewarder of good actions, as alſo his laws as

full

full of equity and juſtice, enflames the ſoul with the love of a gracious God, and of his moſt equitable laws, and to deem nothing preferable to, nothing more valuable than by a conformity to thoſe laws, to reſemble him in his meaſure in holineſs, and in that reſemblance to pleaſe him. That God looking down as it were out of himſelf, and from heaven, may alſo find upon earth what to delight himſelf in as his copy; which is the higheſt pleaſure of a holy ſoul. So that it loves not virtue for itſelf alone, but for God whoſe image it is, and whom in the practice of virtue it pleaſes. From this love to God ſprings the practice of true holineſs.

LXXVI. I cannot but tranſcribe an excellent paſſage of Clemens Alexandrinus to this purpoſe, who Stromat. lib. p. p. 532. thus gives us the picture of a holy perſon. "He who obeys the bare call ſo far as he is called, labours after knowledge neither from fear nor from pleaſure; for he does not conſider whether any profitable gain or external pleaſure will enſue, but being conſtrained by the love of what is truly amiable, and thereby excited to his duty, he is a pious worſhipper of God. Were we therefore to ſuppoſe him to have received from God a liberty to what was forbidden, without any apprehenſion of puniſhment; nay moreover, had he a promiſe of receiving the reward of the bleſſed, and beſides was he perſuaded that his actions ſhould eſcape the notice of God, (which by the way is impoſſible) he could never be prevailed with to act contrary to right reaſon, after he had once choſen what is really lovely and eligible of itſelf, and on that account to be loved and deſired." Than which nothing can be ſaid more ſublime.

LXXVII. He would have a holy or ſanctified perſon do every thing from a principle of love. "It becomes him who is perfect to be in the exerciſe of love, and ſo endeavour after the divine favour and friendſhip, while he performs the commandments by love." But this love has not renown, nor any other advantage but virtue itſelf, pure virtue for its object; ſo he frames his life after the image and reſemblance of God, no longer for the ſake of renown, or as the philoſophers ſpeak, ἀπλείαν *of a ſplendid name; nor from the view of reward, either from God or men.* Moreover, what renders virtue amiable to him, is not that philoſophical agreement it has with right reaſon, but becauſe he beholds in it a reſemblance to God, than which nothing can be imagined more amiable: for thus he deſcribes it, what is *truly good*, he calls *truly deſirable*, ſaying, *it is good by an aſſimilation to God to become impaſſive and virtuous.*

LXXVIII. Yet we are not ſo to underſtand theſe things as if

If in the practice of holineſs, we were not allowed to pay any regard to our own advantage, and that all love of ourſelves ought in this caſe quite to diſappear. We are not only allowed but commanded to love ourſelves; nor are we bound to love our neighbour without a love for ourſelves. And this is not written, but a natural law which we have learned from no other quarter, but have received it from nature herſelf: "no man ever yet hated his own fleſh, but nouriſheth and cheriſheth it," Eph. v. 29. We may alſo be lawfully ſtirred up to the diligent practice of holineſs by this love of ourſelves. God himſelf by this enticing motive invites his people, promiſing that "their labour ſhall not be in vain in the Lord," 1 Cor. xv. 58. And to what, pray, tend all thoſe promiſes by which he has recommended his commandments to us, but that being excited by a deſire of them we ſhould more chearfully obey him? Not to love the promiſed good, is to throw contempt on the goodneſs of a promiſing God. By the love of them not to be ſtirred up to piety, is to abuſe them to ſome other purpoſe than God ever intended. David himſelf confeſſed, that the commandments of God were even on that account, "more to be deſired than gold, yea, than much fine gold; ſweeter alſo than honey, and the honey-comb; becauſe in keeping of them there is a great reward," Pſa. xix. 10. 12. And the faith of Moſes is for the ſame reaſon commended, becauſe "he had a reſpect unto the recompenſe of the reward, Heb. xi. 26. Nay, that faith is required as neceſſary for all who come to God, whereby they may believe that "he is a rewarder of them that diligently ſeek him," verſe 6.

LXXIX. But then here alſo the love of ourſelves ought to ſpring from the love of God, be ſubordinate thereto, and rendered back to him. We muſt not love God on our own account, ſo as to conſider ourſelves as the end, and God as the means, by which we are made happy in the enjoyment of him: but becauſe we are God's property, whom we ought to love above all, and therefore for his ſake we are bound to ourſelves. We are further to ſeek our own good, that therein we may taſte the ſweetneſs of the Lord, and that thereby we may be ſo much the more improved and enriched as God's peculiar treaſure. Thus the love of ourſelves is at laſt ſwallowed up in that ocean of divine love. Of this we ſhall ſpeak a little preſently.

LXXX. Let us now conſider the *rule* or ſtandard of holineſs. Philoſophers made *the nature* of man, right *reaſon*, and the *examples* of excellent men the rule. A few of them ſpoke

of

of the precepts of God, and of the example which he gives us, but that, indeed, in a very ſlender manner. Of the *nature* of man the emperor Marc. Antonine, ſpeaks thus, lib. 8. §. 11. "wherein conſiſts a happy life? In doing thoſe things which human nature requires." They are for ever talking of *right reaſon*, and of the examples of illuſtrious men, ſee Seneca, Epiſt. 6. 11. 25.

LXXXI. Epictetus ſpeaks things more ſublime concerning the precepts of God than could well have been expected from a Heathen. He proteſts, Arrian. lib. 3. c. 24, towards the end, that he would live and die before God; "As thou haſt required, ſays he, that as free as thy ſervant, as knowing what thou commandeſt and what thou forbiddeſt." And a little after, "Do not I wholly tend towards God and his precepts and commands?" And lib. 4. c. 7, "I am ſet at liberty by God, I know his commandments." And in the ſame book, c. 3. "I am ſet free, and am the friend of God, that I may willingly obey him." And a little after: "Wherefore I cannot tranſgreſs any of his commands." And to conclude; "Theſe are edicts, I muſt be the interpreter of, muſt obey them, before the precepts of Maſſurius and Caſſius."

LXXXII. Sometimes alſo they have ſpoken of *the imitation of God*, and of conformity to him. Seneca de benefic. lib. 7. c. 31. "Let us imitate the Gods." Marc. Antonin. lib. 5. §. 27. "We muſt live with the Gods:" and lib. 2. §. 5. "live a divine life." Clemens Storm. lib. 2. p. 403. "Plato the philoſopher defining happineſs, ſays, it is an aſſimilation to God, as far as may be." See above, chap. 5. ſect. 2.

LXXXIII. Theſe things are ſpoken in a lofty ſtrain; nevertheleſs, as they had not the knowledge of any other laws of God but what nature ſuggeſts, and are inſcribed on the conſcience, which preſcribe the duties of holineſs only in general and in a very confuſed and imperfect manner; and as they knew not the true God in his perfections, nor ever beheld him in his ſanctuary; what they had for the rule of their virtues was very defective.

LXXXIV. But Chriſtian holineſs has a far more excellent rule to go by, whether we conſider its *precepts or examples*. Its precepts are taken from the moſt perfect law of God; not only that of which the rubbiſh, and as it were, the faint reſemblance or ſhadows like a paſſing image, ſtill remain in the conſcience of a natural man; but alſo that which with ſo much magnificence of heavenly glory, God formerly publiſhed before the full aſſembly of his people, wrote with his own finger on tables of ſtone,

enlarged

enlarged with the plaineſt expoſitions of the Prophets and inſpired penmen, and which, by the ſecret efficacy of his Spirit, he writes on the hearts of the elect: which is the moſt exact expreſſion not only of his moſt holy will, but alſo of his nature and perfections, ſo far as they are imitable by man; nor does it only regulate and order the external actions and converſation, but alſo reaches to man's moſt inward parts, directs the inmoſt receſſes of the heart, and roots out the fibres of vice, even to the very firſt motions of riſing concupiſcence; which in fine, raiſes man to a perfection worthy of God.

LXXXV. This is that law, which God gave in charge to Iſrael, Pſ. cxlvii. 19; "by which ישׂראל וישרים he made them great and glorious," Iſa. xlii. 21; ſo that, in an aſtoniſhing manner, they excelled other nations, Deut. iv. 6, 7. in which are רבים μεγαλεῖα *the moſt ample inſtructions* [*great things written*], Hoſ. viii. 12. the excellency of which, and not their excellency alone, but alſo their moſt exact perfection, the Pſalmiſt has nobly ſet forth, Pſ. xix. 8, &c. and indeed, ſo great was the perfection, that he could find no end to it, as he found in other perfections, Pſal. cxvi. 96. And certainly the more a man is engaged with an attentive mind, in the profound meditation of this law, the more diſtinctly he will underſtand that he is far from forming in his mind a perfect notion of that holineſs preſcribed by it. The Lord Jeſus has ſaid all in a few words, and compriſed the whole ſummary of the law, calling out to his diſciples (but who can underſtand the full force of thoſe words?) "Be ye perfect, even as your Father which is in heaven is perfect," Mat. v.48.

LXXXVI. Beſides thoſe moſt holy laws, the believer has illuſtrious examples of virtues for his imitation; and thoſe not of one kind or order. And the firſt that here occur are the SAINTS THAT ARE IN THE EARTH, "and the excellent, in whom is all his delight," Pſal. xvi. 3. we have no occaſion to preſent you with a Socrates, a Zeno, a Cato, or a Lælius, whom Seneca recommends for this purpoſe. We have men actuated by the moſt noble and generous Spirit of God, Patriarchs, Prophets, Apoſtles, and the like heroes of both ſexes, whom God himſelf honoured with familiarity, with encomiums and commendations; whoſe manner of life he took care to have exactly deſcribed in the moſt ſacred volumes of our religion, and whoſe number is ſo great that Paul calls them *a cloud of witneſſes*, by whoſe example we may be animated to run with conſtancy, the race of piety, Heb xii. 1. Theſe are propoſed to us for our imitation, 1 Cor. iv. 16. and xi. 2. Phil. iii. 17. Jac. iv. 10. Heb. xiii. 7.

LXXXVII.

LXXXVII. However as the moſt excellent ſaints on earth have had their blemiſhes prudence is neceſſary in this caſe, that we may propoſe, for our imitation, only thoſe actions of theirs, which are the moſt conſonant to the ſtandard of the divine law; where they have departed from the rule, let us be admoniſhed by their miſtake, and learn to walk uprightly. For this end Nehemiah wiſely propoſes the example of Solomon *, Neh. xiii. 26. And it is of ſingular uſe to us, that the backſlidings of the holy men of God are recorded in holy writ. Spots appear no where more diſagreeable, than when ſeen in a moſt beautiful face, or on the cleaneſt garment. And it is expedient to have a perfect knowledge of the filthineſs of ſin. We alſo learn from them to think humbly of ourſelves, to depend on the grace of God, to keep a ſtricter eye upon ourſelves, leaſt perhaps we fall into the ſame or more grievous ſins, Gal. vi. 1.

LXXXVIII. But our Lord would not have us without perfect examples, and therefore he raiſes the meditations of his people to the inhabitants of heaven, the choirs of angels, and ſpirits of juſt men made perfect, whoſe converſation he recommends even in our daily prayer, *as it is in heaven.* Theſe being filled with the cleareſt light, and flaming with the pureſt love, and continually beholding the face of God, and being altogether conforming to him, inceſſantly ſhew forth the praiſes of their Creator, and execute his commands with incredible alacrity. Iſa. vi. 2, 3. Pſ. ciii. 20. Rev. iv. 8, 9, 10, 11. The ſacred writings teſtify all this concerning them. And faith not only believes, but ſees all this; for, being endowed with the quickeſt ſight, it penetrates within the veil of the heavenly ſanctuary, and, as if mixed with the conſort of the heavenly inhabitants, views thoſe exerciſes of the moſt conſummate holineſs, with the love of which the believing ſoul cannot fail to be inflamed.

LXXXIX. But yet, as it is very deſirable to have likewiſe an example of perfect holineſs upon earth; ſo God has not ſuffered us to be without one; for he ſent his own Son from heaven, who hath left us the brighteſt pattern of every virtue, without exception, *that we ſhould follow his ſteps*, 1 Pet. ii. 21. It was a part of Chriſt's prophetical office, to teach not only by words, but by the example of his life, that both in his words and actions he might ſay, *learn of me*, Mat. xi. 29. The imi-

* Did not Solomon king of Iſrael ſin by theſe things? Yet, among many nations, was there no king like him, who was beloved of his God, and God made him king over all Iſrael: nevertheleſs even him did outlandiſh women cauſe to ſin.

tation of him is often recommended by the Apoſtles, 1 Cor. xi. 1. 1 Theſſ. i. 6. 1 John ii. 6.

XC. It has been very well obſerved by a learned perſon, that we are to diſtinguiſh between *imitation*, whereby we are laid to be μιμηται, *imitators* of Chriſt, 1 Cor. xi. 1.; and between *following*, by which we are commanded to follow Chriſt; between *follow me*, Mat. xvi. 24. and *follow after me*, Mat. x. 38. For, the former denotes a conformity to an example: the latter, the attendance of ſervants, going after their maſters: which words are generally confounded by writers in their own language, though they ought by no means to be ſo.

XCI. As we have already often inculcated, that Chriſt is not to be conſidered in a threefold reſpect, as *man*, as *Mediator*, and as *God*: ſo we are to enquire in what relation or reſpect he is given us as an example. And firſt, we are not to doubt, that as he repreſented, in his human nature, the image of God, in which the firſt man was created, and poſſeſſed and practiſed all the virtues due by a rational creature, without any defect; in ſo far as he is, in the moſt perfect manner, propoſed to our imitation. Certainly this world was hitherto deſtitute of ſuch a pattern ever ſince the fatal apoſtacy of our firſt parents, viz. to have a man, who being untainted with vice, *holy, harmleſs, undefiled*, might, as a living and breathing law, converſe among his brethren: ſuch a one, God hath exhibited to us in Chriſt. It is a pleaſure to him who loves holineſs, to behold a moſt exact delineation of it in the written law of God. But what is that delineation but only a picture? It is indeed, exact, and painted in natural colours; but then it is a picture only, without fleſh and blood, without life and motion. How much greater therefore, the pleaſure to behold the ſame holineſs which is pourtrayed in the law, living as it were, and animated in Chriſt?

XCII. What was peculiar and proper to his mediatorial office, as the honour of his mediation, whereby we are reconciled to God, and that eminent dignity, by which he has the peculiar honour of being prophet, prieſt and king; in ſum whatever belongs to that more excellent name, which was beſtowed on Chriſt above his fellows; all this we are neither to imitate nor follow the example of thoſe who pretend to be imitators; "there is one mediator between God and men, the man Chriſt Jeſus. 1 Tim. ii. 5.

XCIII. Nevertheleſs, believers, after the example of Chriſt, and from a participation of his unction, have the honour of being prophets, prieſts, and kings, Joel ii. 28. 1 Pet. ii. 5. Rev.

Rev. i. 6. And conſequently, it is incumbent upon them, to conform to the example of Chriſt, in the ſpritual diſcharge of thoſe offices. In which, however, there is ſo great a difference, that beſides partaking of the name, and ſome ſmall analogy, ſcarce any coincidence can be obſerved. The prophetical, ſacerdotal, and regal offices of Chriſt are of a far different nature from ours.

XCIV. But thoſe virtues which Chriſt diſcovered in the diſcharge of his offices, are by all means, propoſed for our imitation; as the demonſtration he gave of his humility, faithfulneſs, love, patience, zeal, and conſtancy in the whole diſcharge of his offices; as alſo his not intruding into them without a call, Heb. v. 4, 5. his faithfulneſs to him who had appointed him, Heb. iii. 2. his not ſeeking his own advantage or profit, Phil. ii. 4, 5. his not ſinking under the reproaches and contradiction of ſinners, Heb. xii. 2, 3. his zeal for God's houſe that had eaten him up, John ii. 17. his not ſeeking his own but the glory of his Father in all things, John viii. 49, 50. and a great deal more to the ſame purpoſe.

XCV. In fine, even *as God*, he, together with the Father and Holy Spirit, is a pattern to us of the pureſt holineſs, Levit. xi. 44. and xix. 2. Mat. v. 48. Eph. v. 1. 1 Pet. i. 15, 16. The holineſs of God is ſo great an ornament of his other perfections, that without it all the reſt would be unworthy of God. Hence he is ſaid to be *glorious in holineſs*, Exod xv. 11. and we are particularly commanded to celebrate the memorial, *or give thanks at the remembrance of his holineſs*, Pſ. xxx. 4. and lxxix. 12. after the example of the ſeraphim, who having repeated the threefold praiſe of the divine holineſs, added, *the whole earth is full of his glory*, Iſa. vi. 3. God invites his people to imitate this holineſs, he has ſet it before them in his word for their contemplation; that while they admire its beauty, they may be inflamed with the love of it, and gradually tranſformed to that image.

XCVI. In the third place, we propoſed to ſpeak of the END of Chriſtian virtues or graces; which muſt needs be of all others the moſt excellent. The true believer does not there apply himſelf to the practice of holineſs, to gain praiſe and reputation with men, which was the crime of the Heathen and the Phariſees, of whom our Lord teſtifies, Mat. vi. 5. *That they have their reward.* He does not aim only at his own advantage, either in this or in the life to come, from a mercenary ſelf-love, which all thoſe do, who, endeavouring to eſtabliſh their own righteouſneſs, profeſs that all motives to piety are deſtroyed, if the merits of good works are exploded. He does not only pur-

ſue after that tranquillity of ſoul, which is pleaſed with what it has done, and which virtue or holineſs, when properly eſteemed, uſually beſtows on thoſe who love it. The intention of the godly is far more pure and ſublime, whereby they are carried out both towards *God, themſelves* and their *neighbour*.

XCVII. Above all, they ſeek *the glory of God*. This they love, deſire its enlargement, and promote it with all their might: *Let ſuch as love thy ſalvation, ſay continually, the Lord be magnified*, Pſ. xl. 16. Hither all their exerciſes tend, going on *without offence, until the day of Chriſt; being filled with the fruits of righteouſneſs, which are by Jeſus Chriſt unto the glory and praiſe of God*, Phil. i. 10, 11. They who have the love of God for the ſource and principle, cannot but have the glory of the ſame God for their end. For whoever has an ardent love to God, will likewiſe, above all things, love what is moſt beloved by him. But ſuch is the love that God has to his own glory, that whatever he does is with a view to, and for the ſake of that: wherefore all things are *of him*, in order to be again *to him*, and *to him be the glory for ever*, Rom. xi. 36. In this reſpect the ſaints are truly like to God, for in all their actions they have the glory of God before their eyes. *Whether therefore ye eat or drink, or whatſoever ye do, do all to the glory of God*, 1 Cor. x. 31.

XCVIII. Yet theſe things are not ſo to be underſtood, as if in all and every particular, even the moſt minute actions of life, it was neceſſary to have that explicit intention of glorifying God before them. For this is not practicable in the preſent ſtate of things: however it ought univerſally to be the firm and fixed diſpoſition of the children of God, that they be ſo conſecrated and dedicated to God, as, for the future, neither to think, ſpeak, meditate, nor do any thing, in which ſome expreſſion of the perfections of God and manifeſtation of his glory may not appear. For what is ſacred or devoted, cannot without a conſiderable injury to him, be applied to profane uſes. They are not their own: therefore it is unlawful for them to propoſe to themſelves this end: only to ſeek what they imagine will be profitable to the fleſh. They are not their own: let them therefore, as far as may be, forget themſelves and theirs. They are God's: let them therefore live and die to him. They are God's: let his wiſdom therefore over-rule all their actions. They are God's: let therefore all the parts of their life tend to him as their only lawful end. And in this ſincere ſelf-denial and ſurrender of ourſelves to God, that we may firmly propoſe to do all our works with a holy reſpect to him, conſiſts this glorifying of God we now ſpeak of.

XCIX.

XCIX. For inſtance, a perſon then eats and drinks to the glory of God, when, confeſſing himſelf unworthy to enjoy this life and the conveniencies of it, he praiſes that bountiful favour of God, which abundantly beſtows all things upon him, and above all admires that immenſe love of the Lord Jeſus, who willingly was deſtitute of all the dainties of life, and ſubmitted to drink vinegar and gall, that his people, thro' the favour of God, might eat the fat and drink the ſweet: when alſo he does not delight ſo much in the creatures and the gifts of providence, as in the Creator himſelf and the giver; taſting, to his unſpeakable pleaſure, how ſweet the Lord is; when he ſincerely propoſes faithfully to employ his life, which is lengthened out by theſe means, and all his faculties, which are thus continually refreſhed, to the ſervice of God, who gave and preſerves them, when in fine he riſes in meditation, from the delights of this natural life, to the almoſt unſpeakable pleaſures of a future and heavenly life; and having a prelibation of them in thought and faith, with a grateful heart, tunes up a ſong of love to God; "Lord, if thou doeſt ſuch things in this dark dungeon, what wilt thou not do for us, when admitted into thy palace of light!"

C. Here I chooſe to tranſcribe ſome things from the Jewiſh catechiſm of "Rabbi Abraham Ben Chanania Jagel, publiſhed firſt at Venice in 1595, under the title טוב לקח, afterwards reprinted at Amſterdam 1658, and at laſt exhibited to the Chriſtian reader, with a Latin verſion by John Benedict Carpzovius, entitled, Introductis in Theologam Judiacam, c. 9. p. 74. Where the Hebrew Catechiſt inſtructs his Diſciple in this manner; "Let all thy works be done to the glory of the divine name, and to the honour of the bleſſed Creator. In all thy ways think of him; when thou walkeſt in the way, when thou riſeſt up or lieſt down. For inſtance, when thou eateſt, know, that the bleſſed God has, by the power of his wiſdom, created thy food, and given it virtue to be converted into the ſubſtance of him who is to be nouriſhed by it; when thou goeſt to ſleep in thy bed, conſider with thyſelf that God ordained ſleep for the benefit of man, that his body might reſt, and his ſtrength be recruited, and himſelf rendered fit and found for ſerving his Creator. And thus, in all thy other bodily actions, take care to give glory and praiſe to God; for, by this means, all thy works ſhall be to the glory of the divine name, whoſe providence will keep cloſe to thee and direct all thy actions."

CI. Next to this glory of the divine name, a holy perſon may alſo in the exerciſe of his virtues, or graces, have a regard to himſelf,

himſelf, and endeavour, 1ſt, To have the aſſurance of his own eternal election by God, his internal vocation, his faith and communion with Chriſt, 2 Pet. i. 10. 2dly, To rejoice in the teſtimony of a conſcience void of offence, and in that compoſure of mind, which is the conſequent thereof, 2 Cor. i. 12. 3dly, That, by proving the ſincerity of his love towards God by holy actions, he may enjoy for himſelf that love and familiarity of God, which Jeſus, John xiv. 21. 23. has graciouſly promiſed to thoſe that love him 4thly, That he may gradually become in the habits and diſpoſitions of his ſoul, and the actions flowing therefrom, more like the Supreme Being, and ſo more glorious and happy, 2 Cor. iii. 18. 5thly, And that by proceeding in this way of holineſs to eternal glory, he may live at eaſe, and in aſſurance of his ſalvation, 1 Cor. ix. 24—27.

CII. Nevertheleſs Chriſtian holineſs teacheth us to deſire all theſe things, but not to reſt in them as our ultimate end, but even to direct them to the glory of God. For, the more abundantly any one has attained to what we have juſt now only mentioned, the brighter will the ſplendor of the divine perfections ſhine forth in him: the goodneſs and bounty of God magnificently diſcover themſelves in this reward of virtue: the beloved ſpouſe of Chriſt, whom he will one day preſent without ſpot, and glorious to God the Father, ſhall be the more adorned: the high value of his ſatisfaction and merits, will be duly eſteemed from the happineſs beſtowed on the ſaints. The ſaints themſelves ſhall be enriched with thoſe rewards of their virtues, and be better fitted for celebrating the praiſes of their God. And thus it is, that, while they piouſly aim at the happineſs promiſed to them, and ſeek their own glory in the proper order and meaſure, they, at the ſame time, "rejoice in hope of the glory of God," Rom. v. 2. For then they are made happy, "when God is glorified and admired in them," 2 Theſſ. i. 10.

CIII. In fine, the works of piety are alſo adapted to gain over our neighbour to God. The holy ſoul never ſatisfies itſelf in glorifying God, but deſigns to have many companions employed in the ſame work: to obtain which, "he cauſeth his light to ſhine before men, that they may ſee his good works, and glorify his Father which is in heaven," Mat. v. 16. And having a hearty deſire for the ſalvation of his neighbour, he very willingly employs every means to bring him to the good old way. For this purpoſe, as nothing is more effectual than a holy life, ſo Peter calls upon Chriſtian wives to apply thereto, "that if any obey not the word, they alſo may, without the word

word, be won by the converſation of the wives, 1 Pet. iii. 1. And certainly, whoever are made partakers of that extraordinary grace of God, and tranſlated out of darkneſs into his marvellous light, will labour, by the reflected rays of divine *love*, alſo to enlighten, enflame and make others partake of the ſame happineſs with themſelves. And who can conceive any thing more holy, more praiſe worthy than this?

CIV. This is that generous holineſs which the Spirit of grace powerfully operates in the elect, and which he promotes by the uſe of various means. Though the uſe of theſe means is required of man, yet their efficacy depends on the bleſſing of God alone. Nor indeed is it without the interpoſition of God, that man can and will ſavingly uſe thoſe means. For daily experience teacheth us, how dull and languid we uſually are in thoſe things, when the influence of the Spirit either ceaſes, or is but ſmall. Among thoſe means of ſanctification, the following deſerve to be moſt recommended.

CV. We juſtly give the firſt place to *the word of God*, and the devout *meditation* of it. "God ſanctifieth us through his truth, his word is truth," John xvii. 17. For as it proceeds from the Holy Spirit, the characters of the divine holineſs are imprinted upon it, and as in every part, it ſends forth the moſt fragrant odour of holineſs, ſo it inſpires the pious reader with it, though perhaps he may not underſtand all that he readeth: which Chryſoſtom has likewiſe obſerved in Orat. 3. in Lazar. "Even though thou doeſt not thoroughly underſtand the contents, yet even the reading begets a very great degree of ſanctification."

CVI. And whatever is contained in the word of God, is directed to this end. *The precepts* of the law, which exhibit the exacteſt delineation of holineſs, are adapted to inflame the ſoul with love to it, Pſ. cxix. 8, 9, 10. *The threatenings annexed* to the law, and the *recorded inſtances* of thoſe judgments, by which God has puniſhed ſin, are ſo many powerful dehortations from it, 1 Cor. x. 6. 11. The very ample *promiſes* made to godlineſs, and the *bleſſings* wherewith the liberal goodneſs of the deity has enriched the godly who love and worſhip him, are ſo many incentives to holineſs, Iſa. lii. 2, 3. The *examples* of the ſaints both teach and allure at the ſame time, Heb. xii. 1. Their very *ſtumblings* and *falls* remind us of our weakneſs, inculcate humility, teach us to take heed to ourſelves, and point out what things we ought to avoid, Neh. xiii. 26. But nothing more effectually perſuades to piety, than the *doctrine of grace revealed in the Goſpel*, Ti ii. 12. and whoever abuſe it to laſciviouſneſs,

neſs, never knew the truth as it is in Jeſus: "for the word of the truth of the Goſpel, in all the world bringeth forth fruit, ſince the day they heard of it, and knew the grace of God in truth," Col. i. 5, 6.

CVII. But in order to obtain this fruit of holineſs from the word of God, it is, 1ſt, To be diligently, daily and carefully attended to, and as Chryſoſtom ſpeaks, it is to be read *with a myſtic ſilence*, or profound attention John v. 39. 2dly, Diligently heard: for the public preaching of the word has very excellent promiſes, Rom. x. 14, 15, 17. 3dly, When read and heard, it is to be laid up in the inward treaſure of the ſoul, there to be kept as the moſt valuable treaſure, Job xxiii. 12. Pſa. cxix. 11. Luke ii. 19. 4thly, But it is not to be kept in ſome remote corner of the memory, there to rot in mouldineſs and duſt, but at times it is to be brought forth, and made the object of holy meditation: whereby the ſoul, by ruminating and ſucking as it were, extracts and turns into its own ſubſtance, that quickening and nouriſhing juice that is to be found in the word of God, Pſa. i. 2. Joſ. i. 8. 5thly, It is expedient to have always at hand ſome powerful ſtriking paſſages of ſcripture, wherewith we may be armed againſt the attacks of ſin, and excited to duty. This was what the Lord meant when he ordered Iſrael to bind his word as a ſign upon their hand, and to be as frontlets between their eyes, Deut. vi. 8. Why between their eyes? To be a rule of life continually before their mind. Why bound upon their hand? to put them in mind that knowledge was to be reduced to practice.

CVIII. Very wiſely, indeed, did the emperor Antonine addreſs himſelf thus, Lib. 3. §. 13. "as ſurgeons have always their inſtruments ready for ſome unexpected operation, ſo have thou at hand thy philoſophical principles, in order to diſtinguſh between things divine and human." Similar to this is what Seneca has de Benefic. Lib. vii. c. 1. "Demetrius the cynic was wont to ſay very well, that it is more beneficial to have a few precepts of wiſdom in readineſs for practice, than to learn a great deal and not have it at hand for uſe." And c. 2. "Our Demetrius orders the proficient to hold theſe things faſt and never let them go; nay, to imprint them on his mind, and make them a part of himſelf; and by daily meditation to bring himſelf to that pitch, that what is uſeful ſhall ſpontaneouſly occur, and what is wanted ſhall, upon all occaſions, directly preſent itſelf." What they ſpoke concerning the precepts of wiſdom, which Epictetus called πρόχειρα βοηθήματα, *ready aids*, we may affirm concerning ſome ſtriking paſſages of Scipture, which it is expedient

expedient to have in ſuch readineſs, that, on any occaſion, they may ſpontaneouſly caſt up to the mind.

CIX. *Secondly*, The attentive conſideration of the Lord Jeſus is a moſt powerful mean of ſanctification. The vileneſs and hideous nature of ſin no where more clearly appears, than in the meanneſs, humiliation and ſufferings of Chriſt. For, what was it that clothed the Lord of glory with the contemptible form of a ſervant? What overwhelmed the mighty lion of the tribe of Judah with horror and anguiſh, that he was almoſt ready to ſink under them? What rouſed the cruel bands of hell to arms againſt him? What turned the flowing rivers of heavenly conſolations into the moſt melancholy dryneſs? What mixed thoſe bittereſt of bitters in the cup of the divine fury, with which the Son of God's love was almoſt ſtruck with aſtoniſhment and amaze? Sin certainly was the cauſe of all, Iſa. liii. 5. Who can reflect on this, and not be inflamed with the moſt irreconcilable hatred to it? Will he not endeavour to avenge himſelf of that hideous monſter, which ſo cruelly afflicted his moſt beloved Lord, and which, unleſs it be firſt ſlain, will, with the ſame fierceneſs, rage againſt all thoſe that give it a favourable entertainment? Who can prevail on himſelf to be again enſlaved by that tyrant, from whoſe chains, burning with hell-fire, he ſeriouſly believes and conſiders, he could not have been delivered but by the accurſed death of the Son of God? And thus the meditation of the ſufferings of Chriſt makes us, that, "being dead to ſin, we ſhould live unto righteouſneſs," 1 Pet. ii. 24.

CX. Nor did the incredible love of God towards wretched mortals ever on any occaſion, more evidently preſent itſelf to view, than in Chriſt Jeſus, which may melt down the moſt frozen hearts, and kindle them into the brighteſt flames of mutual returns of love; "for the love of Chriſt conſtraineth us, &c," 2 Cor. v. 14, 15. Whoever is deeply engaged in the meditation of this, will he not cry out with admiration? "Waſt "thou, moſt loving Jeſus, ſcorched no leſs in the flames "of thy love for me, than in thoſe of the divine wrath "againſt my ſins, and ſhall I be lukewarm in returns of love "to thee? Didſt thou die for my ſalvation, and ſhall I not "live to thy glory? Didſt thou deſcend to hell on my account, "and ſhall not I at thy command cheerfully walk in the way "to heaven? Didſt thou give thyſelf up for me to be tormented "with hell-pains, and I not render myſelf to thee, to bear "thy yoke which is eaſy, and thy burden which is light?" It cannot be expreſſed, how much the pious ſoul, while intent

on ſuch meditations as theſe, will be diſpleaſed with his own lukewarmneſs; and wiſh he had a ſoul a hundred-fold more capacious, to be all filled with the love of Chriſt.

CXI. And never does virtue or holineſs itſelf charm us with a more beautiful aſpect than in Chriſt, which, we have alſo formerly intimated is ſeen painted in the law, but here alive and breathing; in ſuch a manner, that the more frequently it is viewed by the eyes of the mind, it transforms the beholder into the ſame image, 2 Cor. iii. 18. When Moſes had been admitted into familiar converſe with God, in the holy mount where he ſpent forty days, the ſkin of his face ſhone with ſuch effulgence, that the eyes of the Iſraelites could not bear it, Exod. xxxiv. 29, 30. Thus it is with thoſe who view Jeſus the king of glory in his beauty, with open face. The rays of the heavenly Spirit, plentifully iſſuing from him, pervade the inmoſt parts of the ſoul, and conciliate to them a new vigour of ſpiritual life. To which the intent contemplation of the Lord Jeſus greatly contributes. The oftener that a believer beholds him in ſpirit, the more clearly he knows his perfections, of which his holineſs is the ornament. The more clearly he knows them, the more ardently he loves them. The more ardently he loves them, the more like to them he deſires to become. For love aſpires after a likeneſs to the beloved: nay, in love itſelf there is already a great ſimilitude: "for, God is love," 1 John iv. 8. Moreover, the more ardently he loves God, he will both the more frequently, the more willinlgy and attentively behold him; and thus often running round that circle of beholding and loving, for ever returning into itſelf, he gains by every act a new feature of this moſt glorious image.

CXII. *Thirdly*, To this contemplation of the Lord Jeſus, add *the practice of* devout *prayer*, by which we may draw from the moſt exuberant fulneſs of Chriſt, and which he is ever moſt ready to impart, and grace for grace. God has promiſed to give all things to thoſe that aſk according to his will, 1 John. v. 14. But we can aſk nothing more agreeable to the will of God, and which he more willingly gives, than his Spirit, Luke xi. 13. Who, as he is the principal cauſe of our ſanctification, ſo is the author and finiſher of it. Let this therefore be our daily prayer to God; "Teach me to do thy will; let thy good Spirit lead me into the land of uprightneſs," Pſ. cxliii. 10. "Keep back thy ſervant alſo from preſumptuous ſins, let them not have dominion over me: then ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion. Let the words of my mouth and the meditation of my heart be acceptable in thy ſight, O Lord, my ſtrength and my redeemer," Pſ. xix. 13, 14.

CXIII.

CXIII. *Fourthly*, Whoever ſeriouſly endeavours to be a proficient, muſt in all things give himſelf up to the government and guidance of the Holy Spirit. Whenever he begins to work internally by his ſuggeſtions, impulſes, and emotions; we are with care and ſolicitude, to obſerve them; and above all beware, that we do not deſpiſe and grieve the Spirit, or ſtifle his operations, Eph. iv. 30. 1 Theſſ. v. 19. For, the Spirit of God is a delicate thing; he deals by us as we deal by him. If, with care and alacrity, we follow his conduct, he will manifeſt himſelf to us with a more cheerful and ſerene countenance, will carry us forward to higher attainments, bring us nearer to God and to heaven, and, abundantly favouring us with his joys, make us cheerfully, and without wearineſs, run the race that is ſet before us. But if we indolently neglect his influences, he will not bear that affront, but will withdraw with thoſe his ſweeteſt ſuggeſtions, leave us to ourſelves, juſtly expoſe us to be harraſſed by the devil and the fleſh, and himſelf diſquiet us with his terrors: till we are brought to obſerve, how ill we have regarded our own intereſt by this indolent careleſſneſs, and how we are nothing without him, we have again reconciled him to us by means of humble prayer and ſupplication. Let us therefore readily ſpread all our ſails, while this heavenly breeze continues to blow, leſt this proſperous gale ſhould ſhortly die away, or the ſtorm come on, and ſo our ſailing to the fair haven of ſalvation be intercepted.

CXIV. *Fifthly*, It his alſo expedient, that we *renew* our *covenant* with God, and *thoſe promiſes* by which we formerly bound ourſelves to the ſincere obſervance of his commandments; frequently ſaying, "I have ſworn, and I will perform it, that I will keep thy righteous judgments," Pſ. cxix. 106. It was an excellent advice of Epictetus apud Arrianum. Lib. i. c. 14. You ought to ſwear to God, as ſoldiers to their general. And to what are you to ſwear? That you will always obey him, never accuſe him, nor find fault with whatever he is pleaſed to beſtow, &c. And certainly that oath being thus renewed, if no other advantage attend it, will be of uſe, 1ſt, To reſtrain the ſoul from ſin, by being put in mind of its late promiſe. 2d, To quicken its indolence into zeal; 3d, To raiſe it when fallen, and teach it to mourn for its ſins, with more than ordinary bitterneſs, eſpecially as the guilt of treachery and perjury is added to all the reſt.

CXV. *Sixthly*, Holineſs is greatly promoted, if by a careful and frequent *examination of conſcience*, you recollect your deeds and words, nay and your very thoughts, that, with ſhame and ſorrow, you may confeſs to God, what you have done, either

altogether wrong, or not ſufficiently right, and endeavour to reform for the time to come; or if, by glorifying God for what you have done well, and rejoicing in the teſtimony of a quiet conſcience, you are animated with chearfulneſs, to purſue that courſe of religion, you have entered upon. David declares, that he acted in this manner, to the great improvement of holineſs. Pſ. cxix. 59. "I thought on *my* ways, and turned my feet unto thy teſtimonies."

CXVI. The heathens themſelves have recommended this examination of conſcience, and if they made not a falſe profeſſion, were not negligent in the practice of it. Antonin. Lib. 5. §. 31. "Recollect with thyſelf, how thou haſt hitherto behaved towards the Gods, thy parents, brethren, wife, &c. Whether thou haſt commited any thing towards any of them, either in deed or even word, which did not become you, Lib. 8. §. 2. In every action aſk thyſelf, how far is this proper for me, may I not have cauſe to repent of it? Seneca Lib. 3. de Ira, c. 36. The ſoul is to be called to a daily account. This SEXTIUS did, at the cloſe of the day, when, before he went to ſleep, he would aſk his ſoul; What evil of thine haſt thou cured to day? What vice haſt thou reſiſted? In what reſpect art thou become better?—what therefore can be more excellent than this practice of convaſſing the whole day? What ſleep is that which enſues on the review of ones ſelf? How calm, how excellent and free, when the ſoul is either commended, or admoniſhed, and a ſecret ſpy and cenſor of herſelf takes cognizance of her manners?" As to what Seneca adds concerning himſelf, the reader may ſee in the author. It is all excellent and divine. But the choſen people of God are to endeavour not to be put to the bluſh in this reſpect by the heathen.

CXVII. *To conclude* (for ſhould I expatiate on every particular, this chapter would ſwell to a large volume), whoever would make progreſs in holineſs, muſt willingly and thankfully ſuffer admonition and reproof. *It is peculiar to God and above human nature, never to commit ſin*, ſaid Gregory Nazianzen formerly, *Orat.* 15. *in plagam grandinis.* But to cure this evil, no remedy is more ſalutary than prudent and friendly admonition. "As an ear-ring of gold, and an ornament of fine gold, ſo is a wiſe reprover upon an obedient ear," Pro. xxv. 12. Hence faithful reproof is acceptable to the godly. "Let the righteous ſmite me, it ſhall be a kindneſs; and let him reprove me, it ſhall be an excellent oil, which ſhall not break my head; for yet my prayer alſo ſhall be in their calamities," Pſ. cxli. 5. It was finely ſpoken by whoever he was, whether Gregory Nazianzen

anzen or Methodius (for the author is not agreed on, as Gataker has obſerved on M. Antonine, Lib. 6, §. 21), "I think it a greater happineſs to be reproved, than to reprove, as it is much greater for ones ſelf to be delivered from evil, than to deliver another."

CXVIII. There can be no doubt, but whoever carefully walks in this way, ſhall make very great progreſs in ſanctification, and daily arrive more and more at a nearer conformity to the pattern ſet before him. However we are not to imagine, that ever any one, in this life, can attain to that perfection, which the law of God requires, that being without all ſin, he ſhould wholly employ himſelf in the ſervice of God with that purity, that intenſeneſs of all his powers, that the divine holineſs itſelf could find nothing in him, but what was agreeable to it. The contrary is evident, 1ſt, From expreſs teſtimonies of ſcripture, in which it is aſſerted, that none liveth, who ſinneth not, ſtumbleth and falls not, 1 Kings viii. 46. Eccl. vii. 28. Prov. xx. 9. Jam. iii. 2. 1 John i. 8. 2dly, From the humble and ſincere confeſſion of the ſaints, who every where own their blemiſhes and failings, Pſa. xix. 12. Rom. vii. 18, 17. Phil. iii. 13, 14. Iſa. lxiv. 6. 3dly, From an induction of particular examples. For there are none, even of the moſt excellent among the ſaints, whoſe actions are more largely deſcribed, but have alſo ſome blemiſhes recorded, which in ſome meaſure, throw a ſhade on the light of the moſt ſhining virtues. Theſe things are more notorious than need to be repeated here: nor do we with pleaſure mention them. So far are we from taking any delight in the infirmities of the moſt excellent men of God, or wiſhing to detract from their heroic virtues, when we ſometimes ſpeak of their faults, that on the contrary, we have an inward horror at the remembrance of them, and deſervedly tremble at the conſideration of our own weakneſs, becauſe, the latchets of their ſhoes we are not worthy to looſe.

CXIX. The principle and proper cauſe of this imperfection is to be found in ourſelves. And is the ſtill indwelling fleſh, or corruption which, though really ſubdued by the efficacy of the Spirit, with reſpect to its reign, Rom. vi. 14. yet vexes the godly: and, as that unhappy incumbrance retarded * Atalanta

* For the benefit of the common Engliſh reader, I would obſerve, that Witſius ſeems here to refer to the fabulous ſtory of Atalanta the daughter of Schœnus king of the iſland Scyrus, who being wearied with the importunity of her ſuitors, conſented to have the man that could out run her; but on this condition, that he was to die who loſt the race. This being the fate of ſeveral, others were diſcouraged. But Hippomanes receiving three golden apples, ventured to run with her, and at proper times, when ſhe was like to get the ſtart of him, threw the apples, which ſhe ſtooping to gather, loſt the race.

lanta, ſo alſo believers are retarded by this corruption in their Chriſtian race! while the fleſh continually luſts againſt the ſpirit, it hinders the elect from chearfully performing what otherwiſe they would earneſtly deſire to do, Gal. v. 17. Rom. vii. 15, 16. By the Spirit the renewed man certainly tends upwards: but the fleſh ſoon with great ſtruggling pulls him down again, like a heavy ſtone tied to the feet of one of the fowls of heaven. With a courageous boldneſs believers enter upon all the exerciſes of every virtue or grace, Pſa. cxix. 128. Acts xxiv. 26. and while they go on in all the ſtrength of the Lord their God, Pſa. lxxi. 16. they undertake what far ſurpaſſes the capacity and power of natural men, and thus, at a great pace, they preſs forward to perfection, like thoſe who hunt down ſome wild beaſt in hopes to poſſeſs it, Phil. iii. 14. But inherent corruption, innate perverſeneſs, heightened by ſo many vicious acts, "the ſin that eaſily beſets us," Heb. xii. 1. again ſpoils and taints all. And this abides in man till his death: *It dwells, but reigns not, abides, but neither rules nor prevails; in ſome meaſure it is rooted out, but not quite expelled: caſt down, but not entirely caſt out*, as Bernard elegantly ſpeaks in Pſ. xc. Serm. x. According to the law of Moſes, when an earthen veſſel was once ceremonially unclean it remained impure, till it was broken, Lev. xi. 33. Such earthen veſſels are we, 2 Cor. iv. 7. for after we are defiled with ſin, we do not attain to perfect purity, till the earthen veſſel of our body is broken by the ſtroke of death.

CXX. When the Apoſtle ſpeaks of the conflict between the ſpirit and the fleſh in a ſanctified perſon, we are not to think, that the conflict ariſes only from this, that the *glandula pinealis* can be impelled on one ſide by the ſoul, on the other by the animal ſpirits, and that theſe two impulſions are often contrary; ſo that the fleſh may be then judged to prevail, when the animal ſpirits prove the ſtronger; but the ſpirit to predominate, when the ſoul, by a determinate judgment, proves more powerful in the impulſions of that pineal gland. For though it is a very great truth, that the inordinate motions of the animal ſpirits excite very many vicious thoughts and appetites in the ſoul, yet the conflict of the ſpirit with the fleſh does not conſiſt in that of the ſoul with the body. As new habits are put into the ſoul by the ſanctifying Spirit; ſo there are likewiſe in the ſoul itſelf the remains of the old man: theſe are two diſtinct principles of action. But ſometimes when the man is left to himſelf, he may think, reaſon, deſire, from that vicious principle; at other times, he is excited by the Spirit of God, he acts from a new principle

:iple of grace, which has not yet expelled all the power of
from theſe oppoſite principles, and their reciprocal actings
s that warfare we are ſpeaking of, which is principally
ed in the ſoul itſelf; according as it is either depreſſed to
ı by inherent corruption, or raiſed to heaven by a principle
more noble life, produced by the Spirit. And when the
pture ſpeaks of fleſh, it does not mean the body of man, but
ıe remaining corruption, which in its meaſure doth really a-
in part in the body and its members, while it ſtill has its prin-
l ſeat in the ſoul itſelf, which is the proper immediate ſub-
both of virtue and vice. The enemies therefore in this
bat, are not ſoul and body, but the grace of the ſanctifying
it, and the remains of natural corruption.

XXI. But known to God are the reaſons of his conduct,
iſpenſing the operations of the Spirit of grace in believers,
ıat the remains of the fleſh are not entirely expelled in this
For, 1ſt, He would by this, ſhew the difference between
ı and heaven, the time of warfare and of triumph, the
: of toïl and of reſt, that we may the more earneſtly long
ıur tranſlation out of this valley of ſin and miſery into the
enly country, where every thing ſhall be made perfect;
may with open arms, embrace death, which will bring
ı that perfection, crying out with the apoſtle; "O wretch-
ıan that I am who ſhall deliver me from the body of this
ı?" Rom vii. 24.

XXII. 2dly, He is willing to exerciſe and accuſtom his peo-
o patience, humility, and ſympathy or fellow-feeling. As
d time, he ſuffered the Amorites and Philiſtines to remain
ıe land of Canaan, for the exerciſe of the Iſraelites; to pre-
their growing indolent through a ſlothful eaſe, and diſſol-
in too much proſperity and quiet: ſo in like manner, he
ciſes his ſaints by the remains of the fleſh. For,
ing teaches them to think more lowly of themſelves
a daily ſenſe of ſo many infirmities: nothing is more
ıual to bring them to patience, than the conſtant aſſaults
ıoſe moſt wicked enemies, from whom, to their conſider-
grief, they have often experienced blows and wounds.
hing, in fine, is more adapted to render them more ſympa-
ng, with reſpect to the failings of others, both in judging
:erning their ſtate, and their general converſation, than the
ciouſneſs of their own defects, Gal. vi. 1.

XXIII. 3dly, By this means he ſtrongly convinces all
the ſalvation of his people is owing only to his moſt free
:e. For who, that is conſcious of his own infirmities, and
daily

daily failings, but muſt be obliged to acknowledge, that he obtains life from God, not as the judge of merit, but as the beſtower of pardon? The rigour of the law excluded from the prieſthood the blind, the lame, the disjointed in any member, or thoſe, who had any ſuch blemiſh, Lev. xxi. 18. What then can we infer, but that the grace of the Goſpel is unmerited, which admits to the heavenly prieſthood, and does not refuſe acceſs to the holy of holies made without hands, to thoſe who have far worſe diſorders of mind? If, notwithſtanding ſuch imperfection, it be ſcarce, if at all poſſible, to baniſh the arrogance of merits out of the church, what would it be ſhould we teach the poſſibility of perfection?

CXXIV. 4thly and laſtly, It becomes the wiſdom of God to raiſe his people by degrees to the higheſt pitch of holineſs. As in the creation of the firſt world, he began with a rude chaos and indigeſted maſs, which in ſix ſucceſſive days, he faſhioned into this beautiful frame, till, having given the finiſhing hand, he reſted on the Sabbath, Gen. ii. 2. So, in the creation of the new world of grace, beginning with nothing, he gradually leads his people higher and higher, till on the expiration of this earthly week, on the dawn of the heavenly ſabbath, he crowns them at once with holineſs and glory.

CXXV. It cannot indeed be denied, that ſometimes the ſcripture makes mention of ſome, who are ſaid to be *perfect* even in this life. But it is to be obſerved, that the term *perfection*, is not always uſed in the ſame ſenſe. For, 1ſt, there is a perfection of SINCERITY conſiſting in this, that a man ſerves God with an unfeigned heart, without any reigning hypocriſy. In this ſenſe it is ſaid of Job, that he was תם וישר, "perfect and upright, and one that feared God and eſchewed evil," Job i. 1. In the ſame ſenſe, Hezekiah proteſts that he had walked before God "in truth and with a perfect heart, and done what was good in his eyes," Iſa. xxxviii. 3. 2dly, There is a perfection of PARTS, and that both *ſubjective* with reſpect to the whole man, in ſo far as he is "ſanctified wholly, in ſpirit, ſoul and body," 1 Theſſ. v. 23. And *objective*, with reſpect to the whole law, when all and every one of the duties preſcribed by God are obſerved without exception. Of this David was ſpeaking. Pſa. cxix. 128. "I eſteem all thy precepts concerning all things to be right; and I hate every falſe way." And it is ſaid of Zacharias and Elizabeth, Luke i. 6. and they "walked in all the commandments and ordinances of the Lord, blameleſs." 3dly, There is a COMPARATIVE perfection aſcribed to thoſe, who are advanced in knowledge, faith and ſanctification, in compariſon

compariſon of thoſe, who are ſtill infants and untaught: in this manner John diſtinguiſhes *little children*, *young men*, and *fathers*, 1 John ii. 12, 13. In that ſenſe Paul ſpeaks of the perfect, 1 Cor. ii. 6. and Phil. iii. 15. 4thly, There is alſo an EVANGELICAL perfection, or with a veil or covering of grace, according to which, theſe perſons are looked upon as perfect, who ſincerely endeavour after perfection, God, for the ſake of Chriſt, graciouſly accepting the attempts of a ready mind, and accounting every thing to be done, becauſe what is not done is forgiven. The Apoſtle ſpeaks of this 2 Cor. viii. 12. "For if there be firſt a willing mind, it is accepted according to that a man hath, and not according to that he hath not." Thus "we are complete in Chriſt," Col. ii. 10. his moſt perfect righteouſneſs covering all our defects. However this is to be underſtood in a proper manner: for the judgment of God is always according to truth: he ſo judges of us and our actions, as they are: and ſeeing we ourſelves and our actions are imperfect, he cannot but judge us to be ſo. This is what we would ſay agreeable to ſcripture, that God, on account of the moſt perfect obedience of Chriſt, graciouſly accepts the ſincerity of his people, nor leſs bountifully rewards them, than if their holineſs was in every reſpect complete. 5thly and laſtly, There is alſo a perfection of DEGREES, by which a perſon performs all the commands of God, with the full exertion of all his powers without the leaſt defect, having rooted up every depraved luſt. This is what the law of God requires. And this is that perfection which we deny the ſaints to have in this life, tho' we willingly allow them all the other kinds above mentioned.

CXXVI. It is certainly true, that when God enjoins us by his law, to love him with *our whole heart, ſoul, and ſtrength*, theſe expreſſions denote an abſolute perfection, both of degrees and parts. Nor can he require any thing leſs than the moſt perfect obedience of man, even of ſinful man, as we ſhewed, book. 1. chap. 9. ſect. 11, &c. But when it is ſaid of Joſiah, 2 Kings xxiii. 25. "And like unto him there was no king before him, that turned to the Lord with all his heart, and with all his ſoul, and with all his might, according to all the law of Moſes," this is to be underſtood in a certain diminutive ſenſe, ſo as to denote his ſincerity, and the beginnings of, and endeavours after a due perfection, and to ſignify God's gracious eſteem of him in the Meſſiah. In the ſame ſenſe, the Jews in the time of Aſa, bound themſelves by an oath to ſeek the God of their fathers, "with all their heart, and with all their ſoul," 2 Chron. xv. 12. All which are ſaid to have been done, v. 15. But yet none will ſay that the Jewiſh people completely fulfilled

all the holineſs that the law required, ſeeing the high places were not taken away out of Iſrael, verſe 17. And then who will imagine that the condition of an entirely perfect obedience was exacted of the deſcendants of David, before they could come to be partakers of the promiſes that were given them; yet this the words of God ſeem naturally to import, 1 Kings ii. 4. "If thy children take heed to their way, to walk before me in truth, with all their heart, and with all their ſoul." And that the commendation given Joſiah cannot be taken in its full import, appears from comparing it with 2 Kings xviii. 5. where it is ſaid of Hezekiah, "After him was none like him among all the kings of Judah, nor any that were before him. If theſe words be taken in both places in their full import, and are not reconciled by a favourable interpretation, they involve a manifeſt contradiction. Wherefore it is evident that in both places there is a kind of hyperbole, or the commendation of both kings is not to be underſtood abſolutely, but conditionally, in the order taken for the reformation of the public worſhip; in which the one may be ſaid in a different reſpect, to have done ſomething more than the other.

CXXVII. We beg, indeed, in the Lord's prayer, that God's will may be done in earth, as it is in heaven, in which conſiſts the utmoſt perfection of piety; nor did the Lord Jeſus preſcribe to us that part of the prayer in vain: and John ſays, 1 John v. 14. "Whatever we aſk according to his will, he heareth us:" But we cannot infer from hence the abſolute perfection of holineſs in this life. For the particle *as*, does not in this petition denote an abſolute equality in degrees, but a ſimilitude in the thing, and the manner of it, in the ſincerity, readineſs, and alacrity of ſubmiſſion to the will of God, as well his commanding as his decreeing will; for it is uſed both in the fourth petition, and Mat. v. 48. in the ſame ſignification. The godly are indeed allowed, nay are commanded to aſpire to perfection, and to endeavour to come the neareſt to it poſſible; it is alſo acceptable to God to expreſs that love of perfection in their prayers; however ſeeing God has expreſsly declared, that he does not give his people abſolute perfection in this life, it is the duty of all to acquieſce in this diſpoſition of the divine will, nor are they allowed to beg of God, to grant them that perfection here, which they know he has not appointed for this, but for the other life.

CXXVIII. We very well know, that our Lord, Luke xv. 7. ſpeaks of "one ſinner that repenteth, and of ninety and nine juſt perſons, which need no repentance." But neither does this favour

favour the pretended perfection of this life: for there is a two-fold repentance. The firſt univerſal, whereby the human ſinner who is eſtranged from the knowledge and worſhip of God, and all true religion, betakes himſelf or turns to God, and to the practice of virtue: the ſecond renewed and particular, to which, as a ſacred anchor, the regenerate themſelves are often obliged to have recourſe. And of this again there is a three-fold difference, For 1ſt, It is poſſible that they who are ſanctified, may fall into ſome grievous ſin, which lays them under the neceſſity of the greateſt ſorrow and a very extraordinary degree of repentance. 2dly, It is alſo poſſible that ſuch may, for a time, fall into a kind of ſpiritual faintneſs and liſtleſſneſs, and for ſome ſpace continue in that *ſtate*, which may expoſe them to very many ſins; from which they are to riſe by a renewal of repentance. 3dly, Should this not be the caſe, yet in the very beſt, there are ſins of daily infirmity cleaving to their actions, words, and thoughts, from which no one who accurately examines himſelf, will dare to declare he is free. Now let us apply theſe diſtinctions to our preſent purpoſe. When our Lord ſpeaks of a ſinner cauſing joy in heaven by his repentance, it is evident he treats either of that firſt and univerſal, or of the renewed repentance from ſome more grievous fall, and a ſtate not ſo commendable. This, he ſays, the juſt need not, becauſe they have already performed the firſt; and are ſolicitouſly careful that they be under no neceſſity of the latter; yet he does not ſay that they are free from all neceſſity of repentance; for, though perhaps there may be ſome juſt perſons, who for a conſiderable time are careful to be kept from more groſs ſins, or from falling into that ſluggiſh ſtate we have juſt deſcribed, and ſo not to ſtand in need of thoſe ways of repentance; yet there is none upon earth, who, on account of his daily failings, is not bound daily to renew his repentance. In a word, what our Lord ſays comes to this: That there is greater joy in heaven, on account of great ſinners when they are firſt converted; or for the regenerate when returning after a ſhameful backſliding; than for thoſe, in whom, on account of their conſtant practice of a more ſtrict piety, there is no ſuch remarkable and conſpicuous change to be obſerved.

CXXIX. It might here not improperly be aſked, why a greater joy is ſaid to be in heaven for the converſion of one repenting ſinner than for the conſtancy of ninety and nine perſons in holineſs; ſeeing a greater good may juſtly cauſe a greater joy; as it is certainly better to have kept a ſteady courſe of piety than to return to the right way after great backſliding. I anſwer, 1ſt, That when our Lord made uſe of parables, and ac-

cording to his cuſtom, ſuited himſelf to the capacity of his hearers, he ſpoke of divine things after the manner of men. But it is evident, that when any good comes of a ſudden, it cauſes greater joy than any other greater good one has for ſome time been in quiet poſſeſſion of; and that the recovery of things loſt more ſtrongly affects the mind than in the uninterrupting keeping of others. The ſame alſo in its meaſure is the caſe here. The angels doubtleſs rejoice, that the juſt labour after and preſs on to happineſs; but they have for a long time been reſcued from the ſnares of the devil. But when a wicked perſon is newly delivered from the ſnares he was in; that converſion, and the ſalvation of the converted, which was the conſequence of it, by how much the more it was unexpected, muſt alſo yield ſo much the greater pleaſure. 2dly, Here our Lord ſpeaks according to the old Jewiſh divinity. The Jews affirmed, "That when a Hebrew ſins, the angels weep:" our Lord ſays, that on the converſion of any perſon, the angels rejoice. The Jews ſaid, "The dignity of the penitent is greater than that of the perfectly juſt. And, in ths place where the penitents ſtand, there the perfectly juſt ſtand not." Which teſtimonies Druſius and Ludovicus Cappellus and Grotius, have long ago produced. The reaſon of which is this: becauſe it is more difficult to break off a cuſtom or habit of vice, than after being brought to a commendable courſe of life, to go on without ſtumbling. It yields a greater pleaſure when virtue is ſo very conſpicuous. 3dly, The glory of the wiſdom, power, and mercy of God, and the efficacy of the merits of Chriſt ſhine with greater glory in the converſion of a deſperate ſinner, than in the preſervation of thoſe who walk in the way of righteouſneſs. As therefore the devil is more enraged when that prey is ſnatched from him, which he imagined he would have held faſt for ever; ſo, in like manner the angels juſtly rejoice more, when their and the enemy of their Lord is mortified to ſuch a high degree. 4thly, And generally theſe are warmer in the practice of righteouſneſs, who are inſtigated by the ſorrow of a paſt life. An equable tenour of virtue is moſtly more remiſs; but they who are ſuddenly brought over from a very bad to a very good courſe, by the powerful arm of God, uſually outſtrip others by a quicker pace. They dread ſin more who were deeper plunged therein: have a more ardent love for religion, to whom its beauty has more unexpectedly appeared. And none prize the grace of God towards them more than thoſe who know themſelves to be the moſt unworthy of it. And it is not poſſible but this ſenſe of ſo great a love muſt kindle the moſt ardent flames of a reciprocal love. As is evident from the example of Paul,

and

and the woman who was a ſinner, Luke vii. 40—48. All which yield matter of greater joy to the angels.

CXXX. Seeing we have now made a frequent mention of repentance *μέτανοια*, we will ſubjoin ſomething concerning the proper ſignification of this word. The very learned Beza, either was the firſt or among the firſt, who obſerved on Mat. iii. 2. that the term *μετανοεῖν* is properly never put but to denote a good; and that *σωφρονισμος* is always joined with *μέτανοια*; but that *μεταμελεῖσθαι* is expreſſive of *a ſolicitude and anxiety after the doing of a thing*: for which the Latins ſay *pœnitere*; and that it is alſo uſed to denote an evil, though ſimply ſignifying a kind of ſolicitude, and *δυαρεσκησις*, *a diſplicency*, which makes us wiſh the thing that is done, whether good or bad to be undone, even though it be out of our power to correct it. Hence he thinks that *μεταμελεῖσθαι* is denoted by the Hebrew word נחם, as *μετανοεῖν* is rather denoted by the word שוב, whence comes תשובה, *converſion*. Peter therefore having ſaid, Acts iii. 19. *μετανοήσατε repent*, immediately ſubjoins, *καὶ ἐπιστρέψατε, and be converted*, in order to explain the former. The ſame thing Paul does, Acts xxvi. 20. In this the venerable Beza has been followed by very many commentators, eſpecially when they treat of the *μεταμέλεια*, repentance of the traitor Judas.

CXXXI. But it may be doubted, whether there is any ſolid ground for this diſtinction. For it can neither be deduced from the etymology of either of theſe terms, nor confirmed by the authority of approved authors, nor proved from the conſtant ſtyle of Scripture, nor in fine, concluded from the correſponding Hebrew terms, which we are now to ſhew in order.

CXXXII. As to their etymology, *μετανοέω* is a word compounded of *μετὰ*, *after* and *νοέω*, *I underſtand*, and as *Henr.* Stephanus in his Theſuarus tranſlates it, *poſtintelligo*, and thus it is oppoſed to the term *προνοέω ante intelligo*. Very elegantly ſays, Clemens Alexandrinus Stromat. lib. 2. Ει ἐφ' οἷς ἥμαρτον μετενόησεν, ἐι σύνεσιν ἔλαβεν, ἐφ' οἷς ἔπταισε, καὶ μετίγνω, ὅπερ ἐστι, μετα ταῦτα γνῶ. Βραδεῖα γάρ γνωσις μετάνοια. "If he has repented of his ſins, recollect in what he has offended, and acknowledged it, that is, afterwards known it: for *μετάνοια* is a ſlow kind of knowledge that comes after ſomething is done." But *μεταμέλεια*, according to its etymology, ſignifies "ſolicitude, after having committed, or omitted any thing." And thus *μετάνοια*, which is properly an act of the *underſtanding*, reflecting on itſelf and its actions, in order of nature, goes before *μεταμέλεια*, which rather belongs to the *will* and *affections*.

CXXXIII. Both words are ſo uſed in the beſt authors, as indifferently to denote an after-ſorrow of mind, whether in good

or

or in evil. Hesychius explains μεταμελῆα, by μεταγνοια. Suidas in like manner μεταμελει, μεταγνοει. And in the *Etymologicum magnum*, μεταμέλομαι, μεταγνῶ, μεταγινώσκω are used promiscuously. *Gomarus* on Mat. xi. 20. adduces a remarkable passage from Plutarch, περι συθυμιας, where he varies the terms, μεταμελεία and μετανοία, as words of the same signification, and describes μετανοια, as δακνομένην, συν αἰσχύνην της ψυχῆς, και κολαζομένην ὑφ' αὑτῆς; *remorse and torture to itself with shame of soul:* which the venerable Beza will have to be appropriated to μεταμελεία. Nay, I have observed instances, where μετάνοια denotes a simple displicency; as in Marc Antonin. lib. 8. §. 2; καθ' ἑκάστην πρᾶξιν ἐφ' ἑαυτὸν, πῶς μοι αὐτὴ ἔχει, μὴ μετανοησω ἐπι αὐτῇ; "In every action, ask thyself, how it affects me, shall I have reason to repent it?" Ibid. §. 10. ἡ μετάνοια ἐστιν ἐπίληψίς τις ἑαυτῷ, ὡς χρήσιμόν τι παρωικόλος: *repentance is a kind of reprehension of ourselves, as having omitted something useful.* On the contrary, μεταμέλεια is sometimes of the same signification with σωφρονισμος, *amendment.* In which sense Plutarch said πάνυ γαρ ἡ μεταμέλεια σώτειρα δαίμων, *amendement is quite a salutary genius.*

CXXXIV. Nor does the scripture use of these words differ. For even their μεταμέλεια sometimes denotes a sincere repentance; as Mat. xxi. 29. ὑστερον δὲ μεταμεληθεις απηλθε, *but afterwards he repented and went:* and verse 32. where our Lord upbraided the Jews for not having true repentance, says: ὑμεῖς δὲ ἰδοντες οὐ μετεμελήθητε ὑστερον, τοῦ πιστεύσαι αὐτῶ, *and ye, when ye had seen it, repented not afterwards, that ye might believe him.* Where μεταμεληθῆτε answers to John's invitation, expressed by μετανοειτε. And on the contrary, μετανοια sometimes signifies mere sorrow. Thus Christ, Luke xvii. 3. treating of some degree of sorrow, for offending a brother, says, ἐαν μετανοήσῃ, *if he repent*, and verse 4. if he shall say, μετανοῶ, *I repent*, I could wish it undone. And Mat. xiii. 41. μετανοῆσι, is affirmed of the Ninevites, and their repentance was external only, not internal; civil, not spiritual; temporary, not persevering.

CXXXV. Besides, it is not universally true, that μεταμελεια answers to the Hebrew נחם; and μετανοια to שוב. For tho' perhaps the Syriac interpreter of the New Testament renders μετανοειν constantly by תוב; yet the Septuagint promiscuously translate נחם by μεταμέλεσθαι, or μετανοειν. I shall single a few examples of each out of many; as 1 Sam. xv. 35. *and the Lord repented* (נחם) *that he made Saul king.* The LXX. και κυριος μετεμελήθη. In verse 29. of the same chapter, ולא ינחם: the LXX. οὐδὲ μετανοησει, *nor will he repent*, Again, Ps. cx. 4. ולא ינחם; the LXX. και οὐ μεταμεληθησεται, *and will not repent.* On the contrary,

trary, Joel. ii. 14, ישוב ונחם: the LXX. ἐπιστρέψῃ καὶ μετανοήσει, *he will return and repent.* In like manner, John iii. 9. Jer. iv. 28. and viii. 6. and xxxi. 19. and in very many other places, they have tranſlated נחם by μετανοεῖν. Whence it is evident, they thought theſe Greek words were ſynonymous.

CXXXVI. To conclude, it cannot be proved from Acts iii. 19. or Acts xxvi. 20. that μετάνοια conſtantly anſwers to תשובה, as the contrary may be deduced from theſe paſſages. For ἐπιστρέψατε expreſſes the Hebrew שובו, as we juſt ſhewed from Joel ii. 14. As μετάνοια properly denotes the act of the ſoul recollecting its own actings, ſo in the order of nature, it does before converſion, and is juſtly preſuppoſed thereto by Peter and Paul. Let theſe hints therefore ſuffice concerning theſe words. If any deſire more, they may conſult Grotius on Mat. xxvii. 3. Scultetus, Exercitat. Evangelic. c. 19. Gataker advers. Miſcel. c. 29. and Suiceri Theſaurus.

CHAP. XIII.

*Of * Conſervation.*

I. THOSE to whom God has freely given faith and holineſs, he likewiſe keeps with ſuch ſolicitous care, that it is impoſſible for any true believer totally and finally to fall away from that holineſs when once it is begun, and thereby forfeit the ſalvation appointed for him. "The Lord is faithful, who ſhall STABLISH you, and keep you from evil," 2 Theſſ. iii. 3.

II. CONSERVATION "is a gracious work of God, whereby he ſo keeps the elect, the redeemed, the regenerated, the faithful and the ſanctified, though in themſelves weak and apt to fall away, internally by the moſt powerful efficacy of his Spirit, externally by the means which he has wiſely appointed for that purpoſe, that they ſhall never quite loſe the habits of thoſe graces once infuſed into them, but be certainly brought, by a ſtedfaſt perſeverance, to eternal ſalvation."

III. They whom God preſerves and enables to perſevere, are ELECTED perſons, or perſons appointed, by the immutable counſel

* Though this word is not very commonly uſed, yet it is of a very extenſive ſignification, and conveys to us the idea, not only of perſeverance, but of the manner of it, viz. their preſervation by God. Accordingly our author makes perſeverance, a branch of conſervation.

counſel of God, not only to ſome external communion of a national covenant, Deut. viii. 6. but to an internal glory, Eph. i. 4, 5. They are REDEEMED by Chriſt: not only bought by *that maſter of a family,* who obtains very great, tho' only common benefits for ſome, and takes them into his family in the capacity of ſervants; who, *in that great houſe,* are at length found to be "veſſels to diſhonour," 2 Tim. ii. 20. of whom Peter ſpeaks, 2 Pet. ii. 1. but alſo redeemed from the bondage of ſin, by the precious blood of Chriſt the Lord, 1 Pet. i. 18. 19. They are REGENERATED; who have not only acquired a name to live, whereby they impoſe on themſelves and others, by ſome external actions, which reſemble the ſpiritual life, Rev. iii. 1. but who have a principle of ſpiritual life implanted in them by the Spirit of life which is in Chriſt, Rom. viii. 2. They are FAITHFUL, or believers having not only that faith which conſiſts in a bare aſſent, nor that called temporary by our Lord, and having no root; but that which is unfeigned, 1 Tim. i. 5. which influences the whole ſoul, and, being rooted in Chriſt, brings forth the fruits of holineſs. They are SANCTIFIED, not only by a *federal* holineſs, which gives a right to the ſacraments in the viſible church, 1 Cor. vii 14. nor by that external holineſs, whereby one has "eſcaped the pollutions of the world through the knowledge of the Lord and Saviour Jeſus Chriſt," 2 Pet. ii. 20. while yet they ſtill retain ther naſty cannine and ſwiniſh nature, v. 22. but by *a true* and *thorough* holineſs, whereby righteouſneſs and true holineſs, are brought into the ſoul, Eph. iv. 24.

IV. All theſe things are to be well obſerved, leaſt any one ſhould object to us, that either the *covenant-breaking* Iſraelites, who were really choſen to the communion of an external covenant, but diſtinguiſhed from thoſe who were *elected to glory,* Rom. xi. 7. "or the falſe prophets who deny the maſter who bought them," and who are far different from thoſe, whom not the *maſter,* but the Lord not only *bought* for any kind of benefits, but *redeemed* by his precious blood, 1 Pet. i. 18. "or thoſe branches of Chriſt, who abide not in him, but are caſt forth and withered," John xv. 6. For though they may be ſaid to have been in Chriſt, as to the knowledge and profeſſion of him, and the external communion with the church, the myſtical body of Chriſt, and in ſo far with Chriſt himſelf; yet they were always without the quickening communion of Chriſt, and the nouriſhment of his vivifying Spirit, or thoſe temporary believers mentioned Mat. xiii. 21. whoſe faith, though it may be ſaid in a ſenſe to be true, becauſe by a maſk of a feigned profeſſion they do not counterfeit what they have not in their heart, but

but ſincerely profeſs what they believe concerning Chriſt; yet this is not that true faith eminently ſo called, "which knoweth the grace of God in truth," Col. i. 6. and which alone conſtitutes the true diſciples of Chriſt, John viii. 31. or in fine, thoſe who "trample under foot the blood of the covenant by which they were ſanctified," Heb. x. 29. For if that ſanctification is to be referred to thoſe profane men (which yet is not neceſſary, as we have elſewhere ſhewn); it is altogether to be underſtood of a federal, a ſacramental, and an external ſanctification, ſuch as is alſo found in the dogs and ſwine mentioned by Peter. It was proper to premiſe theſe things concerning the genuine object of a gracious conſervation, becauſe by this very means, we obviate many objections of adverſaries, ariſing from the improper manner of handling this ſubject.

V. It is true, elect believers conſidered in themſelves, and in their internal principles are weak, and may fall away; nor are they alone ſufficent to ſurmount the aſſaults of the world and the devil. Indwelling ſin "which eaſily beſets them," Heb. xii. 1. ſtill reſides in their members. "They are often tempted by the flattering luſts of the fleſh," Gal. v. 17. The very habits of engrafted graces are exceedingly imperfect in this life; and frequently ſome degrees of ſloth and drowſineſs ſteals even upon the wiſe virgins and the chaſte ſpouſe of Chriſt, Mat. xxv. 5. Cant. v. 2. while the devil that cunning and powerful enemy, watcheth theſe opportunities of acting, that he might eaſily bring them under his power were they left to themſelves alone. The perſeverance therefore of thoſe, who are ſo weak in themſelves, is owing partly to the *internal* principle of immortal life, which God has graciouſly beſtowed upon them; and partly to the *external* ſuperadded divine protection, guardianſhip, and ſupport, which the immutability of the divine covenant cauſes to be perpetually, though not equally preſent with them.

VI. That which God preſerves in his people is the *the eſſence of the ſpiritual life*, and *the habits of the Chriſtian graces*. For as to the acts, we really own it to be poſſible, that a true believer may gradually ſink to ſo torpid a ſtate, in which the activity of that excellent life may ſeem almoſt to ceaſe, and himſelf to be like trees almoſt killed by a long and ſevere winter. For the church of God has alſo its alternate changes of winter and of ſummer, Cant. ii. 11. Nor is that remarkable prophecy, Jer. xvii. 8. any objection to this aſſertion which experience has ſo often proved, "He ſhall be as a tree planted by the waters, and that ſpreadeth out her roots by the river, and ſhall not ſee when heat cometh, but her leaf ſhall be green, and ſhall

not be careful in the year of drought, neither ſhall ceaſe from yielding fruit." For that promiſe is not univerſal, nor the lot of all believers in whatever ſpiritual ſtate they may be, ſeeing it is certain they are ſometimes like a *bruiſed reed*, Iſa. xlii. 3. which certainly differs very much from ſuch a fruitful tree. Neither by *heat*, and *withholding of rain*, is here underſtood *ſpiritual dryneſs*, ariſing from reſtraining that myſtical influence which is the cauſe of vigour in believers; for on the contrary, the abundance of that influence is ſuppoſed when this tree is ſaid to be planted *by the waters* and *to ſpread out her roots by the river*: whereby he intimated, that it is not without the watering of the ſtream that waſhes it, from which the root may draw its juice and ſap. The words therefore of God in Jeremiah contain a deſcription of a believer, who being filled with the grace of the Spirit of God, brings forth the fruits of righteouſneſs moſt abundantly, in the midſt of adverſities, and in the want of external things.

VII. We add, that it is poſſible, a ſanctified perſon may be guilty of ſome acts, which are directly oppoſite to ſpiritual life, and to the habits of Chriſtian graces. And experience, as well as ſcripture has proved, that the moſt eminent men of God have frequently fallen into grievous and atrocious ſins; by which they not only deſerve to be entirely deſerted of God, diſinherited and ſpiritual death; but alſo actually very much grieve the Spirit of grace, wound the ſpiritual life, and very greatly diminiſh the aſſurance of faith: nay would entirely ſtifle the principle of life, unleſs their guilt being taken away by the blood of Chriſt, his quickening Spirit graciouſly prevented this thir mortal efficacy.

VIII. Nor do we diſown, that habits themſelves, as to the facility and readineſs of acting, are ſometimes impaired, and ſpiritual life itſelf ſometimes undergoes ſo violent a fainting fit, as to ſeem to be juſt at the point of death. This is thought by ſome practical writers to have been the caſe of Heman, when he complained, Pſ. lxxxviii. 15. "I am afflicted and ready to die from my youth up: while I ſuffer thy terrors, I am diſtracted."

IX. When we therefore ſpeak of conſervation, we mean that God ſo continues to cheriſh, by his gracious influence, the principle of ſpiritual life once ingrafted, and the habits of Chriſtian graces once beſtowed, that though they may be many ways ſhaken by various temptations, and ſometimes by very grievous ſins, yet they are never quite extinguiſhed; but afterwards reſuming ſtrength, and renewing faith and repentance, they

they ſhall at laſt triumph over all their enemies, and continue ſtedfaſt unto death.

X. Neither do we aſſent to thoſe, who teach, that the ſalvation of the elect is ſo ſecured, that death ſhall not come upon them, while they are deſtitute of faith; yet they think that the ſpiritual life is ſometimes quite deſtroyed, but may afterwards be reſtored by ſome new and ſingular act of the grace of God; ſo that they admit a *total* defect of ſpiritual life ſometimes in the regenerate, but deny equally with us a *final*. They are indeed to be commended, in that they refuſe not the certainty of the ſalvation of the elect; but are to be blamed, in that they would overthrow the ſtability of faith.

XI. The abſurdity of this opinion, not to mention other things, appears from this, that ſhould the believer wholly apoſtatiſe from his faith, he would then no longer have any intereſt in Chriſt, to whom we are united by faith alone, would be brought under the power of the devil, become his child, and be entirely excluded the communion of God for that time: which would be effects and indications of the grievous wrath of God towards the believer under the guilt of great wickedneſs. But now if the wrath of God could be ſo great towards his children, while as yet believers, as to deprive them of the faith and right of children; I would aſk, after they ſhall be altogether wicked and enſlaved to the devil, what ſhall bring them again into favour, that being anew adopted and reſtored, they may obtain the gift of faith? For if he ſhall be ſo offended with his own children, as, for their condign puniſhment, to deprive them of life, and ſeclude them wholly from the communion of the Lord Jeſus, in whom alone he can be reconciled (which yet is not at all ſuitable to the goodneſs and clemency of our heavenly Father) there can be no reaſon given, why he ſhould again receive them into his favour, when they are neither reformed, nor yet lament their paſt ſins, which they cannot do without the preventing grace of God. For on that account could they, who are thus diſinherited, be received into favour? No probable cauſe can be aſſigned, but the ſatisfaction and interceſſion of Chriſt. But if that can procure the reſtoration of thoſe who are already caſt out of their Father's houſe, diſinherited, and enſlaved to the devil; ſhall it not rather procure that they whoſe ſin is pardoned, ſhall never be ejected, diſinherited, or brought under the power of the devil, but rather be corrected in meaſure by their moſt gracious Father according to their fault? This is much more probable, and far more becoming God.

XII. The whole adorable TRINITY concurs to that conſerva-

tion of believers above deſcribed. The FATHER has, by a ſure and immutable decree, predeſtinated them to eternal ſalvation, which we proved at large, chap. 4. Sect. 14. ſeq. But they cannot obtain ſalvation, unleſs they perſevere in faith and holinſs. Neither can they perſevere unleſs the are ſupported by the power of God. Hence Chriſt himſelf infers the impoſſibility of the ſeduction of the elect, from their election, Mat. xxiv. 24. "They ſhall ſhew great ſigns and wonders, in ſo much that (if it were poſſible) they ſhall deceive the very elect." It is plain, that the Lord Jeſus there treats of the elect after their calling, and being brought to the knowledge of the truth; and ſpeaks, not of any ſeduction whatever, but of that which is total and final; whereby, having forſaken Chriſt, they gave credit to the moſt falſe and lying deceivers. He, moreover, foretels, that ſuch would be the efficacy of thoſe falſe prophets to deceive, that they would not only ſeduce thoſe, who at leaſt make ſome ſlight attempts after faith, but impoſe on the very elect, if (as it is not) the power of any ſeduction was ſo great, as to overthrow the faith of ſuch. But that thoſe words, *if it were poſſible*, intimate a real impoſſibility from the ſuppoſition of the divine decree, is evident from this, becauſe if it was poſſible for any of the elect to be ſeduced, which our adverſaries ſuppoſe; it would alſo happen, according to our Lord's expreſſion, that ſome of the elect might be actually deceived by the falſe prophets; which is contrary both to the intention of Chriſt, to experience, and all ſound reaſoning.

XIII. Yet our adverſaries inſiſt and pretend that the phraſe, *if it were poſſible*, does not always denote an abſolute impoſſibility, but often the difficulty of doing a thing; and bring, for that purpoſe, various places of ſcripture; as Acts xx. 16. where Paul is ſaid *to have haſted*, "IF IT WERE POSSIBLE for him to be at Jeruſalem the day of penticoſt." Rom. xii. 18. "IF IT BE POSSIBLE, as much as lieth in you, live peaceably with all men." Gla. iv. 15. "I bear you record, that, IF IT HAD BEEN POSSIBLE, ye would have plucked out your eyes, and have given them to me." Mat. xxvi. 39, "O my Father, IF IT BE POSSIBLE, let this cup paſs from me."

XIV. But the anſwer is at hand; 1ſt, If the thing ſpoken of ſhould really happen, then the expreſſion *if it be poſſible*, would denote, the great difficulty of executing the ſame; if it ſhould not, its real impoſſibility is then intended. Paul was in doubt, whether it was poſſible for him, at ſo great a diſtance, to be at Jeruſalem on the feaſt day: which was very difficult, nay impoſſible, unleſs he made more than ordinary expedition. It is

impoſſible

impoſſible, conſidering the great perverſeneſs of mankind, to live always in peace with all men. It was impoſſible for the Galatians, to pluck out their own eyes and give them to Paul, that they might beome his, and be of ſervice to him. They could not do it, without ſuppoſing them out of their ſenſes, thus without advantage to any, to exerciſe ſuch an act of cruelty on their own body; and without ſuppoſing Paul to be out of his mind, who, for his own honour, would permit and commend it. In fine, it was impoſſible for that cup to paſs from Chriſt, without his drinking it. Impoſſible, I ſay, not abſolutely, in which ſenſe Chriſt ſays, "O my Father, all things are poſſible to thee;" but from the ſuppoſition of the divine decree, the ſuretyſhip he had undertaken, the prophecies and types by which he was foretold and perfigured. For, Chriſt was to make ſatisfaction to the utmoſt farthing. Which ſatisfaction is repreſented by his drinking the cup. 2dly, Should we grant our adverſaries, what they ſtrenuouſly contend for, that *impoſſible*, ſometimes denotes what is difficult; and *poſſible*, what is eaſy; yet that ſenſe would not ſuit this paſſage. For, ſhould any transform our Saviour's words, thus: "They will ſhew ſigns and wonders, ſo as to deceive (if it might be eaſily done), the elect themſelves;" he would render that moſt wiſe ſentence impertinent and fooliſh.

XV. *Secondly*, the Father *gave* believers to Chriſt, John xvii. 6. for his *inheritance*, and as the reward and price of his labour, Pſa. ii. 8. But the Father will neither ſuffer the inheritance of his only begotten Son to be alienated, nor him to loſe his purchaſe. Chriſt was ſecure as to this, when he ſaid, Iſa. xlix. 4. "Surely my judgment is with the Lord, and my work with my God:" and, John x. 29. "My Father which gave them me, is greater than all, and none is able to pluck them out of my Father's hands:" that is, neither Satan, nor the world, nor the fleſh, which three are the enemies of Chriſt's ſheep, ſhall ever have ſo much power, as to make them unwilling to abide under the ſaving protection of the Father: for, they cannot be pulled away againſt their will. This violent taking them away conſiſts in the alone change of the will. Whence it appears, that theſe perſons trifle in a matter of ſerious importance, who would have this condition underſtood, viz. unleſs they willingly depart from God. For, the tendency of Chriſt's diſcourſe is to aſſure believers, that their enemies ſhall never be able to make them fooliſhly ſteal away from God. We are to attend to Chriſt's manner of arguing, which runs thus: "I give life to my ſheep, nor ſhall they ever periſh, becauſe none can pluck them out of mine, or my Father's hands." But if our adverſaries

ſaries anſwer be true, that they may ceaſe to be ſheep, and of their own accord, by their ſins fly out of his hands, though not plucked out of them; then Chriſt's reaſoning would be weak and inconcluſive. It is the greateſt abſurdity to reſtrict theſe words of Chriſt to thoſe who have died in the faith; and that the plucking them out of Chriſt's hand, denotes the detaining them under death and condemnation, and preventing their being raiſed by Chriſt from death to eternal life. For, 1ſt, Chriſt here ſpeaks of the ſheep, which hear his voice, and follow him; the voice of a ſtranger they hear not, but fly from him; all which belong to the ſtate of this life. 2dly, It is evident, that Chriſt here comforts believers againſt thoſe temptations, by which they are moſt of all annoyed. But what believer is much diſquieted by the thought, that when he is dead in the faith of Chriſt, and his ſoul is received into the heavenly manſions, he ſhall be detained under death and condemnation? Who once doubts, but his happineſs is then firmly ſecured? 3dly, Nothing can be ſpoken more indigeſted, than that they, who have *died in the faith of Chriſt, are detained under death and condemnation*; as the babbling apologiſt for the Remonſtrants is pleaſed to ſay. What? are thoſe who have died in the faith of Chriſt under a condemnation under which they can apprehend they may be detained?

XVI. 3dly, The Father has, by an immutable covenant and teſtament, promiſed to take care, that the elect ſhould not fall away from him to their eternal deſtruction. But to doubt of the faithfulneſs of God, promiſing and bequeathing by teſtament is blaſphemous. To this purpoſe is Iſa. liv. 10. "The mountains ſhall depart, and the hills be removed, but my kindneſs ſhall not depart from thee, neither ſhall the covenant of my peace be removed, ſaith the Lord, that hath mercy on thee." By which words, God not only in general declares, that he will faithfully adhere to what he has promiſed in behalf of his children; but intimates the ſtability of the covenant of grace, which he calls the covenant of peace, beyond the covenant of works. Certainly, God would have performed what he had promiſed in the covenant of works, provided man had perſevered in his obedience; but in the covenant of peace he abſolutely promiſes, that his goodneſs ſhall not depart from his covenant-people, becauſe it was that which was to preſerve them in holineſs, and ſo to bring them to happineſs. And in this ſenſe alſo, it may be ſaid of the new covenant, that it "is better and eſtabliſhed upon better promiſes," Heb. viii. 6, namely, ſuch as are abſolute, without depending on any uncertain condition

XVII.

XVII. The ſame thing is more fully inculcated, Jer. xxxii. 38, 39, 40. " and they ſhall be my people, and I will be their God: And I will give [put within] them one heart and one way, that they may fear me FOR EVER. And I will make an EVERLASTING COVENANT with them, that I WILL NOT TURN AWAY FROM THEM TO DO THEM GOOD; but I will put my fear in their hearts, that THEY SHALL NOT DEPART FROM ME." The very ſame thing we have Jer. xxxi. 31, 32, 33. On theſe teſtimonies we are to obſerve, 1ſt, That God here, in explaining his gracious covenant, propoſes it by way of *teſtament*, while he abſolutely promiſes, what he is to do, requiring no conditions to be performed by man. 2dly, That this covenant or teſtament is ſaid to be perpetual, or everlaſting, with an expreſs oppoſition to another covenant, which depended on a mutable condition, broken by man, and abrogated by God, Jer. xxxi. 32. 3dly, That there is not only a promiſe of the conſtant affection of God towards them, whereby he will never turn away from doing them good, to which promiſe ſome condition might be underſtood; but alſo of that fear of God whereby they ſhall not depart from him. Which being ſuppoſed, nothing further can be required. 4thly, That God ſays not, he will invite them by his word, by the greateſt promiſes, and by very many benefits to a conſtant fear of himſelf, and thus, by moral ſuaſion, incline their minds, as much as in him lay; which the *remonſtrants* repeat after the Socinians; but that he would actually and by the invincible efficacy of his Spirit, put his fear in their hearts; the conſequence of which would be, that *they ſhould not depart from him.* Could this almighty conſervation of believers be poſſibly promiſed in clearer terms?

XVIII. *Almighty*, I ſay: for what we are *fourthly* to obſerve is, that God exerts his ſuper-eminent power in the performance of thoſe promiſes, for their conſervation: that power, by which he is *greater than all*, as we juſt heard our Saviour declaring. Of this Peter ſpeaks, 1 Pet. i. 5. " who are kept by the power of God [as a garriſon] through faith unto ſalvation, ready to be revealed in the laſt time." There Peter teſtifies, 1ſt, That the elect are kept unto ſalvation by the power of God. It is not therefore poſſible, they ſhould periſh. 2dly, He compares that power to a ſtrong garriſon, which may not only bravely repulſe all external violence, but alſo eaſily quell all commotions of inteſtine rebellion; for both theſe are incumbent on ſoldiers in garriſon. 3dly, He ſhows the means of their conſervation, namely, faith, whereby we cannot

not be preſerved unleſs it alſo be preſerved in us. Thus far of the Father.

XIX. Now let us take a view of the Son. And *firſt* conſider, at what rate he purchaſed the elect; not with gold or ſilver, but with his precious blood, with dreadful horrors of ſoul, and tortures of body, with an accurſed death, accompanied by the pains of ſpiritual and eternal death. Can any one think it probable, that Chriſt would ſuffer thoſe whom he purchaſed at ſo dear a rate, to be taken away from him, and to fall into the power of another, and even of him, who is our moſt enraged enemy? What? Will not Jeſus protect them, who are now become his peculiar property? Why was he willing to be at ſuch expence for their purchaſe? Why are they called λαος εις περιποιησιν, *a people purchaſed*, 1 Pet. ii. 9. and λαος περιουσιος, *a peculiar people*, Tit. ii. 14. For περιποιησις and περιουσια are interpretations of the Hebrew word סגלה *Segullah*, which ſignifies a peculiar treaſure, a thing of value, that is, a thing acquired by one's labour and expence, and therefore exempted from all foreign right and power, to be carefully kept by the purchaſer, and its loſs to be deemed a great detriment and damage. Elegantly, ſays Moſes Gerundenſis, on Exod. xix. 5. "Ye ſhall be in my hands a purchaſe, a beloved thing, which one puts not into the hands of another." See what we have more fully ſaid on theſe words in *the preceding chapter*, ſect. 7. Or can he not keep them, unleſs they alſo themſelves are willing? But he who could act ſo powerfully by his inclining efficacy on their will, when beſet on every hand by the devil, as with full bent of ſoul towards him to reſt, by faith and love, upon him; why can he not, by the ſame inclining efficacy, cauſe them, after having fully taſted his incredible ſweetneſs, to abide with him with a fixed purpoſe of ſoul? Nay, he is both willing and able to keep them, and actually does ſo: "Thoſe that thou gaveſt me, I have kept, and none of them is loſt," John xvii. 12. From what our Lord adds, "but the ſon of perdition," we are not to conclude that Judas was, in the ſame manner, given to Chriſt, as the other Apoſtels were; namely to be redeemed and ſaved. For, "Chriſt knew who were his:" had long before known that Judas was a devil. John xiii. 18. and John vi. 70. It is therefore plain, that we cannot conclude, from the ruin of Judas, the perdition of thoſe who are given to Chriſt to be redeemed, and whom he actually has redeemed with his own blood.

XX. *Secondly*, It is evident, that the Lord Jeſus is heard by his Father in all things, eſpecially in thoſe things, which he aſks

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as our interceſſor, John. xi. 42. But he prays the Father for all believers, that *he would keep them from the evil*, or the evil one, John xvii. 15, 20. Our adverſaries, by a ridiculous ſophiſtry endeavour to ſubvert this invincible argument, by aſſirming, that Chriſt has no where prayed for the abſolute perſeverance of believers in the faith? nay, would not have prayed ſo earneſtly for their perſeverance, had God abſolutely determined it ſhould be ſo. This aſſertion, together with the reaſon annexed, is very raſh and extremely falſe. It is a raſh aſſertion: for, 1ſt, Where in this petition of our Lord, is there the leaſt ſign of a conditional prayer? It is not for us to frame conditions at our pleaſure. And then, 2dly, What condition is underſtood, when Chriſt ſays, keep them from the evil, or the evil one? Is it this? unleſs they become willing to join themſelves to that evil one? But their conſervation conſiſts in this very thing, that they ſhall be conſtantly unwilling to do that. 3dly. The remonſtrants themſelves deny not, that Chriſt prayed for the abſolute perſeverance of Peter, Luke xxii. 32. But that immunity from defection, which he prayed for in behalf of his diſciples, he alſo prayed for in behalf of all who were to believe by their miniſtry, John xvii. 20. The *reaſon* they gave is moſt falſe, becauſe it ſuppoſes that none earneſtly prays for what he knows to be certainly decreed by God. The contrary appears in David, 2 Sam. vii 27. 28, 29. *for thou O Lord, haſt revealed to thy ſervant, ſaying, I will build thee an houſe; therefore hath thy ſervant found in his heart to pray this prayer unto thee.* And in Daniel; who, when he had found from the prophecies of Jeremiah, that the determined period for the Babyloniſh captivity was ſeventy years, immediately *ſet his face unto the Lord God, to ſeek by prayer and ſupplications*, that he would do, what Daniel knew from Jeremiah, was certainly decreed by God, Dan. ix. 3. And laſtly, in Chriſt himſelf, who certainly knew, that it was a thing fixed and decreed, that he was to be glorified with the glory, which he had with the Father before the world was: and yet with no leſs earneſtneſs does he aſk for that in this very prayer, than he did for the conſervation of his own people, John xvii. 5.

XXI. *Thirdly*, We have Paul's authority to aſſert, that Chriſt Jeſus built the church for his own houſe, Heb. iii. 3. But Chriſt himſelf ſpeaks of that building in order to ſhew, by the ſtrongeſt reaſons, its impregnable ſtability, Mat. xvi. 18. "upon this rock I will build my church, and the gates of hell ſhall not prevail againſt it." From which place we argue theſe three ways, 1ſt, The building or houſe of Chriſt conſiſts

of "lively ſtones," 1 Pet. ii. 5. fitly joined together, and compacted by that which every joint ſupplieth, Eph. iv. 16. But ſhould it happen (which our adverſaries pretend, it ſometimes does) that ſome lively ſtones die away, and that the dead are removed from their place, the work would be interrupted; the towering walls totter, and the edifice of the greateſt artiſt be diſgraced with many flaws. 2dly, A houſe built upon a rock ſtands ſecure againſt all the ſhocks of ſtorms, ſtreams and tempeſts, Mat. vii. 25. But what rock is that? Here let that of the Apoſtle directly ſtrike our mind, 1 Cor. x. 4. "That rock was Chriſt. Who is a rock ſave our God?" Pſ. xviii. 31. "yea, there is no (*rock*) God, I know not any," Iſa. xliv. 8. Chriſt therefore is, at the ſame time, under a different metaphor, both the architect and the foundation of this houſe, 1 Cor. iii. 11. And ſeeing he his *the rock of ages*, Iſa. xii. 3. not only, becauſe he is from everlaſting to everlaſting, but alſo becauſe he gives a bleſſed eternity and an eternal ſecurity to all thoſe who are ſpiritually united to him: it is not poſſible, that they ſhould be torn by any violence, or by any ſtratagem from that rock, on which they are built.

XXII. 3dly, What our Lord adds is moſt emphatical. "And the gates of hell ſhall not prevail againſt it." *Hell*, in Greek ᾅδης *Hades* in Hebrew שאול *Sheol* in ſcripture ſtile, ſignifies *the place and ſtate of the dead*, ᾅδης properly ſignifies, του ἀιδῆ τοπου, the *unſeen place*, in which they who are, do not appear: שאול denotes that place, in which he who is, is to ſeek; whom you may ſeek, but not find. This place the Scriptures ſet in the lowermoſt part, and oppoſe it to the high heavens, Mat. xi. 23. Sometimes it ſignifies not ſo much a place, as a ſtate, as Gen. xxxvii. 35. where Jacob ſays, "I will go down שאולה אל ᾅδην into the grave (Hades) unto my ſon mourning;" though he imagined his ſon was devoured by beaſts. In like manner, Pſal. xlix. 14. "like ſheep they are laid בשאול εν ᾅδῃ in the grave" (Hades). Who yet are neither laid in a burying place, nor carried away to a place of eternal torments. It therefore denotes the *ſtate of the dead:* thus alſo, Theophylact on Luke xvi. defines it, according to the opinion of many, *the tranſlation of the ſoul from the ſtate in which it appears* (namely by its operation), *into that which neither appears nor is ſeen.* Moreover, both the place and the ſtate of the dead may be conſidered, either with reſpect to the body or the ſoul; and both are called *Hell* or *Hades*. Hezekiah ſpoke of the former, Iſa. xxxviii. 10. *I ſhall go to the gates of* (Shoel or Hades) *the grave:* and the ſacred writers very frequently. The profane writers place all the ſouls both of the juſt

juſt and unjuſt in *Hades*. Diodorus Siculus explains the fabulous figment of *Hades*, by *the torments of the wicked and the elyſium, or flowery meadows of the pious*. And Jamblichus ſays, *we ſhall obtain in Hades, as the wiſe poets aſſert, the rewards of virtue:* Grotius on Luke xvi. has collected very much to this purpoſe. Yet I do not recollect, that the Scriptures ever place the ſoul of the righteous in *Hades*. It therefore remains, that *Shoel* and *Hades*, when applied to the ſoul, denote a place of torments; and I can ſee no reaſon, why ſome very learned men ſhould deny this. For, both Luke xvi. 23. and Prov. v. 5. perſuade us of this; where Solomon ſays of the adultreſs, "her ſteps take hold on hell." Her ſteps are not directed to that which is truly life, but to [Shoel] the place of eternal miſery, and Prov. vii. 27. "her houſe is the way to hell (Shoel): compare 1 Cor. iv. 10. and Rev. xxi. 8. where whoremongers are excluded the kingdom of heaven, and thruſt into the place which burns with fire and brimſtone. To this purpoſe alſo is Prov. xv. 24. "The way of life is above to the wiſe, that he may depart from hell (Shoel) beneath:" which the Septuagint tranſlate, ἵνα ἐκκλίνας ἐκ τοῦ ᾅδου σωθῇ, *that declining from hell (Hades) he may be ſaved*. The wiſe man's meaning is, that he may aſcend to the heavenly manſions, where true life is enjoyed, and never ſink down to hell, the place of eternal death. We ſee then, what *hell* ſignifies in Scripture; namely, in general, the ſtate and place of the dead; and more eſpecially the ſtate and place of ſouls ſpiritually dead, who are aſſociated with devils.

XXIII. But what mean *the gates of hell?* I think it may be far better learned from Scripture than from the expreſſions uſed by the profane poets. 1ſt, Gates are the defence of a town, where bands of ſoldiers, and arms, and whatever may be neceſſary in ſallies for repelling force, are uſually kept in readineſs. Hence we read of "the gates of the foundation," 2 Chron. xxiii. 5. which 2 Kings xi. 6. is called, "the gate of retreat," whither one may ſafely retire. 2dly, In the gates they formerly held courts of juſtice, Amos v. 15. "eſtabliſh judgment in the gate." 4thly, In the gates was held the ſolemn aſſembly of the citizens, where they deliberated on difficult matters, and the elders gave prudent counſel; hence Ruth iii. 11. "all the city (gate) of my people doth know:" that is, the whole aſſembly, which uſually meets in the gate; and Lament. v. 14. "the elders have ceaſed from the gate." The gates of hell therefore ſignify, 1ſt, All the power of death, and of him, who hath the dominion of it, that is the devil. 2dly, The bloody edicts paſt and cruel ſentences of death pronounced

ced, at the inſtigation of the devil, by the princes and dreaded tyrants of the world, on the confeſſors of the Chriſtian truth. 3dly, All the craft and cunning of evil ſpirits, exciting each other mutually to deceive the godly.

XXIV. It is not to be doubted, but theſe gates of hell have great ſtrength and power; and yet they ſhall not *prevail* againſt the church. No poſſe of the devil, though ever ſo ſtrong, tho' he ſallies out with his powers from the gates of hell againſt believers, no edicts of emperors, kings and princes, though never ſo cruel, that are paſſed againſt them; no arts and deceits framed in the very council of hell, ſhall be able to ſubdue and force the ſaints from their faith in, and union with Chriſt. And hence it is, that neither death, nor he that hath the power of death, can either bring, or detain them under his dominion. This to us ſeems to be the fulleſt meaning of that ſaying.

XXV. *Fourthly*, Chriſt unites believers to himſelf, ſo that he is the head, and they collectively taken are the body; and every one in particular is a member of his body, Eph. v. 23. From this likewiſe we have a twofold argument, 1ſt, As it is impoſſible, any member ſhould be torn from the natural body of Chriſt, who is now in a ſtate of glory; ſo it is no leſs impoſſible, that any ſuch thing ſhould befal his myſtical body. Becauſe as Chriſt, by the merit of his humiliation, obtained for himſelf a conſtant immunity in glory from all harm; ſo by the ſame merit, he alſo obtained, *that he might preſent to himſelf* his whole myſtical body *glorious*, Eph. v, 27. that is, the true church, and each ſpiritual member thereof. But this he could not do, were any of his members to be wholly cut off. 2dly, As the animal ſpirits, which produce motion in the members, by means of the nerves, inceſſantly flow from the head to the lower parts; ſo that power and efficacy, wherein ſpiritual life both conſiſts and is exerciſed, flows continually from Chriſt to believers: and though it unequally moves them to produce ſpiritual actions, he at leaſt preſerves that life, and will not ſuffer it altogether to be ſtifled.

XXVI. There is no ground to object the inſtance of David, as if, when he defiled himſelf by his adultery with Bathſheba, and was joined to her, "he had taken a member of Chriſt, and made it a member of an harlot, according to 1 Cor. vi. 15. For, 1ſt, It is certain, that David was neither finally nor totally cut off from Chriſt. For, the ſpiritual life, which inceſſantly flowed from Chriſt, being exceedingly oppreſſed, and almoſt ſtifled with the poiſon of ſin, did, in its appointed time, powerfully exert itſelf by the evidence of a ſincere repentance. Hence

Hence he begged of God "not to take his Holy Spirit away from him," Pſ. li. 11. intimating, that though he was indeed very much grieved and oppreſſed, yet not quite taken away. 2dly, Paul's words run thus; αρας ουν τα μελη του χριστου, ποιησω πορνης μελη, *ſhall I then take the members of Chriſt, and make them the members of an harlot?* But the verb αιρω does not always ſignify to take away, but to take upon ones ſelf, to attempt, or enterpriſe ſomething therewith. And ſo the meaning is, ſhall I take upon me to put the members of Chriſt to ſo vile a uſe? 3dly, The Apoſtle does not ſay, that a perſon is ſo eſtranged from Chriſt by one act of incontinence, as to become one with the harlot: but ſpeaks of him, who is *joined to an harlot*; being as much inclined towards her, as a huſband, by the command of God, towards his lawful ſpouſe. In ſum, "he declares the natural conſequence of whoredom, and the uſual caſe of thoſe who do not deſiſt from it: but he does not limit the grace and mercy of God; as if he who has joined himſelf to a harlot, could not for ſome time, be continued in union with Chriſt. Theſe are the words of *Ames in his Anoiſynodalia, de perſever. ſanct.* c. 5.

XXVII. The HOLY SPIRIT, by an inſurmountable efficacy, taking poſſeſſion of the hearts of the elect, which was the place Chriſt had deſigned for him, and having vanquiſhed and expelled the evil ſpirit, keeps his throne conſtantly there alone, and never quite forſakes his habitation; according to what Chriſt ſays, John xiv. 16, 17. "And I will pray the Father, and he ſhall give you another Comforter, that HE MAY ABIDE WITH YOU FOR EVER; even the Spirit of truth, whom the world cannot receive, becauſe it ſeeth him not, neither knoweth him: but ye know him, for HE DWELLETH with you and SHALL BE in you." This promiſe was not made to the Apoſtles alone, nor does it treat of that effect of the Spirit only, by which they were rendered infallible, in preaching the goſpel: but regards all believers. For, 1ſt, it is propoſed as the fruit of our Lord's aſcenſion to heaven, and of his ſacerdotal interceſſion; the benefit of all which redounds to all the elect. 2dly, He is not ſpeaking concerning the Spirit as the author of infallibility in teaching, which the Apoſtles and ſome other evangeliſts had; but as an advocate and Comforter, which belongs to all the faithful. 3dly, They to whome the Spirit is promiſed, are not diſtinguiſhed from other believers, as teachers are from the common people; but from the world of reprobats, who neither ſee nor know the Spirit, and conſequently cannot receive him. Nor are we to think, that this continual indwelling

ing of the Spirit is ſo promiſed to the whole church, that every member of it cannot claim it to himſelf; for, by theſe words our Lord comforts every one of his diſciples in particular; for being grieved for his approaching departure, he gives them the promiſes of ſuch a preſent of the Spirit that ſhall never at any time be entirely taken from them. But ſo long as the Spirit of Chriſt dwells in any perſon, ſo long it is ſelf-evident, he is Chriſt's nor can he belong to the devil. We indeed, allow, that the Holy Spirit, when he is ill treated and grieved by believers, will ſometimes depart, as to the influences of his conſolations and their having cheerfulneſs in the ſpiritual life; yet abides with them as the ſource of their life, and the band of their union with Chriſt.

XXVIII. Nor is there any reaſon to object David's prayer, Pſ. li. 11. where he ſo earneſtly entreats, that God would not take away his Holy Spirit from him; which he would not have done, had he been aſſured, he was never taken from the elect. For, 1ſt, We have proved already, ſect. 20. the falſehood of that hypotheſis; namely, that none prays fervently for what he is well aſſured will be granted him. 2dly, After a believer has fallen into ſo horrid a ſin, his faith and his full aſſurance are uſually ſo much ſhaken, that he dare not always ſecurely promiſe himſelf the continuance of divine grace in that ſtate: hence thoſe ſighs, and anxious ejaculations of ſoul to his God. 3dly, When David prays, that the Spirit of God may not be taken from him, it may be underſtod. (1.) Of the ſpirit of royal wiſdom, and military proweſs; of which he had ſeen a melancholy inſtance in Saul. (2.) Of the prophetic ſpirit, which had before ſpoken by his mouth, 2 Sam. xxiii. 2. (3.) Of that operation of the ſpirit, which ſhould prevent his commiſſion of other ſins in the adminiſtration of government, whereby the wrath of God would be kindled againſt Iſrael. (4.) Of thoſe motions of the ſpirit, whereby he now found his heart pricked, and which he ſincerely wiſhed, that they might not be ſtifled again, but heightened by new acceſſions, ſo as to end in a true and ſolid repentance.

XXIX. The caſe is different as to what we read, Iſa. lxii. 10, "but they rebelled, and vexed his Holy Spirit; therefore he was turned to be their enemy, and he fought againſt them." For he is not there ſpeaking of elect believers, but of the rebellious Iſraelites. God had placed among that people his Holy Spirit, who ſpoke by the prophets and ſanctified the elect. The rebellious reſiſted that Spirit, ruſhed upon him like wild beaſts, Acts vii. 51. by perſecuting the faithful ſervants of God

God and his dear children, * Iſa. lxvi. 5. In this manner then "they vexed his Holy Spirit," who dwelt not in them, but in the prophets and other holy perſons; that is, they gave him occaſion to do thoſe things, which are the effects of wrath, and which are uſually done by him, who avengeth the injuries he has received: or, if we may explain it of the Spirit working in thoſe rebels, then it is to be underſtood of the convictions of natural conſcience, excited by the Spirit, which they impiouſly oppoſed. Therefore it was, "that he turned to be their enemy," and rejected that people, and took their kingdom from them, and gave them up to hardneſs of heart: *and fought againſt them*, as well externally by his armies, which ſlew them, and deſtroyed their city and polity; as internally by terrors and anguiſh of conſcience, Deut. xxviii. 65. All which is no proof of the total departure of the Holy Spirit from believers.

XXX. As that Spirit continually abides in believers, ſo he is alſo in them as the ſpring of eternal life. For, he is "the Spirit of life," Rom. viii. 3. His holy and comfortable energy is the life of the ſoul: for death reigns in a blind and depraved mind, John xvii. 3. "This is LIFE ETERNAL, to know thee the only true God, and Jeſus Chriſt whom thou haſt ſent." Spiritual life conſiſts in knowing, loving, revering the grace and truth of God the Father and of Chriſt, and in the joy which ariſes from theſe; which is called ETERNAL, becauſe, when it is begun in this world, it is carried on by the continual influence of the Spirit, and brought to perfection in the world to come. In another place it is called "a root within," Matt. xiii. 21. "The anointing which abideth," 1 John ii. 27. "the ſeed that remaineth," 1 John iii. 9. "a well of water ſpringing up into everlaſting life," John iv. 14.

XXXI. The nature of that life, which is infuſed into the elect in regeneration, is far different from that, which was in Adam in innocence, though even that was holy, and from the Holy Spirit. For, 1ſt. In that ſtate, man was left to himſelf, without any promiſe of the conſtant inhabitation of the Spirit; ſuch as, we have juſt proved, the elect have now. 2dly, That cauſe which firſt produced this life, ſeems alſo to be the ſame which makes them perſevere therein; but this life is implanted in man, who reſiſts it and takes pleaſure in ſpiritual death, and ſets

* *Hear the word of the Lord, ye that tremble at his word, your brethren that hated you, that caſt you out for my name's ſake, ſaid, let the Lord be magnified.* The author evidently applies this text of Scripture, to make it appear, that nothing is a greater evidence of rebelling againſt and vexing the Holy Spirit, than the perſecuting thoſe in whom he dwells, eſpecially when they pretend to be acted by zeal for the glory of God, John xvi. 2.

ſets himſelf with all his might againſt God: it is infuſed, I ſay, by the invincible efficacy of the Spirit, which Paul has ſo highly commended, Epſt. i. 19. As therefore that efficacy of the Spirit, has notwithſtanding, overcome and ſubdued thoſe that reſiſted and oppoſed his operations; ſo, in like manner, after he has once ſettled himſelf in ſouls thus vanquiſhed and ſubdued, he conſtantly keeps the place he has once occupied: and ſhould any thing ariſe, either from within, or from without, that ſhould attempt to weaken it; the more violent the attack, the more carefully it will collect its whole force and prepare for a reſiſtance. And what ſhould retard its progreſs, when its enemies are now vanquiſhed; ſeeing nothing could withſtand its power, in the beginning, when every thing was againſt it?

XXXII. Moreover, 3dly, This life flows from the life of Chriſt, Gal. ii. 20. "nevertheleſs, I live; yet not I, but Chriſt liveth in me." Moreover Chriſt, by his death, has obtained, that he ſhould live for ever, Rev i. 18. "I am he that liveth, and was dead, and behold, I am alive for evermore." But Chriſt lives not only in glory with the Father, as to his perſon but alſo by his Spirit in the elect. The Spirit of life, which reſiding in him as the fountain, flows from thence to his people, and he is the author of the ſame glorious life in them, which ſhall be perfected in their ſeveral degrees. And hence he argues from his own to our life, John xiv. 19. "becauſe I live, ye ſhall live alſo." This life therefore of Chriſt in us is different from the life implanted in Adam by creation. For, that was given him for the trial of his conſtancy, and might therefore be loſt. But after his conſtancy was at length tried he might expect a confirmation in a holy and bleſſed life, as was the caſe with the bleſſed angels. Whereas the life of Chriſt in believers is the fruit of his ſatisfaction and merits, and therefore muſt be everlaſting and eternal, that he might not loſe the pains he had been at: and is to be compared, as to its duration, not with the life of Adam, when in a ſtate of probation, but with that life, which he was to obtain, had he happily finiſhed the courſe of his trial.

XXXIII. That expreſſion of Paul is very memorable, which we have, Col. iii. 3. "ye are dead," namely, to the devil, the world, ſin and yourſelves, "and your life is hid with Chriſt in God;" every word of this ſentence is ſufficient to prove the perpetuity of this life. *Life* here denotes that holy and bleſſed energy, or activity of believers, which reſult from the communication of the Spirit of Chriſt, which begins in this life, and

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is perfected in that which is to come. That life is *hid*, 1ſt, From believers themſelves, who do not fully conceive the manner, in which the Spirit now worketh in them; and ſtill leſs that inexplicable knowledge, that perfect holineſs, that unſhaken love, that unſpeakable joy, which is ready to be revealed in the laſt time, 1 Pet. i. 5. 1 John iii. 2. 2dly, For the world. For as Chriſt who is our life is not ſeen by the world, ſo neither does the world know how we live in Chriſt and Chriſt in us; but reckons theſe myſteries of our Chriſtianity, as a kind of melancholy madneſs. 3dly, From the devil; * whoſe mortal blows and victories can have no acceſs to it. The life of God's children, like a moſt precious treaſure, is laid up in a ſecret place; from which the evil ſpirit cannot take it away, neither by open violence, or ſecret ſtratagem. In this ſenſe it is ſaid, Pſal. lxxxiii. 3. "They have conſulted againſt thy hidden ones," whom thou protecteſt in thy boſom. This life is hid *with Chriſt*, to whoſe care and cuſtody it is entruſted; "who is able to keep that which is committed unto him againſt that day," 2 Tim. i. 12. As Chriſt therefore, though inviſible to the world, actually ſits at God's right hand, and will be really revealed; ſo in like manner our life is with Chriſt, and is really kept for us. In fine, the ſame life is hid *in God:* that is, is contained in the decree and love of God, who, in his own time, will make it manifeſt, for what end he loved us in Chriſt. The boſom of God, is that moſt ſacred repoſitory, in which that treaſure is kept ſafe.

XXXIV. The ſame Spirit, who is the author of this everlaſting life, is the ſeal, wherewith believers are ſealed, Eph. i. 13. The Apoſtle compares believers to *an epiſtle, written, not with ink, but with the Spirit of the living God*, 2 Cor iii. 3. Now that epiſtle contains God's teſtament. And whenever the elect have received the promiſes of that teſtament by a lively faith, then, in ſome meaſure, they have the Spirit to write them on their minds. Moreover, God ratifies that inſcription with the ſtamp of his ſeal. That *ſeal* is the Spirit of promiſe, not only with reſpect to the extraordinary gifts, which formerly abounded in the church (for theſe were neither conferred on all, nor on true believers only, neither were they an earneſt of the hevenly inheritance) but chiefly with reſpect to ſaving gifts or graces. It is called "the Spirit of promiſe," either becauſe he was promiſed, or becauſe it is his office to intimate to, write and ſeal the promiſes of the goſpel upon the hearts of

* A thing may be ſaid to be hid for ſafety and ſecurity, as well as for conccalment, and it is with reſpect to this, that our author here ſpeaks.

believers. A *ſealing* is the impreſſion of the image, which is on the ſeal upon the thing ſealed; whereby we both aſſure the perſon to whom we write of the author thereof, and more ſtrongly confirm the contents of the epiſtle or teſtament, ſo as he may have no doubt about the truth of the thing. This myſtical ſealing, therefore, by the ſeal of the Spirit, conſiſts in the effectual communication of that divine light, purity, holineſs, righteouſneſs, goodneſs, bleſſedneſs and joy, which are found in the Holy Spirit. Of which the firſt lines are drawn at the beginning of regeneration, and this is the writing on the heart by the Spirit. But after faith in Chriſt comes to be ſtrong and operative, all theſe things are confirmed, ſtrengthened, incraſed, and more deeply imprinted by the ſame Spirit; and in this deeper impreſſion conſiſts the ſealing; by the view and ſenſe of which believers have aſſurance that they are the children of God.

XXXV. Moreover, this ſealing of the Spirit is a proof of the unſhaken ſteadineſs of believers, for the Apoſtle himſelf with good reaſon, joins their eſtabliſhment with this ſealing, 2 Cor. i. 21, 22. "he which STABLISHETH us with you in Chriſt, and hath anointed us, is God; who hath alſo SEALED us." For, 1ſt, The promiſes of the eternal teſtament are confirmed and ratified to us by that ſeal. The wonderful and almoſt incredible goodneſs of God ſhines forth in this matter. He not only promiſes the elect, that he will never depart from them, but will ſo order it, that they ſhall never depart from him. And he likewiſe ratifies the ſame in the ſacred and inviolable writings of both teſtaments; but this is not all, for he alſo engraves the ſame promiſes, by the finger of his Spirit on the hearts of the elect. Nor does he ſtop here: but he adds the ſeal of the ſame Spirit whereby they are aſſured in the higheſt degree, of the donation of theſe excellent promiſes. 2dly, This ſealing denotes a firm and indelible impreſſion of the graces of the Holy Spirit. For, who can efface God's own ſeal, which he has appended to his eternal teſtament, and deeply impreſſed on the hearts of his people? 3dly, By this ſealing, the ſealed are rendered inviolable or ſacred. Thereby God declares, that they are his peculiar property, which he will never ſuffer to be alienated, Rev. vii. 3.

XXXVI. We cannot here omit that remarkable paſſage, 2 Tim. ii. 19. "nevertheleſs the foundation of God ſtandeth ſure, having THIS SEAL, the Lord knoweth them that are his: and let every one that nameth the name of Chriſt depart from iniquity." Chryſoſtom, by the *ſure foundation of God*, underſtands,

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theſe ſtedfaſt ſouls, who ſtand firm and immoveable. Which expoſition is ſuitable both to this context and to the language of ſcripture. It is agreeable to this context; for the ſure foundation of God is diſtinguiſhed from thoſe men, who ſuffered themſelves to be drawn aſide from the doctrine of the true faith, by the new doctrines and deliriums of deceivers, ſuch as were Hymenæus and Philetus. And it is agreeable to the language of ſcripture, where the believer is called *an* יסוד עו לם a foundation of ages, or "an everlaſting foundation," Prov. x. 25. and "a pillar in the temple of God; which ſhall go no more out," Rev. iii. 12. To this alſo might be referred, Iſa. xxviii. 16. where Chriſt is called מוסד מוסר פנת יקרת, which may be tranſlated *a precious corner*, (corner-ſtone) *of the ſureſt foundation.* For, Chriſt is the corner-ſtone of his church, which being built upon a rock, has the ſureſt foundation: therefore the church of the faithful is the foundation. And as none but God can lay ſuch a firm foundation, it is therefore called the foundation of God. "Ye are God's building," 1 Cor. iii. 9. That foundation of God ſtands *ſure*, and unſhaken againſt all temptations. But what is the reaſon and cauſe of that ſtability? Believers have it not of themſelves, but from *the ſeal* of God: of which ſeal a two-fold uſe is here propoſed, 1ſt, To ſet a mark on the elect, as thoſe who are known to and beloved by God, and on whom he imprints characters as his peculiar treaſure, which he highly eſteems and choicely keeps, and as teſtimonies of his dominion and property: of this it is ſaid, "the Lord knoweth them that are his." 2dly, To impreſs upon them the likeneſs of that holineſs which is in the ſeal, that is, in the Holy Spirit; whereby they are made to be diligently on their guard againſt iniquity and defection. To this purpoſe is the caution; "let every one that nameth the name of Chriſt, depart from iniquity." For, whoever has this law inſcribed within, ſo that it becomes the proper law of his heart, which he frequently repeats to himſelf; and as from this he may know that he is choſen and beloved of God, ſo he carefully reſerves himſelf for God, to whom he belongs.

XXXVII. In the laſt place, this Spirit is ἀρραβὼν τῆς κληρονομίας ἡμῶν, *the earneſt of our inheritance*, Eph. i. 14. Grotius has learnedly obſerved on this place, that the word ἀρραβὼν (earneſt) is not of Greek, but Syriac origin; but we ſay, it is of Hebrew derivation, as appears from Gen. xxxviii. 17. where Thamar aſks ערבון, Arabon *a pledge of Judah.* It is probable, the Greeks had this word from the Phenicians, with whom they carried on much commerce. But *Arrabo* an earneſt, or, as the Latins expreſs it ſhorter, *arra*, is a part of the price given before-

hand, as an assurance, that the whole should afterwards follow. And Chrysostom says, ὁ ἀρραβὼν μερός τῦ παντός *an earnest is part of the whole.* In like manner, those gifts of the Spirit, of which we have just spoken, are a part of the future happiness, and of the principal thing that is to come after; and they clearly resemble that earnest, which the bridegroom gives to the bride in testimony of her communion with him in all his possessions. For, who will not readily believe, that there is a reference here to the ceremony of betrothing? To which there is certainly an allusion, Hos. i. 21, 22. Moreover, that possession, of which the Spirit is an earnest, is called "the inheritance of the children of God;" because it is perpetual and never to be alienated from the possessors; whoever has it, has it continually from the first moment of possession through all the ages of eternity. Therefore we conclude, that it is not possible, that they, who have once received the Holy Spirit, can forfeit the heavenly inheritance; because otherwise, which God forbid, the Spirit of truth would be a false and fallacious earnest.

XXXVIII. Thus far we have shewn, that the whole adorable trinity contribute their part to the conservation of believers: whence it appears, that their salvation is secure under such guardians. Let us now further enquire into the method which God takes for their conservation. First, then, he employs that infinite and *supernatural power,* by which he at first infused the beginning of the spiritual life into elect souls, so that it may be cherished and maintained for ever by no less efficacy, than it was at first produced. To this purpose is what we have advanced, sect. 18. Concerning the power of God displayed in this affair.

XXXIX. But as it becomes God to deal with a rational creature in a way suitable to its nature, so he superadds to that supernatural power some means, acting morally as they commonly speak, by which the elect themselves are excited carefully to keep themselves under God's protection. Here he uses the ministry of his *word,* which *is the incorruptible seed,* and "the word of God, which liveth and abideth for ever," 1 Pet. i. 23. He sets before them *the excellence of faith* and godliness, thereby *confirming the souls* of his people, and *exhorting them to continue in the faith,* Acts xiv. 22. He gives *the promises* of a great reward to those and only those who persevere, Mat. xxiv. 13. Rev. ii. 10, 11. He subjoins the threatenings of a dreadful vengeance against backsliders and apostates, Ezek. xxxiii. 13, 14, 15. and at times awakens dull and drowsy souls with his chastening rod, and reminds them of their duty, Ps. cxix. 67. "before I was afflicted

afflicted, I went aſtray; but now have I kept thy word." Theſe admonitions, promiſes, threatenings and the like actions of God towards the elect, are ſo far from giving the leaſt ground to conclude any thing againſt their perſeverance; that, on the contrary, they are powerful means for their conſervation.

XL. For, when God, by the power of his Spirit, excites the mind attentively to conſider theſe things, a certain holy fear and trembling are produced on man, Phil. ii. 12. which ſtir him up to be diligently upon his guard againſt the fleſh, the world, and the devil, and all their ſnares, leaſt, by being impoſed upon by their deceits, he ſhould do any thing prejudicial to his own ſalvation. And ſhould it happen, that he has departed from God by ſome abominable iniquity; the ſenſe of the wound he has given his conſcience, and which, unleſs timely cured, muſt at laſt iſſue in eternal death, does not ſuffer him to be eaſy, till, by renewed repentance, he has returned to God, and obtained with many tears, the pardon of his ſin from his infinite mercy. And as every believer is conſcious of his own weakneſs, therefore with humble dependence on the aſſiſtance of divine grace, he is earneſt in devout prayers, for the continual influences of it, in order to his conſervation and corroboration; praying, according to our Lord's direction, "Lead us not into temptation, but deliver us from evil." And in this manner all true believers, being excited and aſſiſted by God, alſo perſevere and preſerve themſelves; "we know that whoſoever is born of God, ſinneth not: but he that is begotten of God, keepeth himſelf, and that wicked one toucheth him not," 1 John v. 18. And indeed whoever forms a right judgment of the vileneſs of ſin, the torments of hell, and the greatneſs of divine wrath: whoever has had but the ſlighteſt taſte of the beauty of religion, the pleaſantneſs of grace, the honour of eternal glory, and the incredible ſweetneſs of the love of God; it is not poſſible, he ſhould not exclaim; "Lo! they that are far from thee, ſhall periſh; thou haſt deſtroyed all them that go a whoring from thee: but it is good for me to draw to God," Pſa. lxxiii. 2, 28. This is "with purpoſe of heart to cleave to the Lord," Acts xi. 23.

XLI. Hence appears the falſehood of the calumny of our adverſaries, that, by this doctrine concerning the almighty conſervation of God, a wide door is opened to profaneneſs and carnal ſecurity. That it is highly uſeful and effectual for the conſolation of believers, provided it is true, will not be contradicted even by thoſe who deny it. But nothing can be effectual for the conſolation of the ſaints, which, at the ſame time

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is not effectual for the promoting of holineſs. For, in every conſolation, there is a demonſtration of the beneficent love of God towards the wretched ſinner, who is ſolicitous about his ſalvation; and the clearer that demonſtration of divine love is, and the more particular the application, the ſtronger alſo is the conſolation. Beſides, nothing is more powerful for inflaming our hearts with love to God, than the knowledge, ſenſe and taſte of the divine love ſhed abroad in them. Whoever therefore moſt amplifies the powerful grace of God in his conſolation, which impudence itſelf will not deny we do, preſents to the ſaints the moſt powerful motives to divine love and the conſequences thereof.

XLII. But let us more particularly ſhow, that our doctrine is far more adapted to promote piety, than what our adverſaries maintain concerning the unſtable happineſs of believers. And *firſt*, Our doctrine doth certainly moſt of all illuſtrate the glory of God, which the oppoſite tends to obſcure. We celebrate the infinite POWER of the deity, whereby he can not only reſtrain our outward enemies from overthrowing our ſalvation, but alſo ſo fix the wavering diſpoſition of our will, that it may not depart from the conſtant love of holineſs: alſo his TRUTH in the promiſes of the covenant of grace, on which we ſafely and ſecurely rely, being aſſured, that he who hath promiſed, will alſo perform: and his GOODNESS, whereby he does not altogether reject, or diſinherit his children, or cut them off from the communion of Chriſt, even when they have fallen into ſome grievous ſin, but by his fatherly chaſtiſements, graciouſly recovers them from their fall, and ſtirs them up to repentance and his HOLINESS, to which it is owing, that he hides his face from his children, when for ſome time, they ſeem to give too much way to ſin, ſo that he does not grant them familiar acceſs to himſelf, nor the influences of his conſolations, but rather ſharply ſtings, and thoroughly terrifies their conſcience with the ſenſe of his indignation, leaſt he ſhould appear to be like the ſinner, or could bear with ſin in his own people without reſentment: and *the* EFFICACY OF THE MERITS AND INTERCESSION OF CHRIST, whereby he has acquired and preſerved for himſelf an inheritance never to be alienated. In fine, we celebrate the invincible POWER OF THE HOLY SPIRIT who ſo preſerves his myſtical temple, that it neither can be deſtroyed nor be made an habitation of impure ſpirits. But as the ſum of our religion conſiſts in glorifying God, ſo that which illuſtrates the glory of God in this manner, does moſt of all promote godlineſs.

XLIII.

XLIII. But as the oppoſite doctrine ſeparates the immutable bent of the free will to good, from the efficacy of divine grace; as it maintains, that God does not always perform what he has promiſed; as it will not grant, that God's children, when they fall into ſome grievous ſin, are chaſtiſed with rods, but diſinherited, and puniſhed by ſpiritual death; as it aſſerts, that the impetration of ſalvation by Chriſt may be perfect, and, in every reſpect, complete, though none ſhould happen actually to be ſaved thereby, and that Chriſt was not always heard in his prayers; and that the Holy Spirit is ſometimes conſtrained, by the mutability of the human will, to give up his habitation to the evil ſpirit; the oppoſite doctrine, I ſay muſt, in many reſpects, be injurious to the power, truth and goodneſs of God the Father; to the merits and interceſſion of God the Son, and to the invincible efficacy of the Holy Spirit.

XLIV. *Secondly*, Our doctrine is excellently adapted to allure the unconverted, ſeriouſly to endeavour after converſion and repentance: for, the more ſure and ſtable that happens it, which is promiſed to the penitent, the more effectual is the motive taken from the conſideration of it. The ſcripture every where diſſuades men from ſearching after the good things of this world, and encourages them to ſeek thoſe good things, which are ſpiritual, from this argument, that the former will periſh, but the latter endure for ever, John vi. 27. "Labour not for the meat which periſheth: but for that meat which endureth unto everlaſting life," 1 John ii. 15, 17. "Love not the world: the world paſſeth away, and the luſt thereof; but he that doth the will of God, abideth for ever." And indeed, what can be more powerful to excite to repentance than this reflection? "As long as I am diſtracted "with the anxious cares of this life, let my ſucceſs be ever ſo "great, I can only amaſs periſhing treaſures, of which I may "perhaps be deprived in this very life, and the remembrance "of which ſhall certainly torment me in the next. But if I "diligently purſue the work of my converſion, I ſhall, from "the very firſt moment of that, obtain that love of God in "Chriſt, from which nothing ſhall ever be able to ſeparate me "again: and the ſooner I enjoy that, the ſooner I acquire that "ſupreme good, which is poſſeſſed without any danger of hav-"ing my miſery renewed."

XLV. But the oppoſite doctrine is adapted to procraſtinate endeavours after repentance. For, when it is inculcated on a man, that a child of God by regeneration, after having for ſome time been engaged in the practice of holineſs, not only may, but actually has often fallen away, and become a child

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of the devil, been diſinherited by his heavenly Father, and is, with greater difficulty renewed to repentance, the further progreſs he had made in holineſs: this thought will eaſily be entertained by thoſe, who hear of exhortations to repentance, that there is no occaſion to preſs the matter of their converſion ſo ſtrenuouſly in their tender years, leaſt perhaps, conſidering the great inconſtancy of unſtable youth, they be overtaken by ſome great ſin, and their condition be far worſe than it was before: that it is more adviſeable, to wait for thoſe years (for we generally promiſe ourſelves long life), in which both our judgment is riper, and the mind uſually purſues, with more conſtancy, what it has once applied to, enjoying in the mean time the delights of this world. Now, nothing can be more peſtilential, than this thought, which yet this doctrine ſuggeſts.

XLVI. *Thirdly*, Our doctrine is alſo very powerful to confirm the elect, already converted, in the ſpiritual life, and to quicken them to the conſtant practice of religion. Which may be proved various ways: 1ſt, All the arguments, which are raiſed from the poſſible apoſtacy of the ſaints, are taken from the fear of puniſhment, and the terror of dreadful threatenings; but thoſe taken from God's moſt powerful conſervation, breathe nothing but his love and the incredible ſweetneſs of divine grace. Moreover, it is certain, that the children of God, "who have not received the Spirit of bondage again to fear; but the Spirit of adoption, whereby they cry, Abba, father," Rom. viii 15. are more powerfully drawn by the cords of love, than driven by the ſcourge of terror: for, "the love of Chriſt conſtraineth us," 2 Cor. v. 14. 2dly, All our religion is nothing but gratitude: but it is clear, that that perſon more effectually promotes gratitude, who proves by cogent arguments, that the happineſs beſtowed from grace ſhall be perpetual, by the help of the ſame grace, than he who maintains, that though it be truly great, yet it may be loſt. 3dly, It is equitable, that the better ſecured the reward of our duty is, we ſhould be the more diligent in the practice of religion. For, the conſideration of the reward is among thoſe things which render the commands of God ſweet, Pſ. xix. 10. But we aſſure the faithful worſhippers of God, from his own word, that from their very firſt entrance on the courſe of ſincere godlineſs, their reward is ſure; calling upon them with the Apoſtle, 1 Cor. xv. 58. "therefore my beloved brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, FOR AS MUCH AS YE KNOW, that your labour is not in vain in the Lord." But our adverſaries, unhappily diſcourage all diligence, while they teach, that we know not, whether our labour

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ſhall be in vain or not, ſince it is poſſible, we may fall away, and ſo have all along laboured for nothing.

CHAP. XIV.

Of Glorification.

I. AS all God's works tend to his glory, ſo alſo to the GLORIFICATION of his choſen people. This doubtleſs is the glory of God, to manifeſt himſelf in his elect, to be what he is to himſelf, the fountain of conſummate happineſs. When he does this, "he is glorified in his ſaints, and admired in all them that believe," 2 Theſſ. i. 10. Believers exult in this hope of their ſalvation, which is ſo connected with the glory of God that it is called by that very name in the holy ſcripture: "we rejoice in hope of the glory of God," Rom. v. 2. Our glorification is called the glory of God, not only becauſe it comes from and is freely beſtowed on us by God; but alſo becauſe the magnificence of the divine majeſty diſplays itſelf no where more illuſtriously than in that glorious happineſs, which he makes to ſhine in his beloved people.

II. Some would prove, that we are called to this by God, from 2 Pet. i. 3. "who hath called us to glory and virtue:" but the Greek runs, διὰ δόξης καὶ ἀρετῆς, *by glory and virtue*; which may be underſtood either of our glory and virtue, or of the glory and virtue of God, and of Chriſt. If we underſtand it of ours, the meaning will be, that God had called us to communion with himſelf, by ſuch a clear diſplay of the glory to be revealed in the ſaints, and by the propoſal of true virtue, which is made in the goſpel, that none can be acquainted with it, but muſt be inflamed with a deſire after it. But it will be better to apply them to God, as Peter elſewhere calls them, τὰς ἀρετὰς τοῦ καλέσαντος ἡμᾶς, *the virtues (praiſes) of him who hath called us*, 1 Pet. ii. 9. And ſome manuſcripts have ἰδίᾳ δόξῃ καὶ ἀρετῇ, *his own glory and virtue*: and then the meaning will be, he hath called us by his own glorious virtue: or, what I take to be fulleſt, the Lord Jeſus hath called us *by glory*, while he preſents unto us a glory in himſelf, as of the only begotten of the Father, and by *virtue*, while he diſcovered a life full of every inſtance of virtue, which, as they are ſet forth in a preached goſpel, clearly ſhew, that he was the Son of God and Saviour of the world. And thus we keep to the proper ſignification of

the particle διὰ, which I have not yet ſeen proved by any example, to ſignify the ſame as εἰς *to*. Indeed, the venerable Beza adduces Rom. vi. 4. where Chriſt is ſaid to be raiſed from the dead, διὰ τῆς δόξης τοῦ πατρὸς, that is, ſays he, *to the glory of the Father*. But ſuch an explication is unneceſſary; let us ſay, as the words bear *by the glory of the Father*. Which admits a twofold ſenſe, and both of them very agreeable. As firſt, *by glory* to mean the ſtrength, and glorious power of God, for ſometimes the Greek word δόξα anſwers to the Hebrew עז, Iſa. xlv. 24. Thus God is ſaid to "have raiſed Chriſt διὰ τῆς δυνάμεως αὐτοῦ by his own power," 1 Cor. vi. 14. in the ſame ſenſe. Again, if by glory we underſtand the diſplay of the divine ſupereminent excellency, we will ſay, that Chriſt was raiſed by the glory of the Father, becauſe it was for the Father's glory, that the only begotten and righteous Son of God ſhould live a glorious life in himſelf, and a holy life in his members.

III. But whatever be Peter's meaning, it is evident, we are both *called* and *juſtified*, in order to glory; and for that end powerfully preſerved by God. Paul ſpeaks of our *calling*, 1 Theſſ. ii. 12. "who hath called you unto his kingdom and glory:" of *juſtification* he ſays, Rom. viii. 30. "whom he juſtified, them he alſo glorified:" of *conſervation* Peter ſpeaks, 1 Pet. i. 5. "who are kept by the power of God, through faith unto ſalvation, ready to be revaled in the laſt time.

IV. GLORIFICATION is the gracious act of God, whereby he actually tranſlates his choſen and redeemed people, from an unhappy and baſe, to a happy and glorious ſtate. And it may be conſidered, either as *begun in this life*; or, as *conſummated in the next*. *The firſt-fruits of the Spirit*, Rom. viii. 23. who is *the Spirit of glory*, 1 Pet. iv. 14. are even in this life, granted to the children of God: not only, that by theſe they might comfort themſelves in adverſity; but alſo that, from theſe, they might in ſome meaſure, infer what and how great that future happineſs is, which is reſerved for them in heaven; and that, having had a foretaſte of that great reward they expect, they may be the more chearful, in the courſe of faith and holineſs: now, theſe firſt-fruits conſiſt in the following things.

V. *Firſt*, In that moſt excellent *holineſs*, which is freely beſtowed on the elect, and was deſcribed, chap. XII. For, as there is the greateſt filthineſs in ſin, it being contrary to the moſt juſt and righteous law of God; and the greateſt vileneſs and miſery, as it makes man moſt unlike the infinitely glorious and bleſſed God. Accordingly theſe two things are conjoined, "they have ſinned, and come ſhort of the glory of God," Rom.

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iii. 23. and ſin is called "that ſhameful thing, Jer. iii. 24. On the contrary, in righteouſneſs and holineſs, there is not only ſome moral goodneſs, in ſo far as they agree with the law and with God, the pattern of them; but alſo an excellent glory, in ſo far as there is in them a reſemblance of the moſt bleſſed God; whom Moſes repreſents as נאדר בקדש magnificent, *glorious in holineſs*, Exod. xv. 11. Accordingly, *the image and glory of God*, 1 Cor. xi. 7. are connected. See what we have ſaid chap. VIII. ſect. 9. To ſay nothing now about that incredible ſweetneſs and boldneſs with God, which the conſciouſneſs of ſanctification gives thoſe who endeavour after it. On which account David deſcribed "the ſtatutes of the Lord, to be the rejoicing of the heart; ſweeter than honey and the honey-comb," Pſ. xix. 8, 10.

VI. *Secondly*, in that *viſion of God*, with which he honours the ſaints even in this life. We ſhall preſently hear, that the complete happineſs of the life to come conſiſts in the perfect viſion of God. That viſion therefore, which is the privilege of believers here, is certainly the beinning of that other. Now God preſents himſelf here to be ſeen: 1ſt, *By faith*; which, indeed is mere darkneſs, when compared with the light of glory; and in that reſpect, is diſtinguiſhed from *ſight*, 2 Cor. v. 7. and ſaid to be the evidence of *things not ſeen*, Heb. xi. 1. yet it is a clear and ſhining light, in compariſon of the ignorance of unbelievers, "in whom the god of this world hath blinded their minds," 2 Cor. iv. 4. Hence Moſes is ſaid by faith "to have ſeen him, who is inviſible," Heb. xi. 27. By faith alſo, "we all with open face behold as in a glaſs the glory of the Lord," 2 Cor. iii. 18. Nor does the faith of believers behold the perfections of God, only in general, as they are in him, but it likewiſe beholds them, as belonging to them, and become theirs for the ſake of Chriſt. Which certainly has no ſmall influence on our ſalvation. He that believes, and by faith views God, and that, as his own, not only expects, but already has eternal life, and *through* that very "faith he is ſaved," Eph. ii. 8. according to that of our Lord, John v. 24. "verily, verily, I ſay unto you, he that heareth my word, and believeth on him that ſent me, hath everlaſting life." 2dly, God is alſo ſeen by an *experimental ſenſe* of his goodneſs, which intimately inſinuates itſelf into the ſoul, in the holy uſe of the creatures. So that he not only *knows* by *reaſoning*, that God is good, not only *believes* it on the *authority* of infallible teſtimony; but has the experience of it both by ſight, ſenſe and taſte, while God himſelf, by means of his

creatures, wonderfully delights the ſoul. To this purpoſe is the invitation of the Pſalmiſt, Pſ. xxxiv. 8. "O! taſte and ſee, that the Lord is good." 3dly, He is ſeen ſtill more *immediately*, when he reveals himſelf to the ſoul, while deeply engaged in holy meditation, prayer and other exerciſes of devotion, as the fountain of life and the ſource of light; ſo as wonderfully to affect it with the immediate darting of his rays into it. This, I imagine, was what David deſired, when he ſought "to behold the beauty of the Lord, and to enquire in his temple," Pſ. xxvii. 4. And this, I am apt to think, he obtained, when he ſung, כן בקדש חזיתיך "to ſee thy power and thy glory, ſo as I have ſeen thee in the ſanctuary," Pſ. lxiii. 3. 4thly, Something peculiar is at times imparted to ſick and dying Chriſtians, in whoſe *imagination* God ſometimes draws ſo diſtinctly the brighteſt images of heavenly things, that they ſeem to ſee them before their eyes; nor are they otherwiſe affected, than if the things themſelves were preſent before them. The nearer the ſoul is to heaven, it is alſo enlightened with the brighter rays of ſuperceleſtial light, flowing from him, who, being light itſelf, dwells in light inacceſſible. Of which there are not a few inſtances in the hiſtory of the life and death of godly perſons, and very many experiences offer in our daily viſitation of the ſick. This is a kind of deſcent of heaven into the ſoul, before the ſoul is taken up to heaven.

VII. Maimonides, the wiſeſt among the Jews, ſeems to have had ſomething to his purpoſe in his mind, when, in *More Nevochiim*, p. 3. c. 51. towards the end, he ſpeaks thus; "The more that the faculties of the body are impaired, and "the fire of luſt is extinguiſhed, the more is the underſtanding ſtrengthened, its light increaſed the apprehenſion purified "and the more it rejoices at what it apprehends: ſo that when "the perfect man is arrived at mature age, and juſt approaching "to death, the apprehenſion, the joy ariſing from that apprehenſion, and the love of the thing apprehended, are, in an "extraordinary manner, heightened, ſo that the ſoul, as it were "is in a ſtate of ſeparation from the body, during the time "of that high pleaſure. To this our wiſe men had an eye, "while they ſay, that, at the death of Moſes, Aaron and "Miriam, theſe three died בנשיקה, *in the kiſs*, or *by the kiſs*. "For, ſay they, what is ſaid, "ſo Moſes the ſervant of the "Lord died there in the land of Moab על פי יהוה AT THE MOUTH "OF THE LORD," Deut. xxxiv. 5. which ſhews, that he died "in the act of kiſſing, בנשיקה. and ſo it is ſaid of Aaron, AT "THE MOUTH OF THE LORD, *and he died there*, Num. xxxiii.

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" 38. They alſo affirm of Miriam, that ſhe died בנשיקה, in the " act of kiſſing: but yet the Scripture does not ſay of her, " AT THE MOUTH OF THE LORD, becauſe, being a woman, " that parabolical mode of ſpeech was not ſuitable. But the " meaning is, that they died from exceſſive love, in the plea- " ſure of the apprehenſion thereof. As to the phraſe itſelf, " our wiſe men borrowed it from the ſong of ſongs, where the " apprehenſion of the Creator, conjoined with the ſupreme " love of God, is called נשיקה, *kiſſing*, *let him kiſs me with the* " *kiſſes of his mouth*, Cant. i. 2." Thus far that learned Jew.

VIII. *Thirdly*, *In the gracious poſſeſſion and enjoyment of God*; when God himſelf, according to the promiſe of his covenant, holds communion with them, and gives them not only to ſee him, but alſo to poſſeſs and enjoy him in the manner we explained, Chapter X. ſection 33. and in this conſiſts ſalvation. " Happy is that people, that is in ſuch a caſe; yea, happy is that people, whoſe God is the Lord," Pſ. cxlv. 15. He may juſtly glory of riches, who is admitted into the poſſeſſion of ſuch great happineſs. " The Lord is the portion of mine inheritance, and of my cup; thou maintaineſt my lot. The lines are fallen unto me in pleaſant places; yea, I have a goodly heritage," Pſ. xvi. 5, 6. But that fruition of God conſiſts in that ſweet and frequent delight the ſoul takes in him as its treaſure, Pſ. lxxiii. 28. in its being enriched with his riches, fed with his plenty, preſerved by his power, directed by his wiſdom, refreſhed by his goodneſs, and, in fine, filled with his ſufficiency; ſo that he knows of nothing he can deſire, beſides the perfect fruition of him, of which he has now only the firſt fruits. " Bleſſed is the man, whom thou chooſeſt, and cauſeſt to approach unto thee, that he may dwell in thy courts; he ſhall be filled with the goodneſs of thine houſe, even of thy holy temple." Pſ. lxv. 4.

IX. *Fourthly*, Such magnificent beginnings of glory beget *all riches of the full aſſurance of underſtanding*, Col. ii. 2. and the firmeſt certainty of conſummate happineſs, to be enjoyed in its appointed time. For when one has obtained the firſt-fruits of the Spirit, and has ſo many and ſuch evident ſigns of his communion with God and Chriſt, why may he not ſay with Paul? " I know, whom I have believed, and I am perſuaded, that he is able to keep that which I have committed unto him againſt that day," 2 Tim. i. 12. and again, " I am perſuaded that neither death, nor life, ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord," Rom. viii. 38, 39. And indeed, I know not, whether there be any thing more

more delightful and pleaſant, can be deſired in this life than that full aſſurance of our faith, which entirely calms the conſcience, and delights it with the ineffable ſweetneſs of conſolations.

X. *Fifthly*, Theſe ſo many and ſo great benefits joined together, beget "a joy unſpeakable and full of glory," whereby Peter teſtifies, "though now not ſeeing, yet believing, they rejoice," 1 Pet. i. 8. For that God, with whom they have fellowſhip as their God, is their exceeding joy אל שמחת גילם, *the God of the joy of their exultation*, Pſ. xliii. 4. Nothing exceeds this joy in efficacy, for it penetrates into the inmoſt ſoul, and is alone ſufficient to ſweeten the moſt grievous of all afflictions, let them be ever ſo bitter, and eaſily diſpel the greateſt anguiſh of ſoul: ſo that the faithful martyrs of Chriſt, who had taſted the ſweetneſs of it, have gone, with joy and ſongs of praiſe, to the moſt cruel torments, as to the moſt ſumptuous feaſts. Nothing is more pure. It does not diſcompoſe the mind, unleſs in a ſalutary, wiſe, and holy manner; that, having no command of itſelf, but being full of God, and on the very confines of heaven, it both ſavours and ſpeaks above the capacity of a man. The more plentifully one has drank of this ſpiritual nectar, though he may appear delirious to others, who are unacquainted with thoſe delights, he is the more pure, and wiſe, and happy. Nothing, in fine, is more conſtant; "everlaſting joy upon their heads," Iſa. xxxv. 10. "your heart ſhall rejoice, and your joy no man taketh from you," John xvi. 22. If it is not conſtant as to the ſecond effects, or after-acts, as they are called, yet it is ſo at leaſt, as to the foundation and firſt act. For, though God, in this life, according to his infinite wiſdom, mixes the communication of his ſweetneſs with much bitterneſs: yet believers have that in them, which proves the unexhauſted fountain of a joy ſpringing forth at times, and of a delight, that is afterwards to continue flowing for ever. Nor does God at all times deal out this joy with a ſparing hand: he ſometimes beſtows it in ſuch plenty on his people, that they are almoſt made to own themſelves unable to bear ſuch heavenly delight on earth, and to ſay with Ephrem Syrus; "Lord, withdraw a little, leaſt the brittle vial of my heart ſhould burſt by the rays of thy favour darting too ſtrongly." If God does ſo great things for his people in the priſon, what will he not do in the palace? If the firſt fruits are ſo plentiful, how abundant will the harveſt be?

XI. The glorification of *the future life* has again its ſeveral degrees and periods; and is either of *the ſoul ſeparated* from its body before the laſt judgment; or of *the whole* man after the reſurrection.

ſurrection. We are here to take notice of the gangrene of the Socinian divinity; whoſe meaning it is hard to come at, theſe worſt of hypocrites are ſo involved and dark. I ſhall give their own words, from the *compendiolum* they themſelves drew up, and which the venerable Cloppenburg undertook to refute.

XII. *Their ſentiments about the ſtate of ſouls after death are theſe; that man by death undergoes ſuch a* TOTAL DISSOLUTION, *as to be altogether* NOTHING: *unleſs that his ſpirit (even as the* SPIRIT *of the* BEASTS*) like a kind of wind or breath, returns to God, who gave it,* Eccl. xii——, *becauſe that breath or ſpirit is a kind of* VIRTUE *or efficacy of him, to whom it returns——moreover, they infer from this, that ſouls after death have* NO SENSATION; *nay, do not indeed, actually* SUBSIST *in themſelves, as perſons do.* The whole comes to this; 1ſt, Since they contend, that the ſoul is not a ſubſtance, but a kind of virtue and efficacy, as ſtrength, health, wit, ſkill, and the like; they deny that it any ways ſubſiſts of itſelf. 2dly, As they ſay, *it returns to God*, they aſcribe nothing to it, but what it has in common with the ſpirit of beaſts; dreaming, namely, of a kind of divine air or breath, a particle of which every man, and every beaſt enjoys; by which God inſpires, vegetates and moves their bodies, and which, when it is breathed out at death, he receives, as a kind of virtue or efficacy of his own. 3dly, However that return to God hinders not man, *after death, from becoming altogether nothing*, as beaſts are nothing after death; only with this difference, that the ſoul of man is rational, and has the hope of eternal life; ſuch as the ſouls of the righteous who will actually live for ever. But then they mean that eternal life, which begins at the reſurrection, by which the ſoul as well as the body, will be again brought into being; while the ſouls of the wicked will remain in the ſame condition, with thoſe of the beaſts, which are not to be reproduced by any reſurrection. 4thly, Since they deny the ſouls ſurviving death to be ſubſtances, it is much more evident, that they deny them to be capable of rewards or puniſhments: which is down-right epicuriſm.

XIII. We are therefore to prove theſe three things in their order: 1ſt, That human ſouls *truly* ſurvive after death. 2dly, That they live and think; for that life which is eſſential to the ſoul, conſiſts in theſe; and conſequently they either enjoy the beatific communion of God, with the higheſt delight, or are tormented with the gnawing worm of conſcience, and the horrible expectation of a future judgment, with the utmoſt pain. 3dly, That the ſouls of the righteous (for we now treat of their glory)

glory) are immediately, upon their quitting the body, received not only into *heavenly joys*, but alſo into *heavenly manſions*.

XIV. As to the *firſt*; that the ſoul, on being ſet free from the body, ſubſiſts; and that man, after death, is not reduced into nothing, the ſacred writings ſo evidently declare, that ſcarce any thing can be clearer. The Lord Jeſus invincibly proves, that Abraham, Iſaac and Jacob exiſted, when, long after their death, God declared, that he was *their God*, Mat. xxii. 32. compared with Luke xx. 38. For, how could he be *their God* when themſelves had no exiſtence? And if the ſoul, when ſeparated from the body, could not at all ſubſiſt, Paul would have ridiculouſly doubted, whether he was caught up into the third heaven in the body or out of the body, 2 Cor. xii. 2, 3. His words alſo had been vain, Phil. i. 23. "I have a deſire to be diſſolved, or depart, and to be with Chriſt." Indeed, he ſays, to *be diſſolved*, or depart, and not to be extinguiſhed: nor can we refuſe, that he has a being, who is ſaid *to be with Chriſt*. And how, pray, *are we come not only to myriads of angels*, but alſo "to the ſpirits of juſt men made perfect," who "are in the heavenly Jeruſalem," if none ſuch exiſted? Heb. xii. 23. To what purpoſe alſo is that well known parable of the rich man and Lazarus, but to acquaint us with the exiſtence of ſeparate ſouls, and their different conditions? Luke xvi. To what end, thoſe prayers of believers and of Chriſt himſelf, by which they commended their departing ſpirit to God? Pſ. xxxi. 5. Acts vii. 59. In a word, ſeeing Chriſt was true man, and in all things like unto his brethren, whom theſe men reproach as a mere man, I aſk, what they think was become of his ſoul, during the three days of his death? Did it alſo vaniſh into thin air, and was Chriſt really annihilated after his death, till his ſoul was raiſed together with his body? One or other of theſe they muſt ſay! either that the ſoul of Chriſt was of a quite different nature from ours, which they aſſert, can no ways ſubſiſt, viz. in a ſtate of ſeparation; and ſo they contradict Paul, who declares, that "he was in all things like unto his brethren, yet without ſin," Heb. ii. 17. and iv. 15. or that Chriſt was annihilated during the three days of his death; and ſo they contradict Chriſt himſelf, who promiſed the thief, that he ſhould be with him in paradiſe, immediately upon the death of both, Luke xxiii. 43.

XV. The Heretics, in like manner, pervert the meaning of the Preacher, who ſays, Eccl. xii. 7. "Then ſhall the duſt return to the earth, as it was; and the ſpirit ſhall return unto God who gave it:" as if that return was nothng but a reſolution into God, of, I know not, what virtue, which they call a

particle

particle of divine breath, proceeding from God; almoſt in ſuch a manner with God, as now received from the body, as it was with him before it removed into the body: which are monſtrous opinions! It is contrary as well to the nature of God, as to ours, that either our ſoul ſhould be any part of God, or God any part of our ſoul. The meaning of the preacher is no ways obſcure. After the death of the man he ſays, that the condition of the body is quite different from that of the ſpirit. The body, when deprived of the ſoul, he calls *duſt*; becauſe the union of ſoul with body is the band, and as it were, the cement whereby the parts of the body remain conjoined. After the departure of the ſoul, the lifeleſs body, which at firſt was formed out of the earth, is nothing but a heap of earthy particles, into which alſo it reſolves in proceſs of time. But the condition of the ſoul is quite different. It dies not, nor is diſſolved, as the body; but *goes to God*, as to the judge, who is to aſſign it its place, either of reward or puniſhment. Nay, *it returns to God*, not as if it had actually been with God, before it was infuſed into the body; (for God *formeth the ſpirit of man within him*, Zech. xii. 1.) but becauſe, in order of nature and of efficiency, it was God's before it was man's: for God gave it to, and made it for man. What Euripides has elegantly ſaid, as quoted by Philo in his book, *de Mundi immortalitate*, wonderfully agrees with this ſaying of the preacher,

χωρεῖ δ' ὀπίσω, τὰ μὲν ἐκ γαίας
φύντ' εἰς γαῖαν· τὰ δ' αὖ πνεύματα αἰθερίου
βλαστόντα γονῆς, εἰς ἀέριον
πόλον ἦλθε πάλιν.

That is, as Grotius explains it.

Retroque meant, quæ terra dedit,
Iterum in terram. Quod ab ætherio
Venerat ortu, cœleſte poli
Repetit templum.

In Engliſh thus:

What ſprings from earth, goes back to earth again: but what from heaven derives its high pedigree, thither again returns. Similar to this is that of Epicharmus, *apud Plutarch. ad Appollon.* Συνερίθη καὶ διερίθη καὶ ἀπῆλθεν οὗτι ἦλθε πάλιν. γᾶ μεν εἰς γᾶν πνευμα δ' ἄνω: *they are joined together and afterwards ſeparated, and return again from whence they came, earth to earth, the ſpirit to heaven.*

XVI. None ſhould oppoſe to this teſtimony, the 19th verſe of the 3d chapter; "I ſaid in my heart——that which befalleth the ſons of men, befalleth beaſts, even one thing befalleth them: as the one dieth, ſo dieth the other; yea, they have one breath, ſo that a man hath no pre-eminence above a beaſt; for all is vanity. "For, it is evident, that the compariſon between man and beaſt is only made with reſpect to what is external, and ſtrikes the eye; in as much as man equally with the beaſts is deprived of that life, whereby he can enjoy the pleaſures of this world. He does not here conſider the condition of the next world, which is apprehended by faith. And it is plain, that theſe words cannot be underſtood abſolutely, but only relatively, as to the privation of animal life, becauſe otherwiſe man and beaſt would have the ſame kind of ſpirit; and that man has no pre-eminence above the beaſts, none who is not out of his ſenſes, will affirm, and who, by giving up all pretence to ſolid reaſon, has willingly turned himſelf to a beaſt.

XVII. When the Scripture affirms, that the dead *are no more*, Pſ. xxxix. 13. Jer. xxxi. 15. it does by no means ſay, that nothing of them ſurvives more, including even the ſoul in the ſame condition; which the adverſaries themſelves will ſcarce venture to affirm: but that they are not to be what they were before; namely, living men conſiſting of ſoul and body united; nor, *where* they were before בארץ החיים *in the land of the living*; and becauſe all their converſe with the living is cut off, ſo that with reſpect to that intercourſe it is much the ſame, as if they had no exiſtence: ſee Gen. v. 24.

XVIII. Now let us proceed to what we undertook to prove in *the ſecond place*. That the ſoul not only ſurvives after death, but alſo lives, underſtands and feels, either the favour or vengeance of God. Not only Scripture, but even reaſon ſhould perſuade us of this: for, the faculty of thinking, in which the life of the ſoul conſiſts, is ſo eſſential thereto, that the ſoul cannot exiſt without it. Though we really approve not their way of ſpeaking, who affirm, that the ſoul is *thought*; yet it is evident, that thought is ſo eſſential to a rational ſoul, that a ſoul which cannot think, is not, indeed, to be deemed a ſoul. And if the ſoul has lived in the body, without deriving its life from the body; why ſhould it not live when it is freed from the priſon of the body? Will it, when it comes to God, the fountain of life, loſe its own life? Nay on the contrary, the nearer it comes to God, it is agreeable to think, that it will live in a more excellent manner. Some of the heathen philoſophers have ſpoken much more juſtly of the ſoul than thoſe who are the

the reproach and diſgrace of the Chriſtian name. Plato ſaid the ſoul was αὐτοκινητος, *ſelf-moving, or endowed with ſpontaneity*: Alcinous de doctrina Platonis, has beſt explained the meaning of that word, c. 25. αὐτοκίνητον δὲ φησὶ τὴν ψυχὴν; ὅτι σύμφυτον ἔχει τὸν ζωὸν, καὶ ἐνεργοῦσαν καθ' ἑαυτήν; *he affirms the ſoul to be ſelf-moving, becauſe it has a connate life, ever active in itſelf.* Ariſtotle, in like manner, lib. 3. *de anima texto ſeptimo*: τὸ μὲν αἰσθητικὸν ἐκ ἄνευ σώματος, ὁ δὲ νὸς χωριστός: *The act of ſenſe is not performed without a body; but the mind is ſeparable therefrom*, alſo, *textu decimo nono & viceſſimo*: χωρισθεὶς δὲ ἐστι μόνον τοῦθ' ὅπερ ἐστι, καὶ τοῦτο μόνον ἀθάνατον καὶ ἀΐδιον: *the ſoul alone, whatever that be, is ſeparated, and that alone is immortal and eternal.* See Voſſius de Idololat. lib. 1. c. 10. Thus the philoſophers aſcribe life to the ſoul, even in the ſtate of ſeparation, and a faculty of acting independent of the body. But nothing, from a mere heathen, can exceed in grandeur, thoſe words of Maximus Tyrius: "How then ſhalt thou be able to emerge out of this ſea, and obtain a view of God? Then only, and that perfectly, when thou ſhalt be called by him; which will ſoon be the caſe, only tarry thou, and wait, till he call. Old age will preſently come, which ſhall conduct thee thither: death, which cowards, or the faint-hearted deplore, and tremble at its approach, will ſoon be here. Whoever, on the contrary, longs to be joined to God, expects it with joy, receives it with undaunted reſolution." And again, Diſſert. 2. 25. ὃν γάρ καλοῦσιν οἱ πολλοὶ θάνατον, αὐτὸ τοῦτο ἦν ἀθανασίας ἀρχὴ, καὶ γένεσις μέλλοντος βίου: *what the generality call death, is the very beginning of immortality, and a birth to a future life: while the body, indeed periſhes, by the very law of its nature, and drops in its appointed time; τῆς δὲ ψυχῆς ἐπὶ τὸν αὐτῆς τόπον καὶ βίον ἀνακαλυμμένης, but ſouls are recalled to their proper element and life.* See alſo Diſſert. 28. For, it would be too tedious to tranſcribe all.

XIX. But let us take a view of the Scripture-teſtimonies: the Lord Jeſus expreſsly declares, that Abraham, Iſaac, and Jacob, after death, "do all live unto God," Luke xx. 38. Which is not only to be underſtood of that happy life of the entire compound, which they are to obtain by the reſurrection from the dead; but of the bleſſed life of the ſoul in a ſtate of ſeparation, which our Lord aſcribes to them in the preſent time. In order to prove the reſurrection, he proceeds in this manner, as firſt, he concludes that the ſoul ſurvives and lives, and then from that infers the reſurrection of the body: becauſe God's covenant was not made with ſouls, but with entire perſons. And what is clearer than that teſtimony of Paul? Rom. viii.

viii. 10. "and if Chriſt be in you, the body is dead, becauſe of ſin; but the ſpirit is life, becauſe of righteouſneſs." He oppoſes the ſpirit to the body: to this laſt he attributes death, as the effect of ſin: to the former, life, flowing from the life of Chriſt, even while the body is dead. Add, that not only Elias, who without death was taken up to heaven; but alſo Moſes, who it is evident died, appeared to the diſciples in diſcourſe with Chriſt, Matt. xvii. 3. which could not poſſibly be without the life of the ſoul. But what kind of body Moſes appeared in, is not for us to determine, as the Holy Ghoſt is ſilent about it.

XX. And why had Paul a deſire *to depart and to be with Chriſt*, and thought it *far better* for him? Phil. i. 23. why did he judge it *gain to die?* ver. 21. and why are believers actuated by the ſame ſpirit, "willing rather to be abſent from the body, and to be preſent with the Lord?" 2 Cor. v. 8. if, after death they are altogether to be deprived of that moſt holy and ſweet communion with God in Chriſt, which they enjoy in this life? Can it be imagined, that believers expected no happineſs, but what they were only to obtain at the laſt day? As Smalcius impertinently talks. But what ſhould oblige them to wiſh therefore for death, which was to bring them no nearer to that day? Paul longed for death, and reckoned it gain; believers were willing rather to be abſent from the body. Say, Smalcius tell us, why Paul deſired it, why believers choſe it, if they had nothing to expect before the laſt day? Certainly death in that caſe is not any gain, but an ineſtimable loſs, as it deprives of ſo many and great bleſſings we ſo lately deſcribed, and brings them no manner of advantage.

XXI. But by what cavil will they elude what is aſſerted, Rev. xiv. 15. "Bleſſed are the dead, who die in the Lord, from henceforth; yea, ſaith the Spirit, that they may reſt from their labours, and their works do follow them." This teſtimony contains many things. 1ſt, That the dead in the Lord are *bleſſed*. But to ſuppoſe any bleſſedneſs without knowledge or feeling, is only for thoſe to affirm who are deſtitute of all ſpiritual knowledge and feeling. 2dly, That the dead are happy ἀπάρτι, from *henceforth:* which is to be underſtood either of that time when John heard that voice from heaven, and was ordered to write theſe things; or of that time when believers die in the Lord. But pray, what new change was introduced in the dead from that time in which the Revelation was made to John; that the dying ſhould then be happier than thoſe who a little before had died in the Lord? Unleſs perhaps it be intended

tended to shew, that at what time the everlasting gospel shall be again preached, ver. 6. after convicting Antichrist and purging the church, there will, from that time, be preached and written in the church what we contend for, concerning the happiness of believers after death; the fiction of a purgatory being quite exploded. But it seems more natural to think, that ἀπάρτι from *thenceforth* denotes the moment of their death; because, from that time the more perfect happiness of their souls shall commence. 3dly, That they then *rest from their labours*; which rest consists not in a sleep, that deprives them of all sense; but in a freedom from all vexations, and in the most calm and never to be interrupted participation of the divine glory; and in a word, in a continued serenity of conscience. 4thly, That *their works follow them*: that is, that they enjoy the free reward of their good actions, which can then, as little as afterwards, be unattended with any sensible feeling of the intelligent soul.

XXII. Nothing more plausible is advanced by our adversaries against this truth, than that reasoning of Paul, by which he proves the resurrection of the dead from this consideration; because otherwise, they who believe in Christ would to no purpose stand in jeopardy every hour, in vain undergo so many calamities for Christ; and because Christians would of all men be the most miserable, 1 Cor. xv. 19, 30, 31, 32. Certainly say they, this would be false, should the souls of the righteous immediately upon death enjoy the happiness of heaven, and of the wicked feel the torments of hell: for the former would not bear their calamity in vain; nor the latter pursue the pleasures of the flesh with impunity. And the pious would be much more happy than the wicked, though their bodies should never rise. But it is to be observed, 1st, That they whom Paul refutes, did not only deny the resurrection of the body, but also the immortality of the soul; just as the *Sadducees* did, against whom Christ disputed concerning the resurrection. And this is the reason why both our Lord and his faithful servant, reason in such a manner, as to draw both conclusions at once. This appears from the points which the Apostle undertook to refute, *v.* 18, 19. "They which are fallen asleep in Christ, are perished. If in this life only we have hope in Christ, and *v.* 32. let us eat and drink, for to-morrow we die." All which tended to persuade men that there was nothing after death either to be feared or hoped for. If that be true, says the Apostle, that all who die perish, if our hope be confined to this life, if the soul neither survives, nor the body is to be raised; in

in vain are ſo many calamities undergone for Chriſt, and Chriſtians of all men are the moſt miſerable: which is not a falſe or deceitful, but a ſolid way of reaſoning, and worthy of an Apoſtle. 2dly, As the dangers and calamities the Apoſtle here ſpeaks of, principally concern the body, he juſtly argues that the body ſeems to have been in vain employed for the Lord, if it alſo was not to be raiſed in its appointed time to a participation of the reward: ſo that no inference can be deduced from this againſt the immortality of the ſoul.

XXIII. Let us now, *in the laſt place* ſhew, that when the ſouls of the godly are ſeparated from the body, they are received not only into *heavenly joys*, but alſo into heavenly *manſions*. The Apoſtle aſſures us of this, 2 Cor. v. 1. "For we know, that if our earthly houſe of this tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens." He aſſigns a twofold receptacle for the ſoul; one earthly, that is, the body in which it reſides during this animal life, and from which it departs at death; the other heavenly, which it poſſeſſes immediately on quitting the former. For here he ſpeaks of that eternal receptacle for man which death makes way for, and which is ſaid to be eternal in the heavens. In the ſame *heavenly Jeruſalem* he places the *ſpirits of juſt men made perfect*; where are *myriads of angels*, and *Jeſus the Mediator of the new covenant*, Heb. xii. 22, 24. In like manner alſo, *John* ſaw *a throne ſet in heaven, and round about the throne four and twenty elders*, who are the patriarchs (or repreſentatives) both of the Old and New Teſtament church, ſitting on ſo many thrones, Rev. iv 2, 4.

XXIV. Nor are we to doubt but this was Chriſt's meaning when he ſaid to the penitent thief: "Verily I ſay unto thee, to-day ſhalt thou be with me in Paradiſe," Luke xxiii. 43. Theſe words are an exact anſwer to the petition of the thief, who prayed that Chriſt would *remember him*: Chriſt anſwers, I will not only remember thee as abſent, but promiſe that thou ſhalt be in my preſence in everlaſting glory; *thou ſhalt be with me*. The thief fixed the time in which he deſired his petition might be granted, viz. *when thou comeſt unto thy kingdom*. Chriſt informed him not only of the *place* where he was to reign, which he calls *Paradiſe*, that is, the *third heavens*, compare 2 Cor. xii. 2, 4. A very common way of ſpeaking among the Jews, who place the ſouls of the godly deceaſed בגן עדן *in the garden of Eden*; but alſo of the *time* in which he was to enter on his kingdom, TO-DAY: *and it was about the ſixth hour*, the noon of the day, before the expirations of which the death of both

both interveening, that our Lord promiſed him theſe joys. But becauſe ſuch a ſudden change of condition ſeemed to be ſtrange and almoſt incredible, Chriſt confirms his promiſe by an aſſeveration, * AMEN *verily*. Theſe things are plain. Whereas on the other hand, the interpretations of our adverſaries are ſtrained and fooliſh. They imagine the words may be thus pointed or diſtinguiſhed, *I ſay unto thee to-day, thou ſhalt be with me in Paradiſe;* as if Chriſt did not fix the time when the thief was to be with him in Paradiſe, but only declared the truth of what he promiſed. And they refer to Deut. xxx. 11, 15, 17, 18. where Moſes ſays, *I command thee this day, &c.* But how weak is this? For firſt, The thief could not be ignorant of the time, when Chriſt ſaid this to him; he did not want to have that inculcated. 2dly, It is not our Lord's ſaying *to-day*, but his ſaying *Amen, verily*, that declares the truth of the promiſe. 3dly, *To-day* denotes a time, and anſwers to the † *when*, which was in the petition of the thief. 4thly, Maldonat himſelf looks upon this expoſition as inſipid and weak: Bellarmin accounts it ridiculous from the ſame arguments almoſt with ours. See *Riveti Catholicus Orthodoxus, quæſt* 60. 5thly, The phraſeology of Moſes is of a different nature, *I command thee this day; I denounce unto you this day*: for beſides, that the words there cannot be otherwiſe conſtrued, here they both may and ought: Moſes there propheſies of things that were to come to paſs afterwards, and would have the Iſraelites mindful of that time in which he had foretold them in ſuch a pathetical proteſtation; and therefore *this day* or *to-day*, has a remarkable emphaſis in the diſcourſe of Moſes; but renders the diſcourſe of Chriſt, if conſtrued as our adverſaries would have it, weak and inſipid. Moreover, what they contend for, that the thief underſtood by *Chriſt's coming into his kingdom*, his *coming to judge the quick and the dead*, is aſſerted without any proof, nor will they ever be able to prove it. He had certainly been miſtaken if he imagined, that Chriſt's kingdom was to be deferred to the laſt day. Chriſt had reigned long before, notwithſtanding the vain rage of all his enemies. And Chriſt's kingdom is ſo far from beginning at the laſt day, that Paul declares he will then *deliver up the kingdom to the Father*, 1 Cor. xv. 24. But a groſſer impiety than any Chriſtian could well be imagined guilty of, is what the heretic ſubjoins: that *from all theſe things, there is not the leaſt pretence to couclude* THAT CHRIST

* I the Amen, who am truth itſelf, infallibly aſſure thee, that what I ſay unto thee ſhall comſt to paſs this day.

† Lord remember me WHEN thou comeſt into thy kingdom.

CHRIST IN ANY RESPECT LIVED AFTER DEATH, *or that other men live after death.* Theſe things are blaſphemous, and cannot be either read or heard without horror.

XXV. Let us add Luke xvi. 22. "and Lazarus was carried by the angels into Abraham's boſom." It is the general opinion of the Jews, that God uſes the miniſtry of angels in carrying home the ſouls of the pious. Thus they relate concerning Moſes; that when the moment of his death was come, God ſaid to Gabriel זא חטא נשמתו של משה *go and bring me the ſoul of Moſes.* And Chriſt confirms the opinion about the miniſtry of angels by his own authority. But whither was the ſoul of Lazarus conveyed? *Into Abraham's boſom.* From which expreſſion, it is certainly manifeſt, that the place and ſtate of the bleſſed are underſtood, from the oppoſition to the place and ſtate of the miſerable, in which the rich man was. But the learned are not agreed about the derivation of that metaphor. Some think, that this preſent life is compared to a tempeſtuous ſea, the condition of the pious ſoul after death to a calm haven, ſignified by the term, *boſom.* Thus in Virgil:

Nunc tantum finus, et ſtatio maleſida carinis.
It is now only a boſom, or bay, and an unſafe harbour:

And James Capellus has obſerved, that what the Latins called *navem appellere, to bring a ſhip to land,* the Greeks expreſs by κολπος; from which Euſtathius remarks is derived κολπος, a boſom, or bay, which is the word that Luke uſes here. But Ludov. Capellus thinks, that the boſom of Abraham is an expreſſion borrowed from the cuſtom of parents, who cheriſh their dear infants in their boſom, in which they alſo ſometimes ſweetly reſt and ſleep: juſt as the godly are ſaid to ſleep when they die, and to reſt from their labours: but where can they be ſaid more properly to reſt and ſleep, than in the boſom of Abraham their ſpiritual father? For confirming this interpretation, we may add, that little ones thus tenderly treated, are called by the Greeks ἐγκολπιδια βρέφη, children in the *boſom:* ſee alſo John i. 18. "the only begotten Son, which is in the boſom of the Father, that is, who is moſt intimate and familiar with, and extraordinarily beloved by the Father. But if I miſtake not, they explain that expreſſion beſt who think that here, as alſo, Mat. viii. 11. and often elſewhere, eternal happineſs is repreſented under the ſimilitude of ſome ſplendid and ſumptuous feaſt. For, it was cuſtomary, that whoever of the gueſts was allowed to lean on the boſom of the maſter of the entertainment, was

accounted the moſt honourable perſon. Thus John xiii. 23. "There was leaning on his boſom one whom Jeſus loved." Moreover, there is no doubt, but the Jews aſcribed to Abraham, the father of the Gentiles, the principal place among the righteous. Here then is denoted the very great honour conferred on Lazarus, who, in that bleſſed abode, was placed next to Abraham. See Cameron and Grotius on the place. I conclude in the words of Auguſtine, lib. 2. *de Origine Animæ*, c. 4. "Was you then ſo very ignorant of this ſound and very wholeſome article of faith, that ſouls are judged upon their departure out of the body, before they come to that other judgment, in which they muſt be judged at the reſtitution of their bodies, and that they are either tormented, or glorified, in that very fleſh in which they lived? Who has with ſuch obſtinacy of mind been ſo deaf to the goſpel as not to hear, and upon hearing, not to believe theſe things in the inſtance of that poor man, who, after death, was carried into Abraham's boſom, and in that of the rich man, who was conſigned to eternal torment?" What the opinion of the ancients was concerning the boſom of Abraham, Martyr has with great learning explained at large, *Claſſis Tertiæ Loc.* 16. § 7. *ſeq.*

XXVI. When we aſcribe to ſeparate ſouls, not only a change of ſtate, but alſo of place, and new habitations or manſions, we ſpeak agreeable to the Scriptures, which aſſign *manſions* and a *place* to heaven, John xiv. 2, 3. and *everlaſting habitations*, Luke xvi. 9. and a *houſe*, 2 Cor. v. 1, 2. Yet we do not think that ſouls are in a place in the ſame manner that bodies are: nor do we conceive that they conſiſt of ſome very ſubtle corpuſcles, whoſe particles are commenſurate to the parts of the ſpace in which they are included. The very learned Parker, *de deſcenſu ad inferos*, p. 106, 107. has given undoubted teſtimonies, that a great many of the ancients were of this opinion. But we think, that not only with reſpect to their external operations, but even as to their ſubſtance, they are in that part of the created world, where Chriſt is bodily preſent, ſo as not to be on the earth. We diſtinguiſh the eſſence of the ſoul, which is a ſpiritual and immaterial ſubſtance, from all operations whatever, whether internal or external, as an agent is diſtinguiſhed from its action. Nor do we only enquire about the actions of the ſoul, in what place they may be exerted, but alſo about its ſubſtance, in what place it may exiſt. Seeing it ceaſes not altogether to be, it ought to be ſomewhere; and as it is not infinite, it cannot be every where. It is therefore in ſome place; for inſtance, in ſome

part of heaven or of hell, not indeed locally, as if it had parts commenſurate to the parts of ſpace; but in a way ſuitable to a ſpiritual nature: ſo that while it is in this place, it cannot be in another. Nor is it in this place, becauſe it operates therein; but on the contrary, operates in this, and in no other place, becauſe it exiſts in this place. Hence the preſence of the ſoul, as to its ſubſtance is in order of nature, prior to its preſence, as to its operation. And when the ſcripture aſſerts that ſouls are in heaven, we are to underſtand that of their ſubſtance, even ſecluding every conſideration of their external operations. We would rather be content with this plain way of ſpeaking than to ſay with ſome, that *the ſoul conſidered in itſelf, without any operation ad extra, cannot be conceived to be in any ubi or place*, from which it would follow, that if the ſoul does not operate without itſelf, it has no *ubi*, and is incapable of every change of place after death. But we do not remember, that any has explained, whether, and what it then operates without itſelf. Of a kin to this is that inference from the ſubject relating to the condition of the ſeparated ſoul, *that by heaven and hell, we are only to underſtand the ſtates of happineſs and miſery*, which is crude and indigeſted.

XXVII. We need not be very ſolicitous about the place of thoſe ſeparate ſouls, which were ſoon to be reunited to their bodies, by a miraculous reſurrection: nor here give too great a looſe to our curioſity: nor venture to *intrude into thoſe things which we have not ſeen*, Col. ii. 18. The ſacred writings ſay nothing diſtinctly on that ſubject. The ſafeſt courſe is to commit thoſe ſouls to the hands of God; who has wiſdom abundant to aſſign them a proper place of reſt for that time, and of whoſe goodneſs and juſtice we need entertain no apprehenſion, that he will do them any injuſtice. This is their glory, this their ſalvation, that, in whatever place they are, they are ſtill for the glory of God, and in his favour and grace. This is the language of modeſty, to determine any thing peremptorily, would be only preſumption.

XXVIII. Let us now ſee, what happineſs the ſouls of the righteous enjoy, when they are ſet free from the body in heaven. And *firſt*, It is their happineſs, that they are *with God and Chriſt in glory*, John xii. 26. *where I am there ſhall alſo my ſervant be*, John xvii. 24. *Father, I will, that they alſo whom thou haſt given me, be with me where I am.* Believers even here are with Chriſt by faith and love: *Chriſt with the Father cometh to them, and manifeſts himſelf to them*, John xiv. 21. And they find an incredible reſt to their ſouls, in that gracious preſence of God and of Chriſt. *It is good for me to draw near to God*, Pſ. lxxiii.

lxxiii. 28. But the greateſt nearneſs, they are favoured with in this life, is mere diſtance from God, if compared with the future ſtate of the ſoul; *whilſt we are at home in the body, we are abſent from the Lord*, 2 Cor. v. 6. And hence it was, that *Paul had a deſire to depart, and to be with Chriſt*, Phil i. 23.

XXIX. *Secondly*, Being in the preſence of God, they ſhall alſo *ſee him in the light of glory*. That is, they ſhall attain to that knowledge of the moſt bleſſed God, which ſhall be ſufficient both to perfect and content the underſtanding, and with reſpect to this, that viſion of God, which is allowed them in this world, is mere darkneſs and blindneſs, as we have formerly hinted. Of this viſion our Lord ſpeaks, Matt. v. 8. *Bleſſed are the pure in heart, for they ſhall ſee God*. And they ſhall ſee God, 1ſt, In the works of glory, which are now made known in heaven, wherein his moſt illuſtrious perfections will ſhine forth with far greater clearneſs, than in the works both of nature and grace. 2dly, In the face of Jeſus Chriſt, whom they will continually contemplate face to face, and very familiarly and intimately know, John xvii. 24. *that they may behold my glory, which thou haſt given me*. 3dly, More immediately, in himſelf; ſo far as man is capable to approach to God; in a degree and meaſure incomprehenſible to us.

XXX. *Thirdly*, This viſion of God, who is eſſential truth, ſhall be accompanied with the moſt holy, and, at the ſame time, the moſt delightful *love* of the ſame God, who is alſo perfect goodneſs: nor can it otherwiſe be. For, when the underſtanding beholds, and, without interruption, contemplates God himſelf and his moſt deſirable perfections, not in a fallacious appearance, nor with obſcure and confuſed ideas, as here, but in their native light, the holy will cannot but be enflamed with moſt ardent love to them. That happy ſoul, not only in the light of God, beholds God as the fountain of light, but is, on every hand ſurrounded with the flames of divine love; by which it continually gives love for love. And that love makes it feel neither wearineſs, nor uneaſineſs in the preſence, contemplation and fruition of God; while new pleaſures, one after another, ariſing from the intimate poſſeſſion of the chief good, ſupremely beloved, and its unvaried complacency, charm the ſoul. For, that love is not a love of longing, but of fruition that had long been wiſhed for. And this is that charity which the Apoſtle, 1 Cor. xiii. 8. declares, abides for ever, when even faith and hope are no more.

XXXI. *Fourthly*, To perfect love is conjoined the moſt

perfect *conformity* of the ſoul to God, in holineſs and glory. If *Moſes* was ſo favoured, that rays of unuſual light ſhone from his face, after his familiar converſe with God in the mount, which yet can ſcarce be compared with that familiarity or intimate acceſs, which the bleſſed enjoy in heaven; how great, do we think muſt that effulgence of divine glory be, which the infinite goodneſs of God communicates to the ſouls, who are the objects of his love, and who perfectly love him? What the firſt-born Son of God is, in a moſt eminent degree, and in a way altogether peculiar to himſelf, viz. *the brightneſs of the Father's glory*, Heb. i. 3. that alſo they ſhall be in their meaſure; even perfectly according to that ſtate, tho' only ſo far as mere creatures can be, that Jeſus *may be the firſt-born among many brethren*, Rom. viii. 29.

XXXII. *Fifthly*, From all theſe things taken together, a *joy* ariſes more than inexpreſſible, more than glorious; of which that joy, we have already deſcribed, *Sect.* V. is but a faint and tranſient image. For, as the bleſſings of grace are infinitely exceeded by thoſe of glory, ſo the ſoul alſo in a ſtate of glory is capable of thoſe that are more excellent, is a far better judge of them, and enjoys them much more perfectly: hence alſo the joy flowing from them muſt be much more excellent. In Mat. xxv. 21. it is called, *the joy of the Lord.* Becauſe, 1ſt, It proceeds from, and is freely beſtowed by the Lord. 2dly, It has the Lord for its object, Pſ. xvi. 11. *in thy preſence is fulneſs of joy, at thy right hand there are pleaſures for ever more.* 3dly, and laſtly, It is the moſt excellent and worthy of the Lord.

XXXIII. There can be no doubt, but the things we have thus far mentioned, are moſt excellent: yet they are not the complete fulneſs of that ſtate; nor do they fully contain that abundance of happineſs and glory, which the Goſpel commands us to hope for. And for this reaſon, the frequent conſummation of our happineſs, till the glorious coming of our Lord as 2 Tim. i. 12. "I am perſuaded, that he is able to keep that which I have committed unto him againſt that day;" and v. 18. "the Lord grant unto him, that he may find mercy of the Lord in that day." 2 Tim. iv. 8. "there is laid up for me a crown of righteouſneſs, which the Lord ſhall give me at that day." 1 Pet. i. 5. "the ſalvation ready to be revealed in the laſt time." And, 1 Pet. v. 4. "when the chief Shepherd ſhall appear, ye ſhall receive a crown of glory that fadeth not away:" add Col. iii. 4. and 1 John iii. 2. From theſe teſtimonies we are, by no means to conclude, that the ſouls of the righteous ſhall be,

be, till then, without all ſenſe of happineſs; but only, that what they have till then been favoured with, is but a kind of prelibation, till the work of ſalvation ſhall be in every reſpect completed. For certainly it cannot be denied, that there is a great difference between that meaſure of happineſs, which the ſouls of believers enjoy, while they are ſeparated from the body, and that conſummation of glory, which is to be revealed at the laſt day; and that becauſe the happineſs of a part is not to be compared with that of the whole, ſince even that part, which is already received into heaven, has not attained to that perfection, which the goſpel has promiſed; as we will preſently more fully ſhew. Hence alſo, the ancients ſaid, that the ſouls of believers have, indeed, a joy, but it is only enjoyed in part; as ſinners have a ſorrow and a puniſhment in part, while they are ſhut up in priſon, they are reſerved for the coming of the judge, *Auctor quæſt. & Reſpos. quæſt.* 20. Who is ſaid to be Athanaſius. And Chryſoſtom places theſe ſouls as in a kind of *porch*. Bernard called it a *hall*, *Serm.* 3. *de Sanctis*; diſtinguiſhing three ſtates of men, or of ſouls, *the firſt in the tabernacle; the ſecond, in the hall; the third, in the houſe of God.* Which, however, is to be underſtood with caution, not that the ſouls of believers are out of heaven, and have not the viſion of God; but we are to think, that then they will obtain their moſt perfect happineſs, when they ſhall be reunited to their bodies.

XXXIV. The things, which the laſt day will contribute to the conſummation of happineſs, we compriſe chiefly under three heads. *Firſt*, the bodies of believers, when raiſed in glory, ſhall be reſtored to their ſouls. The Apoſtle has fully treated on this ſubject, 1 Cor. xv. The bodies indeed, ſhall be the ſame, which believers, as was their duty, tenderly cheriſhed in this life, in which as in temples dedicated to the moſt holy God, they glorified God, and often underwent ſo many afflictions for the cauſe of Chriſt and religion. For, both the juſtice of God, the comfort of the godly, and the very term *reſurrection*, which can only be applied to what fell by death, do require them to be the ſame. But though they are to be the ſame as to ſubſtance: yet they ſhall be ſo changed as to qualities, that they will ſeem to be altogether different: "For this corruptible muſt put on incorruption, and this mortal put on immortality, then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in victory," 1 Cor. xv. 53, 54. Great therefore ſhall be the change of the body, but the ſame ſubject ſhall remain, which the Apoſtle intimates by the term THIS, as if he had pointed to his own body.

And

And to what purpoſe is the repetition of the ſame particle, four ſeveral times, but to remove all ambiguity, and every cauſe of heſitation? And in fine, how otherwiſe can death be ſaid to be *ſwallowed up in victory?* Ought it not rather to be ſaid, that death ſwallowed up our bodies εις νικος or as it is in the Prophet לנצח, which may alſo be tranſlated *for ever*, if the ſame numerical bodies do not riſe?

XXXV. Moreover, we cannot here but admire the almoſt incredible goodneſs of God. The divine mercy was willing to bleſs our bodies alſo with a participation of heavenly felicity. But their preſent conſtitution renders them incapable of ſo great a glory. As herbs and flowers wither and fade by the exceſſive heat of the radiant ſun, ſo alſo our bodies, ſuch as we now carry about with us, are unequal to bear the heavenly glory; "Fleſh and blood cannot inherit the kingom of God," 1 Cor. xv. 50. Where fleſh and blood do not denote our nature, corrupted by ſin, but the very ſubſtance of the human body, with thoſe infirmities of animal life, which naturally follow it. Our fleſh is from blood; blood from meat and drink: and in blood conſiſts that animal life, from which the body is called animal, v. 44. By fleſh and blood therefore is ſignified the nature of the human body, as it is nouriſhed and preſerved in this life, by taking in meat and drink, and by the circulation of the blood. But ſuch fleſh and blood is incapable of the heavenly glory. What then? Is God to diminiſh the heavenly glory, that our body may alſo be admitted to have ſome participation of it? By no means. He will rather change the qualities of our body, and of terreſtrial, make it heavenly, and of animal, ſpiritual, ſo as thus to bear a ſuitable proportion to the glory, wherewith it ſhall be endowed, v. 40, 43. But who, while he ſtill remains on this earth, can take in this heavenly language? Who can form an idea of ſuch a ſpiritual body? And yet it is evident from undoubted teſtimonies of holy writ, that the righteous ſhall have this granted to them, and we are to look for it from our Saviour, the Lord Jeſus Chriſt, "who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working, whereby he is able even to ſubdue all things unto himſelf," Phil. iii. 21. that we may *ſhine forth*, not as to our ſoul only, but alſo as to our body, "as the ſun in the kingdom of our Father," Mat. xiii. 43.

XXXVI. The *ſecond* thing, in which the laſt day ſhall contribute to the conſummation of our happineſs, is ſuch a great *effulgence of the divine perfections* in the works of glory, that a more illuſtrious neither the underſtanding can conceive, nor the

art wiſh for. Undoubtedly the ſoul of man, immediately its reception into heaven, moſt diſtinctly ſees very many s in and concerning God, which on earth it underſtood by the faint glimmering light of faith: but yet God has oned the full diſplay of his glory to that day. And there- hat viſion of God, which we maintain to belong to the ate ſoul, though more evident than we can now well con- ; is not yet ſo perfect, but a greater meaſure of new may be ſuperadded. For, as knowledge depends moſt on the revelation, or diſcovery of the objects; ſo that ledge cannot be brought to its perfection, while a great of the objects lie concealed. But a great part of the s in the contemplation of which our mind ſhall be em- l, lie concealed, till a new heaven and a new earth are wherein dwelleth righteouſneſs. Indeed, the more ious the works of God are, with which the bleſſed find elves ſurrounded, the greater is the pleaſure, with which ontemplate the glory of God therein. But what more ious, than to ſee this vaſt univerſe, delivered from the ge of corruption, and brought into the glorious liberty of ns of God, which this created world with earneſt ex- ion waited for? Rom. viii. 19, 21. What more noble vine, than that general judgment, in which they ſhall hemſelves not only acquitted, their enemies not only con- d, but themſelves alſo appointed to judge angels in Chriſt ead? 1 Cor. vi. 3. What more illuſtrious, than that l aſſembly of all the elect, from the beginning of the to the laſt day, who, being cloathed with heavenly bodies, ach of them ſhine, as the ſun in the kingdom of their ? And with what pleaſing aſtoniſhment may we imagine, l will look upon its body, which it formely knew to be t only to very many and great infirmities, but ſhall then it glittering with ſuch a blaze of light, as that it may not indeed, equal to, but yet greatly reſembling the s body of Chriſt? And as, in all theſe things, it can ad- othing but the effulgence of the divine glory, may it not l, while it beholds them, to ſee God himſelf in a moſt t manner? Hence John ſays, 1 John. iii. 2. "but we that when he ſhall appear, we ſhall be like him; for ll ſee him as he is." And David in like manner pro- himſelf, only after the reſurrection, that contemplation of which gives the moſt full ſatisfaction, Pſ. xvii. 15. "As , I will behold thy face in righteouſneſs: I ſhall be ſatiſ- hen I awake with thy likeneſs." To this alſo we are to refer

refer that of Paul; "For now we ſee through a glaſs, darkly; but then face to face: now I know in part, but then ſhall I know even as alſo I am known," 1 Cor. xiii. 12. That is, in a manner moſt perfect and altogether divine, a more excellent than which cannot, it ſeems, be the portion of any creature. For, both the object ſhall be moſt clearly repreſented, as well in its moſt glorious operations as in its immediate illapſe, or entrance into the mind, in a manner which at preſent we cannot explain; and the ſubject will be diſpoſed in the beſt manner, in order to behold and obſerve in God, whatever can complete its happineſs.

XXXVII. *Thirdly*, That day ſhall bring the bleſſed to that *fruition of God*, which ſhall be much more perfect and immediate, than whatever they had enjoyed before. As long as there are ſome believers, who are ſtill in this miſerable life; as long as the bodies of the elect, who are departed out of it, are detained in the priſon of death, and lie hid in the duſt, the ſaints in heaven cannot be ignorant, that very many remains of that power, which ſin had gained over man, muſt ſtill ſubſiſt. And conſequently ſomething muſt be wanting to the full perfection of their joy. And ſeeing the effects and remains of ſin are not yet aboliſhed in their own bodies, and in believers not yet made perfect, who, together with them are members of the ſame myſtical body; which is the reaſon, why God does not communicate himſelf to them, but by the intervention of a Mediator. But by the reſurrection, death itſelf, which is the laſt enemy, ſhall be aboliſhed, 1 Cor. xv. 26. and caſt into the lake of fire and brimſtone, Rev. xx. 14. never more to have any power but over the enemies of God and of believers. Nor ſhall there be any member of the whole myſtical body of Chriſt, which ſhall not be perfectly holy, and abſolutely ſubject to him. And after all the remains and effects of ſin, ſhall be entirely deſtroyed, nothing ſhall hinder God from communicating himſelf immediately to men without the intervention of a Mediator, as he does to the holy angels. We are of the opinion, with the beſt interpreters, that this is the meaning of Paul, in 1 Cor. xv. 28. and when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him, that put all things under him, THAT GOD MAY BE ALL IN ALL.

XXXVIII. To this happineſs likewiſe belongs a boundleſs and immutable *eternity*: without which, it would in reality be no happineſs. For, no good, how great ſoever, that one is poſſeſſed of with a fear of loſing it, can, by its fruition, yield that

that perfect and ſolid joy, which is requiſite to happineſs. Wherefore happineſs is called eternal life, Matt. xxv. 46. Rom. ii. 7. and *a crown of glory, that fadeth not away*, 1 Pet. v. 4. and *an incorruptible crown*, 1 Cor. ix. 25. and the Apoſtle declares concerning the righteous, 1 Theſſ. 4. 17. that they *ſhall ever be with the Lord.*

XXXIX. Here it is uſual to enquire whether there will be any difference of degrees among the bleſſed. In this queſtion, indeed (though we utterly diſclaim the proud doctrine of the Romaniſts concerning the diſparity of glory, founded on the inequality of merits) the arguments of thoſe, who think, that God will crown the unequal meaſure of the gifts of grace with a diſparity of gifts of glory, ſeem more probable to us. To this purpoſe are thoſe ſcriptures, Rom. ii. 6. "who will render to every one according to his deeds," and 2 Cor. v. 10. "that every one may receive the things done in his body, according to that he hath done." By which words is not barely ſignified the quality of the free reward, which ſhall be granted the righteous according to their works; but alſo the quantity of that reward, anſwering in a certain proportion to their works. Which is expreſsly explained by the Apoſtle, 2 Cor. ix. 6. "he which ſoweth ſparingly, ſhall reap alſo ſparingly: and he which ſoweth bountifully, ſhall reap alſo bountifully." Moreover, that this harveſt, and its diverſity, or different product, is erroneouſly confined to this life, appears from comparing this place with Gal. vi. 8. "he that ſoweth to his fleſh, ſhall of the fleſh reap corruption: but he that ſoweth to the ſpirit ſhall of the ſpirit reap life everlaſting." To the ſame effect is 1 Cor. iii. 8. "he that planteth and he that watereth are one: and every man ſhall receive his own reward, according to his own labour." Where it is clearly enough declared, that the proportion of the reward will be adjuſted to that of the labour. Nor unlike to this is the diſcourſe concerning the reſurrection of the dead, 1 Cor. xv. 40, 41. "there are alſo celeſtial bodies, and bodies terreſtrial; but the glory of the celeſtial is one, and the glory of the terreſtrial is another. There is one glory of the ſun, and another glory of the moon, and another glory of the ſtars; for one ſtar differeth from another ſtar in glory." Where firſt, the bodies laid aſide at death are compared with thoſe aſſumed at the reſurrection: and then, the celeſtial bodies are ſaid to differ very much in glory from each other. As the ſun, moon, and ſtars, are all truly celeſtial bodies, but greatly unlike in glory. And to what purpoſe is that diſtinct mention of ſun, moon and

ſtars, and of the unequal glory of each, if the Apoſtle only intended to teach us the difference of the terreſtrial from the celeſtial bodies, while all the celeſtial were notwithſtanding to have the ſame degree of glory?

XL. It cannot, it ſeems, on any pretence, be denied, that at leaſt the principal leaders, Patriarchs, Prophets, Apoſtles, Martyrs, and diligent teachers of the Old and New Teſtament church, ſhall have ſome greater degree of glory aſſigned them. What was ſaid to the Apoſtles, was not ſaid to all, Mat. xix. 28. "when the Son of man ſhall ſit in the throne of his glory, ye alſo ſhall ſit upon twelve thrones, judging the twelve tribes of Iſrael." The meaning of theſe words, if I can form any judgment, the illuſtrious Grotius has beſt of all explained. It is, as if our Lord had ſaid, you ſhall occupy the next place of honour to me your king. *To judge*, here denotes, to be ſet over, or to preſide by a metalepſis, becauſe generally preſidents are employed in paſſing ſentence. Whence a *preſidentſhip* or province is called by the Hebrews שפטה, Gen. xlix. 16. Zech. iii. 7. The metaphor is taken from the ancient ſtate of the kingdom of Iſrael, in which the Phylarchæ, or heads of the tribes, ſtood in the next degree to the royal majeſty, and are ſuppoſed to have ſat by the king's throne, in chairs of ſtate, in the public aſſemblies. But to confine this glory of the Apoſtles within the limits of the church militant in ſuch a manner, that in the triumphant, where they have the full reward of their labours, they ſhall quit their thrones, ſeems repugnant to reaſon: nor does it agree with John's viſion, who ſaw in heaven four and twenty thrones, and twenty four elders ſitting on them, that is, the Patriarchs of the Old and New Teſtament church, "Clothed in white raiment, and having on their heads crowns of gold," Rev. iv. 4. And theſe things are ſo evident, that thoſe very perſons, who, in other reſpects, contradict the diſparity of celeſtial glory, own, that we are to diſtinguiſh between that happineſs, which ſhall be the portion of believers, as believers, and the commendation, which, in the laſt day, ſhall be given to every one, in proportion to the diligence and ſucceſs he ſhall have laboured in promoting the kingdom of Chriſt, and which it ſeems, is to be inequally diſtributed. But becauſe it is a glorious thing, to obtain ſuch a commendation from the mouth of Chriſt, and the memory of that teſtimony ſhall for ever abide in the minds of believers; they cannot deny, but in the kingdom of heaven a diſparity of degrees in that kind of glory may be admitted to take place among the bleſſed. For certainly, it is not to be thought, that

then

then there will be many ſervants of Chriſt, who may, in that reſpect be compared with the Apoſtle Paul. See *Theſes Amyraldi de vita æterna*, § 34.

XLI. The Apoſtle John ſeems to have given a check to other things, which are too curiouſly made the matter of enquiry, concerning the condition or ſtate of the future world, when he ſaid, 1 John iii. 2. "Beloved, now are we the ſons of God, and it doth not yet appear, what we ſhall be. It is then more prudent and pious to endeavour to become hereafter partakers of that glorious life, than to gratify an itch of curioſity with inſipid and vain ſpeculations. This, however, we may look upon as a certain truth, that, "Eye hath not ſeen, nor ear heard, neither have entered into the heart of man to conceive, the things, which God hath prepared for them that love him," 1 Cor. ii. 9.

THE ECONOMY OF THE *DIVINE COVENANTS.*

BOOK IV.

CHAP. I.

Of the Doctrine of Salvation in the firſt age of the World.

I. WE have thus far conſidered thoſe benefits that are *eſſential to the covenant of grace:* let us now more particularly take a view of the two ECONOMIES, or the different diſpenſations under which that covenant was adminiſtered. And here, according to the plan laid down, Chap. III. of the preceding book, we are more accurately to explain, firſt, the nature of the OLD TESTAMENT, and then that of the NEW. In the OLD, we will diſtinctly conſider *four* principal points. I. The doctrine concerning the common ſalvation, as there laid down. II. The benefits or privileges of that Teſtament. III. Its defects, or according to Paul, Heb. vii. 18. "The weakneſs and unprofitableneſs thereof," on account of which that covenant was not *faultleſs*, Heb. viii. 7. IV. Its abrogation. The DOCTRINE again, may be conſidered, as expreſſed by WORDS, figured by TYPES, and ratified by SACRAMENTS.

II. Divine compaſſion publiſhed to wretched man, immediately upon his fall, the firſt doctrine of grace; in ſuch a manner, indeed, as in few words, and thoſe almoſt enigmatical, ſummarily to contain the whole goſpel: we have that firſt promiſe, Gen. iii. 14, 15. "And the Lord ſaid unto the ſerpent becauſe thou haſt done this, thou art curſed above all cattle, and above every beaſt of the field: upon thy belly ſhalt thou go, and duſt ſhalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy ſeed and her ſeed; it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel." Luther

Luther long ago complained, that none of the ancient fathers and biſhops, who were men eminent for knowledge and piety, had explained this paſſage as it deſerved: their ſucceſſors ought to uſe the greater diligence to do it with the more care: which ſeveral learned interpreters have indeed happily effected. Treading in their footſteps, we ſhall make it appear, that the principal articles of the goſpel doctrine are ſummarily contained in this text.

III. We ſuppoſe, that the *devil* is condemned by this ſentence, to whom the Lord addreſſes himſelf, under the appellation of the *ſerpent*, becauſe he had abuſed that animal, in order to deceive man. For, it is dull and trifling to reſtrict that magnificent ſpeech of the Deity, as if it had its full accompliſhment in that animal alone; for beſides, that it might ſeem unbecoming the ſupreme Being, to addreſs a brute beaſt, void of all reaſon, in ſuch pomp of language, many things ſaid here to the ſerpent, if interpreted literally, are natural to that beaſt: as *to go upon his belly* and *eat duſt*. For, we are not to affirm without ſcripture, that the ſerpent, as the Jews vainly dream, went on feet or walked erect, or had other food formerly, different from what it has now: nor to imagine, that ſerpents now feed only on duſt; ſeeing Ariſtotle reckons them among the παμφαγοι or *omnivorous*, that eat all kinds of things, and teſtifies, that they eat both fleſh and herbs, and *that of all animals they are fond of the niceſt delicacies*. *Duſt* is ſaid to be *the ſerpent's food*; becauſe, ſince it creeps upon the ground, it cannot but take duſt into its mouth, along with its other food. Juſt as David complains in his mourning, that he ate aſhes like bread, Pſ. cii. 9. for while he lay on his face in the aſhes, he ate the bread, that was thrown to him on the ground. Moreover what is here ſaid of the ſerpent going on the belly and eating duſt, is common to many kinds of worms, as the very learned Bochart has ſhewn, Hierozoic. l. 1. c. 4. But how could that be a curſe to the ſerpent, which is natural to other animals, whom Satan never abuſed in this manner? And then its being deteſtable to man is owing to its dangerous poiſon, which it has alſo in common with other beaſts; who, after ſin, became a horror and dread to man. But ſome ſerpents are commended for their philanthropy, or love to men. See *Voſſius de Origin. Idololat. Lib. 6. c.* 58: ſome alſo are fit to be eaten, and accounted a royal dainty, ibid. c. 62. In a word it is of no great conſequence to man, whether any animal goes on its feet or on its belly; whether it feeds on herbs or fleſh or duſt. But certain it is, that by this condemnation of the ſerpent,

ſerpent, God intended to comfort our firſt parents in their wretched eſtate. To what purpoſe then is it to interpret the words in ſuch a manner, as to yield very little or no comfort at all to man, who now ſeriouſly deplored his own unhappineſs?

IV. But the principal conſideration is, that the ſcripture expreſsly calls the devil, ὄφις, *the ſerpent*, 2 Cor. xi. 3. and τον ὄφιν τον αρχαιον, *the old ſerpent*, Rev. xii. 9. and his defeat is called *the bruiſing him under our feet*, Rom. xvi. 10. And tho' we grant, that both theſe things were primarily and literally ſaid to the animal, the inſtrument which Satan ſpoke by; yet it is evident from the nature of the thing, that both might and ought rather to be ſaid to the principal ſeducer. For, as Chryſoſtom argues well; *if the inſtrument experienced ſuch a degree of indignation, what puniſhment can we probably imagine the devil incurred?*

V. Nor can it be objected, that what is ſaid to the ſerpent, *all the days of thy life*, cannot be applied to Satan, who, it is evident, is an immortal and never-ceaſing ſpirit. For even Satan has a peculiar death, reſerved for him; namely the judgment of the laſt day: in which he, together with death, will be thrown into the lake of fire and brimſtone, Rev. xx. 10. The devil lives, when he works effectually in the children of diſobedience, and thereby ſhews himſelf to be τον κοσμοκρατορα *the prince of this world*. He ſhall die when he will no longer be able, to uſe any of his inſtruments in or againſt the kingdom of God. Thus the Lord Jeſus *ſtills the enemy and the avenger*, Pſ. viii. 2. and *deſtroys him that had the power of death*, Heb. ii. 14. The days therefore, of the devil's life, are thoſe antecedent to the laſt judgment: which yields us an uſeful doctrine, as we ſhall preſently ſee.

VI. But God was pleaſed to pronounce thoſe words, (the ſource of all conſolation to wretched man) againſt the devil in the preſence and hearing of man. 1ſt, To mortify that wicked and arrogant ſpirit, who was conſtrained to hear his own condemnation, in the preſence of ſuch weak feeble creaures, whom he had ſo eaſily brought under his power, and over whom he thought to domineer for ever. 2dly, That he might revive and charm our firſt parents, with the ſweeteſt conſolations, to whom not only that juſt vengeance ought to be moſt acceptable, which God promiſed to take of their enemy; but who alſo, in the condemnation of the devil heard their own abſolution. 3dly, To ſhew that this ſentence had the nature of a laſt or unchangeable will. For, as God by a peremptory and irrevocable

vocable ſentence, condemns, without farther enquiry, the devil, when he was taken in the very fact, which he could neither deny nor transfer to another: ſo thoſe bleſſings or privileges, which are made over to the elect in this condemnation of the devil are made over to them, by the laſt and immutable will of God, which does not depend on any uncertain condition.

VII. Now let us take a more diſtinct view of the things, contained in this ſentence. And they are the following: I. The *bleſſings*: or benefits promiſed to man. II. *The author* of thoſe good things. III. Their *meritorious cauſe*. IV. *The manner of acquiſition*. V. The *heirs*. VI. The *mean* of acquiſition.

VIII. The *evils* which God pronounces againſt the ſerpent, are ſo many BENEFITS, or bleſſings to man: and they are four. The *firſt* is the "curſe of the ſerpent; becauſe thou haſt done this, thou art curſed above all cattle, and above every beaſt of the field." All beaſts are ſubject to deſtruction: "natural brute beaſts, made to be taken and deſtroyed," 2 Pet. ii. 12. And it is for man's ſin, that beaſts, as the property of man, are made more miſerable: for they cannot be excluded from being a part of this world, which is not willingly ſubject to vanity, Rom. viii. 20. and among them there are thoſe, called *evil beaſts*. But the curſe threatened againſt the ſerpent, is ſuch as renders him inferior to, viler and more miſerable than all beaſts: importing, 1ſt, An invincible folly and malice; ſo that he can be neither wiſe nor good: worſe than a "horſe or mule, which have no underſtanding," Pſ. xxxiii. 9. 2dly, The very worſt degree of vileneſs, whereby he, who impiouſly attempted to be equal to God, and ſeemed to have acquired a dominion over man, the nobleſt of God's creatures, is depreſſed below the beaſts of burden. 3dly, A ſtate of never ending miſery. The beaſts die and periſh, and never come into judgment. But the ſerpent accurſed above the beaſts, cannot eſcape judgment; "everlaſting fire is prepared for the devil and his angels," Matt. xxi. 41. It could not but be acceptable to man, to hear that ſentence pronounced, by which that enemy, who had made him obnoxious, is himſelf doomed to be accurſed.

IX. The *ſecond* benefit is the *deſtruction of his power*: expreſſed by three ſeveral phraſes. The firſt, "upon thy belly ſhalt thou go:" that is, thou ſhalt be conſtrained to creep on the ground, nor ſuffered any longer to fly at man, twiſt thyſelf round him, and kill him with thy envenomed embraces. Pareus ſays judiciouſly; "He himſelf alſo is forced to creep on his breaſt; becauſe

cauſe being once thrown headlong down from heaven, he is now condemned to creep for ever on the ground amidſt earthly filth, nor able any more to raiſe his head to heaven." Thus Rev. xii. 9. " the judgment of the old ſerpent, the devil, by which he is now bound faſt, is called his caſting out into the earth; where, in a hoſtile manner, he perſecutes, but cannot overpower the woman."

X. The other expreſſion *duſt ſhalt thou eat*, doubtleſs denotes a ſtate of the greateſt degradation. For, the ſcripture phraſe, *to lick the duſt*, is applied to conquered enemies, who lie proſtrate at the conqueror's feet; Pſal. lxxii. 6. " his enemies ſhall lick the duſt;" Micah vii. 17. " they ſhall lick the duſt like a ſerpent;" Iſa. xlix. 23. " they ſhall bow down to thee with their face towards the earth, and lick up the duſt of thy feet." But there ſeems a much greater emphaſis in theſe words, when the ſerpent is commanded *to eat duſt*; as alſo when it is ſaid, Iſa. lxv. 25. " and duſt ſhall be the ſerpent's meat." Which, if I miſtake not, ſignifies in general three things. 1ſt, The reſtraining the devil's power to earthly minded men, who are glued to the earth, and ſeek their good and happineſs in earthly things. Thoſe alone he ſhall be able to devour, without having any right over others. And this tends much to the great benefit of the church. For, when the wicked are devoured by the devil, offences are removed out of the way of righteouſneſs, the church is delivered from their vexations, and Satan's kingdom diminiſhed in this world. 2dly, As to the elect, it ſignifies the reſtricting the power of the devil to their bodies, which, on account of ſin, is ſaid to be duſt, and to return to duſt. That body the devil will devour, that is, bring down to death, and keep under the power thereof, till the reſurrection: he ſhall have no power over the ſouls of the elect. And even that deſtruction of the duſty body is of benefit to believers: for, at the ſame time the old man is deſtroyed, who had hitherto harboured in their members. 3dly, It denotes that wicked pleaſure, which the devil takes in drawing the reprobate to ſin, and conſequently to eternal deſtruction, and in vexing the godly as much as he can. It was the *meat*, that is the delight, of the Lord Jeſus, " to do the will of him that ſent him," and to turn men to God, John iv. 34. On the contrary, it is the delight of Satan to puſh on the wicked to evil, and to vex the beloved children of God. Which as it is the greateſt wickedneſs, ſo alſo the higheſt degree of miſery.

XI. Leaſt any one ſhould hiſs this expoſition off the ſtage, as if it was new and never heard of before, I ſhall ſubjoin the comments

comments of Fagius and Pareus. Fagius writes thus, "If we "now, as we certainly ought, refer theſe things to that ſpiritual "ſerpent; I mean Satan, whom the Hebrews call נחש קדמוני, "*the old ſerpent*, who acted in the ſerpent, a brute animal, as "in an inſtrument, they ſignify, that this our old crafty enemy, "who before walked, as it were in ſtate, is now thrown down "and confounded; *to eat duſt* ſignifies to conſume earthly "minded men, who are enſlaved to their affections. Satan is "a ſpirit, ſuch therefore muſt be his food; here are ſins to "ſtay his hunger. For, as the ſerpent creeps on the earth, "lives on the earth, broods on the earth; ſo the diſpoſition of "Satan is to entice men to the earth, to hurry them to earthly "things, and draw them aſide from thoſe that are heavenly." Thus far, Fagius: from whom Pareus does not greatly differ. His words are theſe. "He is alſo condemned to eat earth, "that is to feed on the earthly naſtineſs of vice and wickedneſs "as the filthy ſwine feed on excrements. Which that impure "ſpirit does, when he not only pollutes and delights himſelf "with the defilements of the world, as ſwine with wallowing "in the mire; but alſo plunges the reprobate into the ſame, "and deſtroys them with himſelf: this is Satan's ſweeteſt food. "For, wherewith any one is delighted, that he accounts his "meat and his pleaſure, according to that ſaying, *envy is the "beſt food: again envy feeds on the living*, &c. Auguſtine "advances no unelegant doctrine; where he ſays, *the ſinner "is earth; the ſinner therefore is given up to the devil for food.* "Let us not be earth, if we would not be devoured by the "ſerpent:" thus far Pareus. Ambroſe, Lib. 1. *de pœnitentia*, c. 13. quoted by Rivet, Exerc. 35. in Gen. explains *duſt* by the fleſh of men, and maintains, that the devil is permitted by God to feed on this fleſh, that is, to torment and tear the bodies of believers, but not to have any power over the ſoul.

XII. The third expreſſion, by which the deſtruction of the devil is ſet forth, is *the bruiſing his head*. In the head of the ſerpent are his poiſon, craft, ſtrength and life. The head of the ſerpent therefore ſignifies the crafty ſubtilty of the devil, his venomous power, and all that tyrannical dominion, which, by ſin, he has acquired over man. The bruiſing his head is the aboliſhing of all his power, according to the Apoſtles explication, Rom. xvi. 20. "and the God of peace ſhall bruiſe Satan under your feet ſhortly." The ſymbol of this bruiſing was that extraordinary power granted to the diſciples of Chriſt, mentioned Luke x. 19. "Behold, I give unto you power to tread on ſerpents and ſcorpions, and over all the power of the

enemy; and nothing ſhall by any means hurt you. And Mark xvi. 18. "they ſhall take up ſerpents;" namely, without being hurt, as appears from the hiſtory of Paul, Acts xxviii. 5. Which power of depriving ſerpents of their venom, and of bruiſing their heads without harm, Tertullian as quoted by Grotius on Luke x. 19. teſtifies was not quite extinct in his time among Chriſtians. Though the devil imitated this miracle in the temple of Iſis in Egypt, as Bochart has remarked from Allian Hierozoic, lib. 1. c. 4. at the cloſe; yet our Lord expreſsly declares, that the deſtruction of his kingdom was thereby ſignified, when to ſerpents and ſcorpions, he adds, "all the power of the enemy." Thus the devil was conſtrained, by his juggling tricks and deluſions, to give a prelude of his own deſtruction.

XIII. The *third* benefit, God promiſes here, is "the putting enmity between the ſerpent and the woman and her ſeed:" theſe words include man's ſanctification. For, when man becomes an enemy to the devil, then he abhors and avoids all intercourſe with him, hates and deteſts his works, endeavours to deſtroy him and his kingdom in himſelf and others, and moſt willingly does, what he knows ſhall mortify the devil. And though the devil, on that account, wages war againſt him, becauſe he endeavours after godlineſs: yet he is ſo far from ſuffering himſelf to be thereby diverted from that which is good, that, on the contrary he goes on, with the greater alacrity to oppoſe him. While a man continues unſanctified, he cultivates peace with the devil, and calmly ſubmits to his dominion: enmity and hoſtility againſt the devil can only proceed from an infuſed principle of holineſs. And this is what God promiſes to man, when he ſays, "I will put enmity, &c.;" he not only commands the woman, to have no intimacy or friendſhip with the devil, or to have any commerce with a ſworn enemy; nor, by this ſanction, did he again open a door of repentance for our firſt parents, as Pareus obſerves on this place; but he alſo promiſes, that, by the unſurmountable efficacy of his power, he would perform and bring it about: namely, that *he would put* that enmity againſt the devil, which cannot ſubſiſt, where there is not the love of God. Rivet ſays well, Exerc. 36. in Gen. "When a ſtate of enmity is foretold, in the ſame breath "it is alſo foretold, that men ſhall return to ſuch ſoundneſs of "mind, as diſpleaſed with that grievous yoke of Satan's tyranny, "to ſeek the ſhaking it off: and having once happily ſucceeded, "afterwards to watch by a continual ſtruggle againſt being "entangled therein again." But fulleſt of all, Cloppenbergius, Schol.

Schol. Sacrific. p. 75. "There could have been no enmity be-
"tween the woman and the devil, without removing, by juſti-
"fication, the enmity with God, which the devil, by his ſe-
"duction, had brought the woman and her poſterity to; and
"without conquering and ſubduing, by ſanctification, the do-
"minion of ſin in the woman. Putting therefore that enmity
"againſt the devil, he appoints a covenant of peace and friend-
"ſhip, whereby he promiſes to the woman the grace of juſtifi-
"cation and ſanctification."

XIV. The *fourth* benefit is the reſurrection of the body, which was brought to duſt, by his means who hath the power of death: this is more obſcurely intimated, when it is ſaid, that "the ſerpent ſhall eat duſt all the days of his life;" which we have ſhewn, ſect. V. to be the days preceding the laſt judgment. From which we concluded, that the time of the devil's power, and of his going about to devour, is limited, and to have a final period. And, when that is elapſed, the bodies of the righteous ſhall be raiſed from the duſt, and all the effects and remains of the power of the devil, and of ſin, by which he acquired his power, be entirely aboliſhed; that he may not detain, under his power, the duſt of our bodies, which ought to be temples of God, and of his Holy Spirit, in a ſtate of glorious holineſs. Nor was this, indeed, altogether unobſerved by Fagius, who thus ſpeaks: "the days of Satan's life are the whole time to the conſummation of the world, and the coming of Chriſt. For, then he and all his ſervants ſhall be thrown headlong into everlaſting fire," Mat. xxv. 41.

XV. JEHOVAH GOD, who ſpeaks to the ſerpent, and declares, that he would put that enmity, of which we have been ſpeaking, takes the honour to himſelf of being the AUTHOR of all thoſe benefits. Though we are not to deny, that the conferring ſo great a benefit is to be aſcribed to the whole undivided Trinity; yet, in the economy of our ſalvation, the Father, who is firſt in order, holds the principal place. And whereas the eternal ſuretyſhip of the Son, according to the tenor of the covenant between the Father and the Son, on the ſuppoſition of ſin, began immediately to exert its efficacy, theſe words are not improperly referred primarily and immediately, to the Father, who, on account of the ſuretyſhip of the Son, appoints his grace to the ſinner; and who expreſsly enough diſtinguiſhes himſelf from the Mediator, or the ſeed of the woman. And indeed, "God was in Chriſt reconciling the world to himſelf," 2 Cor. v. 19. that is, the Father in the Son, the Mediator.

XVI. The MERITORIOUS CAUSE of thoſe benefits is the SEED

OF THE WOMAN, eminently ſo called. I own, indeed, when the ſeed of the woman is oppoſed to the ſeed of the ſerpent, and between both an enmity eſtabliſhed, both ſeeds are to be underſtood collectively: that by the ſeed of the ſerpent, all the wicked are intended, who Mat. iii. 7. are called the *generation of vipers*; by the ſeed of the woman, elect believers, together with Chriſt their head; yet it is without all doubt, that, in this ſeed, there is ſome eminent one, to whom that name does chiefly belong, and by whoſe power the reſt of the ſeed may perform the things that are here foretold. Juſt as the ſeed of Abraham is ſometimes to be underſtood more largely, at others more ſtrictly; ſometimes denoting his poſterity by Iſaac and Jacob, as Gen. xvii. 8. "I will give unto thy ſeed the land wherein thou art a ſtranger:" ſometimes more eſpecially believers of his poſterity, who walk in the ſteps of the faith of their father Abraham, and to whom the promiſe of the inheritance of the world, by the righteouſneſs of faith, is made, Rom. iv. 12, 13: ſometimes, moſt eſpecially, that eminent one in the ſeed of Abraham, who was to be the ſpring of every bleſſing, as Gen. 21. 18. "in thy ſeed ſhall all the nations of the earth be bleſſed; which is Chriſt," Gal. 16. Thus alſo the things here ſaid are, in their meaſure, common to all believers; but then ſome effects are primarily and principally to be aſcribed to him, who, in this ſeed, is the eminent one, namely, Chriſt: as the Apoſtle alſo diſtinguiſhes the ſeed *that ſanctifieth*, and that which *is ſanctified*; both which are of one, Heb. ii. 11.

XVII. But the reaſons, for which Chriſt is called the ſeed of the woman, ſeem to be chiefly theſe two; one peculiar to Chriſt, the other common to him with other men. That which is common, is his being of the ſame blood with us, that we might know him to be our brother and next kinſman. For, men, in Scripture-language, are called, "born of a woman," Job xiv. 1. and Job xv. 4; and xxv. 4: "born of women, Mat. xi. 11. But then, we muſt add that which is peculiar to himſelf, that though Chriſt, indeed, had a woman for his mother, being "made of a woman," Gal. iv. 4. yet he had no man for his father, being "without father," Heb. vii. 3. See Jer. xxxi. 22. "a woman ſhall compaſs a man." For, though this laſt reaſon holds not in believers, who are likewiſe called the ſeed of the woman, for another reaſon, to be explained directly; yet, ſeeing Chriſt holds the principal place in this ſeed, as he bruiſes the head of the devil in one ſenſe, and believers in another; ſo therefore he is called the ſeed of the woman in a different ſenſe from

from them. The ſame words are indeed, uſed of both; but becauſe, Chriſt is far more excellent than they; therefore when they are applied to Chriſt, they have a much more illuſtrious meaning.

XVIII. It is indeed true, that Chriſt is the ſeed of Adam whoſe ſon he is called, Luke iii. 38. alſo the ſeed of Abraham, and the ſon of David, becauſe he was born of a virgin, who deſcended from them. Yet there was great reaſon, why he ſhould be here called the ſeed of the woman, rather than of Adam. For, Adam, in Scripture, is repreſented as the origin of ſin and death. Eve, indeed, was firſt in the tranſgreſſion: but as it was not Eve, but Adam, who was expreſsly conſtituted the federal head of all mankind; ſo ſin and death are ſaid to have entered into the world by Adam, Rom. v. 12, 14. Wherefore he who delivers us from ſin and death, ought not to be conſidered as ſubordinate to Adam, and as his ſon: but, as the ſecond Adam, and the head of another family, oppoſed to Adam. However, as he was to be our kinſman and brother, it was neceſſary he ſhould be born of a woman; and that Adam, as his ſon by the ſpirit and by faith, ſhould be ſubordinate to him. For, ſince God ſays here, that he would put enmity between the woman and her ſeed, and between the ſerpent and his ſeed, without any mention of Adam: it muſt be, that either Adam is excluded this promiſe, or comprized under the ſeed of the woman. The reſpect and regard we ought to have for our parent, who was the author and teacher of the true religion to his poſterity, forbids our ſaying the firſt. Nor do I think we ſhould ſay the ſecond: becauſe it is agreeable to reaſon, that the woman ſhould be comprized under, and accounted in the man; not, on the contrary, the man under the woman. It therefore remains, we ſay the third; namely, that Adam, as he was the origin of ſin and death, is oppoſed to Chriſt; as himſelf was ſaved, is to be accounted to the ſeed of the woman, whoſe head is Chriſt, and ſo to be ſubordinate to Chriſt. Chriſt therefore is called the ſeed of the woman, becauſe, being the origin of a better ſtock, he is oppoſed to Adam as the root of a corrupt race. And it is hinted, that Adam himſelf owes his ſalvation to the woman, on account of her ſeed.

XIX. Paul, if I miſtake not, leads us to this, 1 Cor. xi. 11, 12. "Neither is the man without the woman, neither the woman without the man in the Lord. For, as the woman is of the man, even ſo is the man alſo by the woman: but all things of God." I do not remember to have ſeen a fuller explication of this place, than what I ſhall give from the *Theſes* of a certain

tain very learned perſon. That the man and the woman may BE IN THE LORD, partakers of the grace and redemption purchaſed by Chriſt, they are mutually indebted to one another, for ſomething common to both, which the one neither had, nor could have obtained without the other. For, as the woman is ἐκ τοῦ ἀνδρὸς OF THE MAN, from whoſe rib ſhe was formed, and who could not have been in the Lord, had it not been for the man, without whom ſhe could not have ſo much as exiſted: ſo the man is in the Lord διὰ τῆς γυναικὸς BY THE WOMAN, for the woman was appointed to be the firſt enemy of the ſerpent, and the Meſſiah is called the ſeed of the woman: but the man obtains the ſame happineſs by the woman, as by faith he lays hold on the Meſſiah, who was to deſcend from her in virtue of the promiſe. The woman is OF THE MAN, materially and naturally: not ſo the man *of the woman* (which yet might be ſaid; if we only mean ordinary generation, according to the manner that children are of a woman, Mat. i. 3, 5, 6. and Chriſt himſelf, Gal. i. 4.) But BY THE WOMAN; becauſe not materially, but ſpiritually and ſupernaturally, by grace and faith. Thus therefore the man is the origin of *being* to the woman, the woman of *well being* to the man. But to prevent pride on either hand on this account, and their arrogating any thing to themſelves, it is added, *but all things are of God:* by whoſe wiſdom and moſt free diſpoſal it was ordained, that the woman ſhould derive her natural origin from the man; the man his ſupernatural from the woman; and become mutually debtors to one another: but the glory of both theſe privileges to remain entirely to God alone, the ſupreme cauſe.

XX. Hence it is evident, ſuch a Saviour is promiſed, who was to be man, and the Son of man. But ſeeing he is deſcribed as ſtronger than the devil, who, by ſin, had acquired a right over man; it follows, that he is alſo true God. For the bruiſing of the ſerpent's head is aſcribed to him: and this he does, 1ſt, By the merit of his ſatisfaction; and therefore he muſt have been of ſuch dignity, as to be able to pay a ſuitable ranſom for all the elect. 2dly, By the efficacy of his Spirit, which gradually aboliſheth every power of the devil, and ſo ſhews himſelf to be *ſtronger than the ſtrong man.*

XXI. God declares the MANNER in which this Saviour was to purchaſe ſalvation, by ſaying to the ſerpent, *thou ſhalt bruiſe his heel.* In which words there is, 1ſt, A denunciation of ſufferings, to be inflicted on Chriſt by the devil and his inſtruments, whereby he would be thrown down for a time. While he himſelf bruiſes with his foot the ſerpent's head, and ſtrips him of all his power; the ſerpent by his envenomed ſting,

will

will grievouſly wound his * heel, and conſtrain him to ſtagger and fall. For a man in an upright poſture, ſtands on his heels, which being grievouſly wounded he is thrown down. 2dly, A prophecy of his reſurrection. For his *head* will not be bruiſed, nor his *heart* wounded, nor any vital part grievouſly affected; but only his *heel* hurt; nay, not both but only one. Though he was therefore thus to be thrown down, yet he was ſoon to riſe again, on reſuming ſtrength, and ſhew himſelf a conqueror to the whole world.

XXII. The ſufferings here denounced are not only WARLIKE, as a certain author calls them, with which the ſerpent together with his ſeed, from a hatred to holineſs and righteouſneſs, aſſaulted Chriſt; but even JUDICIARY being inflicted by the moſt righteous ſentence of God on the Son the ſurety, to ſhew his righteouſneſs by which he could not pardon ſin without a due ſatisfaction. For God here perſonates a judge: pronounces ſentence againſt the devil, declaring his deſtruction at the appointed time. But the ſame ſentence alſo condemns the ſurety of men to undergo thoſe vexations of the devil, which, as a conqueror, he could have inflicted on ſinful men. He had indeed acquired his dominion over man by evil practices. Yet after man, by forſaking God, his lawful Lord, had enſlaved himſelf to the devil, the juſtice of God in every reſpect, required his being ſubject to the devil, as God's jailor and executioner, for his torment, puniſhment, and condemnation. In which ſenſe the devil is ſaid to "have the power of death," Heb. ii. 14. and that even by virtue of the law and ſentence of God: for *the ſting of death is ſin*; that is, ſin introduced death, and the inſtruments of it, and made them ſharp, mortally to wound man: *but the* [ſtrength] *power of ſin is the law*; that is, the power that ſin has of putting man to death, is in virtue of the divine law, which threatened the ſinner with death, 1 Cor. xv. 56. Whence it follows, that the power of the devil over ſinners of mankind is ſo far lawful, becauſe the devil obtains the power of death over man, but death its power from ſin, and ſin from the law. But as that law is moſt righteous, life cannot be granted to the ſinner in prejudice thereto. It is therefore neceſſary, that ſatisfaction be made to it from ſome other quarter; and that the devil ſhould exerciſe that power of death, which he had acquired by ſin, either on the ſinner himſelf, or on his ſurety. Yet in ſuch a manner, that, while he puts

* Some have obſerved, that this expreſſion of bruiſing Chriſt's heel, was not altogether an obſcure repreſentation of his death on the croſs, to which his feet were nailed.

puts the ſurety to death, he lays violent hands upon himſelf, and loſes all his dominion over the elect; for full ſatisfaction is made, by the death of the ſurety, to that divine juſtice by which the devil had obtained power over the ſinner. Theſe words therefore ſhew, how the devil in a way agreeable to divine juſtice, may be deprived of all that power over the elect, which juſtice had granted him over ſinners: namely, becauſe the devil was to exerciſe that power over the ſurety of men, by biting his heel, or putting him to death. So that thoſe ſufferings, which was here foretold to endure, are in the higheſt degree, judiciary or ſatisfactory. Compare theſe things with what we have ſaid, Book II. Chap. VI. Sect. 23, 24.

XXIII. The HEIRS of thoſe benefits or bleſſings, are, 1ſt, *The woman* herſelf, הוא, with the demonſtrative particle *he*, namely, that woman whom the ſerpent had firſt attracted and conquered. She is here mentioned, but not in excluſion of her huſband; but becauſe ſhe, having been enticed by the flatteries of Satan, ſeemed to have contracted a greater familiarity with him; and therefore her enmity to the devil was to be a moſt admirable effect of divine power and goodneſs. But then it was alſo a remarkable contempt put upon the proudeſt of ſpirits, that he ſhould be vanquiſhed not by the man, but the woman, *that very woman*, whom he had ſo eaſily ſubdued by his deluſions. In fine, from this it moſt clearly appears, that the whole work of our ſalvation is owing to divine grace. For if Adam had here been expreſsly ſet in oppoſition to the ſerpent, becauſe he was ſtronger and more prudent by nature, and was laſt overcome by the devil; this thought might by degrees have eaſily gained upon mankind, that by the remains of virtue and wiſdom, which were in Adam, he had undertaken a new combat with the ſerpent and with better ſucceſs. But ſeeing the commencement of the enmity is aſcribed to Eve, the woman, who was both weaker by nature and firſt overcome, it is clearer than noon-day, that the grace of God alone is here all in all.

XXIV. 2dly, *The ſeed of the woman.* By which is ſignified not all mankind but elect believers; as appears from that diſtinction, by which that ſeed is oppoſed to the *ſeed of the ſerpent.* For it is evident, that wicked men, who "are of their father the devil," John viii. 44. 1 John iii. 8. and "the children of the wicked one," Mat. xiii. 38. are the ſeed of the ſerpent. The ſeed of the woman therefore, is the godly poſterity of Eve: namely, the children of the promiſe, who "are counted for the ſeed," Rom. ix. 8. And perhaps this is the reaſon why

why the godly are called the ſeed of the *woman*, and not the ſeed of the *man*: becauſe as the woman was wholly indebted to a gracious promiſe, that ſhe was appointed to oppoſe and fight againſt the ſerpent, not without the deſired ſucceſs: ſo alſo, it was not thoſe children in general, who were to be born of her, according to the law of nature, by matrimonial commerce; but thoſe only, whoſe mother ſhe was to be by the ſame gracious promiſe, who are here accounted for her ſeed. For, though Eve, as ſhe was joined to Adam in marriage, is the natural mother of all mankind, even of thoſe, who are called the ſeed of the ſerpent. Yet the ſame Eve, being, by virtue of this divine promiſe, ſet in oppoſition to the ſerpent, by whom ſhe was overcome, is the mother only of the bleſſed ſeed; which was to proceed from her, not according to the law of nature, but in virtue of the promiſe of grace: this is therefore called the ſeed of the woman; even of that woman, who is, and in ſo far as ſhe is, placed in oppoſition to the ſerpent.

XXV. The MEAN, by which the appointed heirs become actually partakers of the promiſed benefits, is *faith* in the ſurety, as is intimated by a twofold enigma or dark ſaying. 1ſt, As all the heirs are called by the common name, ſeed; this denotes the myſtical union and communion of the ſeed, which is ſanctified, with that which ſanctifies; ſo that what the latter has done or ſuffered, the former is accounted to have done or ſufferd in him. But the band of that union is faith, by which we receive Chriſt, adhere to him, and become one ſpirit with him, 1 Cor. vi. 17. 2dly, As the bruiſing the ſerpent's head is aſcribed to the ſeed: which, indeed, Chriſt alone does by the merit of his obedience, and the infinite efficacy of his ſpirit; yet the elect alſo in Chriſt, and by the power of Chriſt, conquer him through faith. Chriſt is the general in this combat, the ſeed of the woman by way of eminence, who overthrows and triumphs over the enemy: but next to Chriſt, and under him, believers alſo fight and overcome by his power, "And they overcame him by the blood of the Lamb," Rev. xii. 11.: that is, becauſe on that very account the blood of the Lamb was ſhed for them. The victory, which the reſt of the ſeed gains over the ſerpent, cannot but follow upon the ſhedding of the blood of the Lamb, who is the ſeed of Eve. Moreover, that victory is obtained only by faith; "whatſoever is born of God overcometh the world," (conſequently the devil, who is called the prince and god of this world, Eph. vi. 12. 2 Cor. iv. 4.)

4.). "And this is the victory, that overcometh the world, even our faith."

XXVI. It is not to be thought improbable, that ſo many and ſo great myſteries of faith are expreſſed in few words. For, the words are both very proper to ſignify, and elſewhere in ſcripture do ſignify what we have here ſaid; and it became the wiſdom of God, to lay before the primitive church ſome ſhort abridgement, which, by its well contrived brevity might comprehend the ſum of the things to be believed; and then it is our duty, to form high and honourable thoughts of what God ſpeaks. Neither is it unreaſonable, that the whole ſhould be wrapped up in ſome enigmatical or obſcure expreſſions. For, the bright ſhining light reſerved for noon-day, was not ſuitable to the firſt dawn of the day of grace. Moreover, God had not then deſiſted from appearing to our firſt parents; but explained to them, by frequent inſtruction and the gracious illumination of their mind, thoſe things which belonged to faith and godlineſs. And indeed it was wholly reaſonable, that above all they ſhould carefully keep this promiſe of ſalvation, as a moſt valuable treaſure, diligently meditate thereon, and explain it by mutual converſation to each other and to their children. Some other things ſeem to belong to this ſubject, which being briefly related by Moſes, we ſhall explain a little more particularly.

XXVII. Moſes, having diſtinctly related, what God had ſaid to the ſerpent, to the woman, and to Adam, ſubjoins Gen. iii. 20. "and Adam called his wife's name EVE, becauſe ſhe was [or was conſtituted] the mother of all living." It is not neceſſary, we here ſuppoſe with ſome a * *proteron-hyſteron*, as if this name had been given before the fall; at the ſame time, when Adam called that help, which had juſt been given him, *Iſchah woman*; for there is no reaſon, why we ſhould contend, that things were done at the ſame time, which Moſes relates on different occaſions, and after other intermediate narratives. We own, indeed, that ſometimes a thing is related after, which had been done before: but this is not uſual, unleſs the affinity of the ſubject with what goes before or follows makes it neceſſary. But there is no ſuch affinity here; unleſs we would ſay, that this denomination bears ſome reſpect to the words of God, before narrated by Moſes, in the ſenſe we are preſently to ſhew. Nor can we prove, that the word rendered, *and he called*, is to be rendered in the preterpluperfect tenſe, *and he had called*; that Moſes's meaning ſhould be

* A way of ſpeaking, when we place that after, which ſhould come before.

be, Adam was greatly deceived, who had promiſed life to himſelf and his poſterity from his wife; whom he afterwards found to prove the cauſe of death. For, 1ſt, The following words, which explain the reaſon of this denomination, are not the words of Adam, deceived in his expectation: but of Moſes, ſhewing the truth of the matter. 2dly, If we will have them to be the words of Adam, we ought to change היתה, *ſhe was*, into תהיה, *ſhe will be*, and to have ſomething underſtood as, *he imagined*, or the like; to this effect, Adam had called her name Eve, becauſe he imagined, ſhe would be the mother of all living, but, from the event, he learned the reverſe. But we do not take upon us ſo boldly to make free with the ſacred text: let us therefore diſmiſs this ungrounded πρωθυστερον.

XXVIII. But why was ſhe called *Chavah*, *Eve?* Some of the Rabbins ridiculouſly derive that name from חוה, which in Piel denotes to *ſignify* or *diſcloſe*, "becauſe ſhe was a great talker, according to Baal Hatturim. Fagius writes, the Jews thus expreſs it, becauſe ſhe was a great talker and uttered many empty words to the ſerpent, till being enſnared in her talk ſhe ſinned; and as ſoon as ſhe made her huſband to ſin, he called her *Chavah*, or *Eve*, as we render it. But theſe things are repugnant to the expreſs declaration of the Holy Spirit, who gives a quite different reaſon for the name; for he ſhews, that this name is derived from חיה *to live*, not from חוה; and the *jod* is changed into *vau*, to put ſome difference between the name of the woman and of a beaſt, which in Hebrew is called חיה as Aben Ezra has not improperly obſerved.

XXIX. No leſs ridiculous is Lyranus, who ſays, that Eve in Hebrew denotes life, but ſubject to penalties; moſt of all Peter Comeſtor, author of the Scholaſtic hiſtory; that Adam then deploring the miſery of his poſterity, called his wife Eve, alluding to the cries of infants; the male newly born crying A, but the female E; as if we ſhould ſay, all born of Eve will ſay A or E. This perhaps might be pardonable in poor Comeſtor, and in the age in which he lived: but it is highly ridiculous, that amidſt ſo great a light of knowledge, Cornelius a Lapide, in his commentaries ſhould not bluſh to call ſuch trifling, by the name of pious contemplations. There is nothing in the word חוה, that can denote anguiſh or penalty. But let us proceed to what is ſerious.

XXX. Moſes explains the reaſon of the denomination in theſe words; "becauſe ſhe was, or was conſtituted, the mother of all living." By all living, ſometimes is underſtood all men in general, as Pſal. cxliii. 2. And it is certain, that, except

Adam, all that ever did, do now, or ſhall hereafter live, derive their origin from our mother Eve. But if this alone was intended, here it might be aſked, 1ſt. Why Adam choſe to call his wife the mother, rather than himſelf the father of all living, as the natural origin of all is equally due to both? 2dly, Why as we have ſhewn from the ſeries of the Moſaic hiſtory, he gave this name to his wife, not till after the fall; ſeeing, if we attend to natural generation only, ſhe became the parent, not ſo much of the living as of the dead? 3dly, Was this a thing ſo very worthy of notice, ſince it was ſelf-evident, that all, who were to exiſt, were to deſcend from her, who was the only woman in the world.

XXXI. It ſeems therefore more adviſeable, and more becoming both the faith and piety of Adam, and the wiſdom of the Holy Spirit, who accurately relates thoſe things, to underſtand by all living, both the Lord Chriſt, who is the fountain of life, and the elect, who, being united to him, are quickened by his Spirit. The woman was conſtituted the mother of theſe living, by the word of promiſe, by which ſhe was expreſsly appointed to have that ſeed, who was to bruiſe the ſerpent's head. Wherefore Adam, who by ſin became the father of all who die, 1 Cor. xv. 22. called his wife Eve, from his faith in God's promiſe, believing, according to the word of God, that no man ſhould have true life, but what would be derived from her. However the original of this was not in the woman herſelf, but in the principal ſeed, that was to deſcend from her. This name therefore contains a confeſſion of Adam's faith, and ſhews, what Adam taught his children, and to what hope he formed them by the word of God: who, in the very name of his wife, as often as he repeated it, would have a laſting monument both of the promiſe of God and of his own hope.

XXXII. PETER MARTYR, that moſt excellent interpreter of of ſcripture, ſaw and taught theſe things long ago: who thus comments on the place. "Adam knowing that her ſeed, would bruiſe the devil and death, juſtly and with propriety, choſe to call her by that name, by which this ſalutary promiſe of God might at all times occur to his mind. Now Adam had entertained hopes of life by Chriſt, and when he perceived, that his wife was to be the mother of him, and of all thoſe who were to be quickened by him, called her name Eve, becauſe ſhe was the mother of the living." Fagius in like manner: "we doubt not but Adam, by giving that name to his wife, had a view to the promiſe concerning the ſeed, that was to bruiſe the ſerpent's head;

head; by which he hoped, that his wife was to be that perſon. Wherefore he named her *Chavah*, which we call Eve, as if you would ſay an enlivener; becauſe dead mankind was to be made alive by her offſpring." See alſo Paræus and others, all agreeing in the ſame thing.

XXXIII. Eve diſcovered the ſame hope, when, upon bringing forth her firſt-born, ſhe cried out, קניתי איש את יהוה, Gen. iv. 1. which words are variouſly rendered by interpreters. That which we think moſt agreeable, is, with Reuchlin, Pelicanus, Fagius, Forſterius, Luther, Clarius, Scindlerus and many others, to take את, as uſual, for the ſign of the accuſative caſe, and the meaning be, *I have gotten a* MAN JEHOVAH. Remarkable is the Chaldæ paraphraſe of Jonathan. "And Adam knew Eve his wife, who was taken with a longing for that angel, and conceived and bore Cain, and ſaid, I have gotten the man, that angel of the Lord." Certainly our pious mother continually revolving in her mind that promiſe of God, which was the ground of all her conſolation, as ſoon as ſhe bore that male child, obſerved in his birth a ſign or token, that the promiſe would be performed. She therefore joyfully exclaims, ſhe had now obtained that *promiſed ſeed*: not that ſhe imagined Cain was that ſeed, but that, in his birth, ſhe could ſee the firſt multiplication of mankind, and, in that multiplication, an argument for her hope concerining the ſeed, eminently ſo called, who was to ariſe in his appointed time. Seeing ſhe laid hold of this with a great aſſurance of faith, and made it, as it were preſent to her mind, ſhe now ſo ſpeaks, as if in the birth of Cain, ſhe was actually poſſeſſed of that ſeed, which, by an argument taken from that birth, ſhe expected with an aſſured faith. For, had ſhe thought that Cain was the promiſed Meſſiah, and Jehovah himſelf, ſhe would have paid him, though her own ſon, religious worſhip, and by this means incurred the guilt of a horrid idolatry; till being apprized, either by the vicious diſpoſition of the child, or by ſome other means, ſhe had owned her miſtake. Which our pious reſpect to our common parent forbids us to believe. She moreover publiſhes an eminent confeſſion concerning the perſon of the Meſſiah, whom ſhe acknowledges to be God-man. She declares him to be man, by calling him *man*; at the ſame time pointing out his excellence above other men: for, אדם *Adam* and איש *Iſh* are uſually diſtinguiſhed, ſo that the laſt viz. *Iſh*, implies excellency; and the firſt, viz. *Adam*, meanneſs. Chriſt, indeed, in his humiliation, was "a worm and no man," Pſ. xxii. 6. but conſidered in himſelf he is "the man of the right hand of the Lord,"

Lord," Pſ. lxxx. 17. and "the man his fellow," Zech. xiii. 7. She alſo makes profeſſion of the divinity of the Meſſiah, when ſhe calls him JEHOVAH; and ſignifies, that both natures ſhould be united in one perſon, by joining theſe two, Paul calls him, "God manifeſt in the fleſh," 1 Tim. iii. 16.

XXXIV. To this explication three things are principally objected. 1ſt, If Eve intended this, ſhe would have ſaid doubling the ſign of the accuſative caſe: as in the following verſe, τον ἀδελφον αὐτῆ τον Ἄβελ. 2dly, את often ſignifies the ſame as עם, *with*; את יהוה therefore ſignifies *with Jehovah*, as σὺν Θεῷ with God. In this ſenſe, Jonathan is ſaid to have wrought עם אלהים, *with God*, 1 Sam. xiv. 45. that is, under the conduct and direction, or by the aſſiſtance and help, of God. 3dly, Filial reſpect prompts us to entertain right ſentiments concerning the faith of our mother Eve; namely, that ſhe knew and believed, the Meſſiah was not only to be God-man, but alſo the ſeed of the woman, that is, the ſon of a virgin; for, without this her faith had been a miſtaken, not a true faith, nor yielded her any comfort. She could not therefore think, ſhe got in Cain the Meſſiah; as ſhe was perfectly well aſſured, that Cain was not the ſon of a virgin.

XXXV. We anſwer, *to the firſt*: that the repetition of that particle, is indeed frequent, but yet not univerſal: for we have inſtances of the contrary, 1 Kings xi. 23. Iſ. viii. 2. Ezek. iv. 1. 1 Sam. xv. 4. Where the ſign of the accuſative caſe is placed between two nouns, without a repetition. *To the ſecond:* we deny not, that את is often equivalent to עם but there is no inſtance to prove, that what the Greeks ſay, σὺν Θεῷ, the Hebrews expreſs in their language by אֶת יהוה or אל הים: as it is well known, they uſually expreſs it by ביהוה or באלהים. What is adduced from 1 Sam. xiv. 45. is not to the purpoſe. For, there we have עם but not את. For, tho' theſe particles, are ſometimes equivalent, yet they ought not to be confounded. And then, *with God*, does not ſo much ſignify with God's aſſiſtance as God diſapproving. Compare, Iſa. xxxvi. 10. With greater ſhew of reaſon might be urged Mic. iii. 8. *I am full of power by the ſpirit of the Lord*, that is by the help of that ſpirit; and Hab. iii. 13. *Thou wenteſt forth for the ſalvation of thy people, even for ſalvation with thy Meſſiah*, that is, ſalvation to be procured by his means. But the former paſſage is very properly rendered, *I am full of power with the ſpirit of Jehovah*; full of power no leſs than full of the ſpirit. And the latter ſhould ſeem to be thus pointed, that God may be ſaid to go forth with Chriſt for ſalvation. *To the third* it might be anſwered, that there would be no abſurdity to ſuppoſe, that Eve was not ſo well acquainted with every thing, regarding the condition of the Meſſiah.

Who

Who can aſſert, ſhe knew, the Meſſiah was to be born of a virgin, when the bleſſed virgin herſelf did not know it, when ſhe heard it from the mouth of an angel, as appears from her words; "how ſhall this be, ſeeing I know not a man," Luke i. 34. We deny not, that the Meſſiah is eminently called the ſeed of the woman, becauſe he was to be born of a virgin: which the the Holy Ghoſt afterwards more clearly foretold. But it is no crime to doubt, whether our mother Eve could have gathered this from thoſe words; ſince, in the ſacred language, even they are ſaid to be born of a woman, who are conceived in matrimony, as we ſhewed ſection XVII. One may aſſert this, and not tranſgreſs againſt that reſpect due to our common mother; as it is certain, God gradually brought his people to the knowldge of the Meſſiah: nor does it overturn the faith of Eve, which might have been genuine and ſaving, though it was under this imperfection, ignorance and miſtake; as Peter had a true faith concerning Chriſt, that is a ſaving, and not a hypocritical, though he imagined through miſtake, that Chriſt could be the Saviour of his people, without ſufferings, Mat. xvi. 22. But we are under no neceſſity to be obliged to ſay any of theſe things, for we do not aſſert, our mother Eve received Cain, for the very Meſſiah: but only we are of opinion, that, in the birth of Cain, ſhe obſerved a ſign or token of God's performing the promiſe, and ſomething to ſupport her faith, which ſhe was willing to declare and preſerve the memory of, by giving him that name: and conſequently that argument does not affect us.

XXXVI. And we are not to paſs over in ſilence, that when ſhe afterwards brought forth another ſon, ſhe called his name "Seth, שת becauſe God (שת) hath appointed me another ſeed inſtead of Abel, whom Cain ſlew," Gen. iv. 25. A ſentence full of ſpiritual aſſurance and of prophecy. She calls him *ſeed*, having a view to the promiſe, and foretelling, that he would not only carry on the enmity with the ſerpent, but alſo that from him, that eminent ſeed would come forth, by whoſe power the ſerpent's head was to be bruiſed. The ſeed ſhe proclaimed was given *by God*; as a ſon not of nature only, but alſo of grace and promiſe, and accounted by God himſelf for a ſeed: nor only given, but alſo *appointed* of God, that is, eſtabliſhed and ſecured by the council of God that he ſhould not be ſlain, but be the foundation of the future church, to be propagated in an uninterrupted ſucceſſion in his poſterity, and preſerved down to Chriſt. For the word *to appoint*, denotes a determination and ſteadineſs, as John xv. 16. "I have choſen

choſen you, and ordained (appointed) you, that ye ſhould go and bring forth fruit. She therefore acknowledges Seth for the choſen ſeed, and the parent of him, in whom all the elect are choſen.

XXXVII. This doctrine of ſalvation flouriſhed both in the mouths and in the hearts of blievers, who began לִקְרֹא בְשֵׁם יְהוָה, that is, as Aquila tranſlates it, Καλεῖσθαι ἐν ὀνόματι Κυρίου *to be called by the name of the Lord*, Gen. iv. 26. and they were called *the ſons of God*, as diſtinguiſhed from the ſons of man. Above all, the prophecy of Enoch is very remarkable, which the apoſtle Jude relates in his epiſtle, not from any apocryphal book, nor from the mere authority of any unwritten tradition, not by a ſagacious conjecture from the hiſtory of Moſes, but by the inſpiration of that ſame Spirt, who prompted Enoch to propheſy, v. 14. 15. in theſe words: "and Enoch alſo, the ſeventh from Adam, propheſied of theſe, ſaying, behold, the Lord cometh with ten thouſand of his ſaints, to execute judgment upon all, and to convince all that are ungodly among them," &c. That Lord, of whom Enoch ſpeaks, is the Meſſiah, in unity of eſſence the ſame Jehovah with the Father and the Holy Spirit; to whom alſo all power is given in heaven and in earth, and whoſe peculiar property the elect are on a ſpecial account. He foretels his *coming* by a verb of the preterperfect tenſe, to expreſs the undoubted certainty of the thing, and the full aſſurance of his own faith, he propheſies, that the Meſſiah, at that coming, will be attended with *myriads of angels*: Which happened, when he came down upon mount Sinai to give the law, Deut. xxxiii. 2. and when he came *in the fleſh*, to viſit his people: for, then a multitude of the heavenly hoſt, declaring his nativity, was ſeen and heard in the country of Bethlehem, Luke iii. 13. but this will be the caſe in a moſt illuſtrious manner when "he ſhall come in the clouds of heaven, and all the holy angels with him," Mat. xxv. 31. The end of this coming will be "to execute judgment upon all: *for*, the Father hath committed all judgment to the Son," John v. 22. and *to convince all that are ungodly*, by inflicting the puniſhments due to their impiety. Theſe things Enoch preached to the people in his days, who, giving a looſe to their luſts, impiouſly denied the future coming of the Lord. And ſeeing that prophecy contains an univerſal truth, it is applicable to all, who walk according to their luſts. And theſe are the things, which the ſcripture teſtifies, were delivered concerning the doctrine of ſalvation, in the firſt age of the world.

CHAP.

CHAP. II.

Of the Doctrine of Grace under Noah.

I. AS Noah was the patriarch of the new world, we are now to explain, what was handed down to us in his time, concerning the doctrine of salvation; as soon as he was born, his father Lamech called him *Noach*, saying, "this same shall comfort us concerning our work and toil of our hands, because of the ground, which the Lord hath cursed," Gen. v. 29.

II. And here, in the first place, we are to take notice of the name given to the child, both with respect to its etymology, and the reason assigned by the pious parent for that name. The name is Noah, which if we follow the rules of grammar, is derived from the root to *rest* or *be quiet*; to which word, both as to letters and signification, *he comforted*, is near of kin, which Lamech used in assigning the reason of the etymology. They who keep close to grammatical niceties, endeavour to correct the words of the text, and, instead of ינחמנו would have us read ינוחנו as the Septuagint, in order to come nearer to the etymology of the word, and to the name נח have also rendered it, ουτος αναπαυσει ημας *this same shall refresh us*. But seeing the Hebrew copies, the Chaldee paraphrast, Jerome, &c. constantly read it otherwise we dare not rely only on our own judgment, or be willing to have any thing altered. In proper names, derived from a verb, commonly some letter or other is either added, taken away, or transposed, and the accuracy of grammatical etymology not constantly observed: which the celebrated Buxtorf has shewn, by several examples, in his *Vindiciis veritatis Hebraicæ*, p. 267. Whence the Hebrew doctors generally incline to derive, from by cutting away the last letter. But Mercer's opinion appears more probable, who affirms, here only is a resemblance of words, but not a reason taken from etymology; because the verb both in sound and signification, comes near to the noun, which signifies *rest* and *comfort*: And as Aben Ezra learnedly says, "comfort also is rest from grief of heart." And then the Hebrews usually have a greater regard to the sense than to the sounds of words. As therefore the reason of the name is thus expressed, *he shall comfort us*, it is altogether the same as if he had said, *he shall make us to rest*; because to the same purpose, whoever comforts, causes rest from trouble. But these are

rather niceties, tho' not to be overlooked, in order to preſerve the integrity of the Hebrew copies inviolable. This one thing is evident, that Lamech, in the name of his ſon, intended a ſtanding monument of his own wiſhes and hopes.

III. Let us therefore ſee, what he intended by this name. "This ſame," ſays he, "ſhall comfort us concerning our work and toil of our hands, becauſe of the ground which the Lord hath curſed." Three things are contained in this ſentence: 1ſt, The *evil*, under which, with other pious people, he groaned. 2dly, The *good* oppoſed to that evil, which he had the hopeful proſpect of. 3dly, The *author* of that good.

IV. He makes the evil, he complains of, to conſiſt *in our work, in the toil of our hands*, and in *the ground which God hath curſed*. The carnal Jews generally reſtrict this to that fatigue of body, which men are forced to bear, in the culture of the earth, occaſioned by the curſe of God, and that theſe words only contain a prophecy concerning an eaſier method of agriculture, which Noah would diſcover. But his pious parents were not ſo delicate, and ſo much taken up with the conveniencies of this life, as to place the greateſt part of their miſery in thoſe fatigues of the body. Theſe things have a higher view. By מעשנו, *our work*, are principally to be underſtood thoſe evil works, which bring grief and ſorrow to the ſoul. For, theſe are *our* works, oppoſed to the *work of God* in us. Theſe produce an unſpeakable trouble and fatigue to the godly, "as an heavy burden, they are too heavy for them," Pſ. xxxviii. 4. Theſe were at that time viſible every where, men being arrived at the utmoſt pitch of wickedneſs. Whence Peter, 2 Pet. ii. 5. calls the men of that generation, *the world of the ungodly*. But to thoſe evil works was added *the toil of their hands*. To this I refer all the labour, miſery and calamity of this life, which were to be undergone in the ſweat of our brow. This is accompained with dwelling on the *earth which is curſed*; ſo that while man lives there, he cannot poſſibly enjoy a full ſtate of holineſs and tranquillity of ſoul, and ſee the light of God's face in glory. For, "whilſt we are at home in the body, we are abſent from the Lord," 2 Cor. v. 6.

V. The *good* oppoſed to this evil, which he deſired, and was in expectation of, he calls *conſolation* or *comfort*. This conſiſts in the applying ſome effectual remedy againſt, and in the very removal of thoſe evils. The *comfort* againſt *our vicious works* conſiſts in the expiation and remiſſion of them, in the intimation of that gracious ſentence, by which they are pardoned on the account of the Meſſiah; and finally, in the purging them away by the Spirit of ſanctification. *Comfort* from the miſeries

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of this life or *from the toil of our hands*, is partly a leſſening of that affliction, by granting a more proſperous and happy ſtate of things, partly the delighting the ſoul with an inward reliſh of divine goodneſs, whereby it is enabled to bear all thoſe toils, with which God is pleaſed to exerciſe his people, willingly and with cheerfulneſs, from a ſenſe of the love of God. *Comfort, as to the ground, which God hath curſed*, conſiſts in the beginnings and preludes of the heavenly glory, which the elect are even here favoured with; but chiefly, in a freedom from the body of death, and the tranſlation of the ſoul into a better ſtate and manſion. Lamech breathed after theſe bleſſings, deſired them and hoped for them: and was willing to have a monument of this deſire and hope in the name of his ſon.

VI. But whom did he point to, as the author of this great bleſſing, when he ſaid to his ſon, when he was born, this ſame ſhall comfort us? Some think, that being miſtaken in the perſon, he flattered himſelf that Noah was the Meſſiah. And indeed, as the believers of that age, with the greateſt and moſt aſſured hope, preſſed earneſtly, after the accompliſhment of the promiſe made in paradiſe, and prepoſſeſſed it in their longings, but not having any certainty about the time when it was to be fulfilled, it is not ſo very improbable, that, in the warmth of deſire, they promiſed to themſelves the expected ſeed in the perſons of the ſons, which were born to them. But what we lately obſerved concerning the expectation of our mother Eve, are objections to this. It ſeems therefore ſafer to believe, that, on occaſion of this ſon, he comforted himſelf with the hope of the ſpeedy coming of the Meſſiah, and conſidered him as a forerunner and type, and an extraordinary herald of the Meſſiah. Finely ſpeaks Martyr to this purpoſe: "I would rather imagine, they acknowledged their ſons to be ſhadows or types of Chriſt, and therefore diſtinguiſhed them by ſuch names. But Noah was not only a ſhadow of Chriſt, &c. Though a genuine and real conſolation proceeds alone from the Meſſiah and his Spirit, yet Lamech truly propheſied of Noah, that he alſo would be a comfort to wretched mortals. And he was ſo, 1ſt, By preaching, with an extraordinary zeal, the righteouſneſs of faith; of which preſently. 2dly, By obtaining a reſpite of the imminent deſtruction by means of his prayers, and exemplary holineſs of life, till the ark ſhould be completed: for, Ezekiel claſſes him, with Daniel and Job, as one, who was very prevalent by his deprecations, Ezek. xiv. 14, 20. 3dly, By preſerving the remains of the periſhing world in the ark, which he had built at God's command, and performing very many things, in which we might ſee him, as a type of the Meſſiah,

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and of the ſpiritual and heavenly benefits to be obtained by him. Of which we are to ſpeak more fully hereafter.

VII. We have juſt now ſaid, that Noah was a preacher of righteouſneſs. This we learn from Peter, who calls him κήρυκα δικαιοσύνης a preacher of righteouſneſs, 2 Pet. ii. 5. But righteouſneſs ſignifies not only that virtue of man, which conſiſts in rectitude and conformity to the rule; but alſo that obedience of the Meſſiah, whereby the ungodly is juſtified; "the righteouſneſs which is of God," and oppoſed to "our own righteouſneſs," Rom. x. 3. Noah was a preacher of both theſe. He not only pathetically exhorted the men of his time to a holy life, and to the practice of religion, in order to eſcape the wrath of God, that was hanging over them, but alſo preached that righteouſneſs of the Meſſiah; which, as it is the ſame with reſpect to its efficacy, yeſterday, to day and for ever, ſo it is alſo "witneſſed by the law and the prophets," Rom. iii. 21. and of which himſelf was heir, as Paul affirms, Heb. xi. 7. For, ſeeing he was not ignorant of ſo great a benefit; nay and even enjoyed it; it is quite inconſiſtent with the piety of the man, and the zeal, with which he was animated for the glory of God, and for the ſalvation of his brethren, to ſuppoſe he would conceal it from them.

VIII. Here we are to explain another paſſage of Peter, 1 Pet. iii. 19, 20. Where he thus ſpeaks of Chriſt, who was quickened by the Spirit: Ἐν ᾧ (πνεύματι) καὶ τοῖς ἐν φυλακῇ πνεύμασι πορευθεὶς ἐκήρυξεν, ἀπειθήσασί ποτε. "by which" (Spirit) "alſo he went and preached unto the ſpirits in priſon; which ſometime were diſobedient, when once the long ſuffering of God waited in the days of Noah while the ark was a preparing." It is to no purpoſe to ſay, how variouſly this paſſage has been treated by interpreters: though if it be well conſidered, the meaning will appear eaſy and plain. The Lord Chriſt, ſays he, who was raiſed from the dead by the infinite power of his Spirit, formerly came, came out of heaven, not indeed in the fleſh aſſumed, and perſonally united to himſelf, but in the demonſtration of his Spirit, by which he formed the prophets, and acting them alſo Noah. By the miniſtry of theſe prophets, who were moved by his Spirit, he *kindly preached*. For, not ſo much the prophets, as the "Spirit of Chriſt, which was in them," ſpeak, 1 Pet. i. 11. By that preaching, he invited the men to faith and repentance, that is, thoſe ſouls of men, which are now ſeparated from the body, and ſuch are uſually called πνεύματα. Heb. xii. 23. and now are in πνεύματα, in priſon, in hell, according to the Jewiſh interpreters, as here, compare Rev. xx. 13. becauſe they were diſobedient, and rejected the preaching

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of Chriſt by Noah, when the divine goodneſs and long-ſuffering called them to repentance. Peter therefore declares, that Chriſt formerly, and eſpecially in the days of Noah, preached by his Spirit, by the prophets; and what elſe did he preach, but himſelf, and faith and repentance, whereby they might come to him? In this ſenſe alſo Peter writes chap. iv. 6. that the "goſpel was preached to them that are dead;" namely, when they were formerly alive. Thus to the ſame purpoſe, Naomi ſaid to her daughters-in-law, Ruth i. 8. "as ye have dealt with the dead and with me."

IX. Neither improperly, nor without authority does Peter refer the preaching of the prophets, and eſpecially of Noah, to Chriſt. For Chriſt, who calls himſelf *Jehovah the redeemer*, expreſsly proclaims, "I have not ſpoken in ſecret from the beginning," Iſa. xlviii. 16, 17. And what elſe can the meaning be, but that I have publicly preached, from the very beginning? Nor is it altogether improbable, that Peter had a view to Gen. vi. 3. "and the Lord ſaid, my Spirit ſhall not always ſtrive with man," that is, "I will not always contend againſt their wickedneſs by fruitleſs exhortations and rebukes, made by my prophets, actuated by my Spirit; but for the determined ſpace of a hundred and twenty years, will invite them to repentance by my long-ſuffering and forbearance of wrath; but when that term is once expired, I will deſtroy them all by a deluge." From this it appears, that, in the time of Noah, Jehovah contended with men by the preaching of his Spirit. That Spirit, by whoſe inſpiration, the word of life was declared, is by Peter juſtly called *the Spirit of Chriſt:* not only becauſe he is the Spirit of the Son no leſs than of the Father; but alſo becauſe it is owing to the ſuretiſhip of Chriſt, that the word of grace is propoſed to ſinful man. The Spirit therefore, preaching that word, may by a peculiar appropriation be pointed out as the Spirit of Chriſt the ſurety. All this is to inform us, that the ſame doctrine of ſalvation concerning the ſame Chriſt, and through him, was, by means of the prophets, preached from the remoteſt antiquity.

X. I cannot here but take notice, how ſtrangely Grotius perverts and corrupts this eminent teſtimony of Peter. He ſeems to envy us, and refuſe, that we can find Chriſt and his works in the ancient ages of the world: and therefore he applies what Chriſt is ſaid to have performed in the time of Noah, to what was done by the apoſtles, and to the preaching of the goſpel to the Gentiles. By *the ſpirits in priſon* he underſtands *the ſouls of men in the body, as in a ſheath.* But how does he prove it think you? Peter, ſays he, borrows a ſimilitude from the

the times of Noah. Then God ſaid, לא ידון רוחי באדם, that is, if we regard the propriety of the words, *my ſpirit ſhall not be ſo detained in man as in a ſheath*, that is, the ſoul, which I gave him (Wiſd. xii. 1.) ſhall not be uſeleſs, as a ſword in its ſheath, which by no means anſwers the end it was made for. Let us proceed. A *priſon* is uſually called φυλακὴ; but the *ſheath* is, as it were, *the priſon of the ſword*, the Chaldees calling a ſheath גדמה. The ſame name they give to the body of a man, as Dan. vii. 15. and the *Talmudiſts* often. But on the words *who were diſobedient*, &c. he obſerves. They were ſuch as the "ſouls, who did not obey formerly in the times of Noah; he ſpeaks as if they had been the ſame: and they were the ſame ſpirits or ſouls, not numerically, as Ariſtotle ſpeaks, but generically; that is, ſouls equally uſeleſs to God; namely as thoſe, who did not obey the preaching of Noah. Men altogether alienated from God, did not believe Noah, did not believe Chriſt." If I rightly take the meaning of the intricate diſcourſe of this otherwiſe illuſtrious perſon, the ſum of his opinion comes to this. Chriſt, by the Spirit, put into the apoſtles, preached the goſpel to the Gentiles, whoſe ſouls were ſhut up in the body, as in a priſon and ſheath, and who are juſtly accounted the ſame with the diſobedient men, who lived in the days of Noah, the ſame, I do not ſay numerically, but by imitation of their wickedneſs. I tremble at the reading ſuch things, and imagine, I ſee in them a ſpirit, which will not have the Holy Ghoſt to have ſaid, what he actually has, and which ſhamefully miſapplies its learning: let us now make this appear.

XI. 1ſt, The explication of the words of God, Gen. vi. 3. though countenanced by ſome Jewiſh and Chriſtian doctors, is abſurd. Among others ſee Buxtorf in Vindic. Verit. Hebrace. p. 639. For, the ſoul of man is no where in ſcripture, called the Spirit of God. It is, indeed formed in man by God, Zech. xii. 1. yet not called the Spirit of God, but "the ſpirit of man," Eccleſ. iii. 21. and "the ſpirit of man which is in him," 1 Cor. ii. 11. In vain are alledged to the contrary, Ezek. xxxvii. 14. and Pſal. civ. 30.; for, there the Spirit of God does not denote the ſoul, or life of the creatures, but the author of that life. Nor does the grammatical analogy admit the deriving ידון *Jadon* from גדמה, for, in that caſe, the points ought to be altered: the letter *daleth* ought to have a *dageſch forte*, becauſe *nun* is excluded, and under *jod*, a *Chirek*. Not to mention, that neither in the Talmudiſts nor Chaldee, nor books of the Old Teſtament, is there any word derived from גדמה, which ſignifies to *be detained in a ſheath*: ſo that this explication is raſhly urged, without either reaſon or authority. 2*dly*, The application

application of thoſe words to the words of Peter is ſtill more abſurd, as if hence we could underſtand, what is meant by the *ſpirits in priſon*. For, certainly the *Spirit* of God is one thing, the *ſpirits of diſobedient men* another. And ſhould we grant, which yet we do not, that there is in Hebrew a verb derived from מרנה, a *ſheath*; this מרנה, a *ſheath* is certainly not the thing which the Septuagint render Κολεὸν, 1 Chron. xxi. 27. and φυλακὴ another, which, according to the venerable Beza's obſervation, when it does not ſignify the *fourth part of the night*, always denotes a priſon. To conclude, what method of commenting is it? That the words of Peter, namely *the ſpirits in priſon*, ſhall be explained from Gen. vi. 3. ידון רוחי; and ידון moreover explained from מרנה; and again מרנה denotes a priſon, becauſe a ſheath is the priſon of the ſword; and then the body be the priſon of the ſoul: and therefore the *ſpirits in priſon* in Peter, ſhall denote the ſouls contained in the body, as in a ſheath. How far fetched, uncertain and trifling is all this? 3*dly*, It is moſt abſurd of all, to make the Gentiles, to whom the apoſtles preached, the ſame with the diſobedient, who lived in Noah's days, who were not only men of another age, but, by an interval of many ages, men of another world. Indeed, Grotius refers us to his book *de jure* B. and P. Lib. 3. c. 9. Sect. 3. where he proves, that a people is accounted to be the ſame at this day, which they were a hundred years back, as long as that community ſubſiſts, which conſtitutes a people, and binds them together by mutual ties. Though this be true, it is nothing to the purpoſe: for, the Gentiles, to whom the apoſtles preached, were knit by no tie of mutual union to the ſame ſociety with the cotemporaries of Noah. They who were diſobedient, when the ark was a preparing, were all of them entirely deſtroyed by the deluge, nor from any of them did any of the Gentiles derive their origin; ſo that it is inconceivable, how they could coaleſce into one people with the Gentiles. And Peter is ſo far from making the unbelievers of his time to be one body with thoſe, who lived in the time of Noah, that, on the contrary, he calls the old world "the world of the ungodly," 2 Pet. ii. 5. and chap. iii. 6, 7. oppoſes "the world that then was, to the world which is now." A ſimilitude of manners is not enough to make them the ſame people. Who, that trembles at the word of God, can aſcribe ſuch a weak and fooliſh ſpeech to the divine apoſtle, as to think he could ſay; that when the apoſtles preached to the men of their time, they preached to thoſe who were diſobedient in the time of Noah? Be it far from us thus to triſle with ſacred writ. The reader may

may be pleaſed to ſee a very ſolid defence of this paſſage in *Diſputat. Placæi, Diſput.* 15.

XII. Memorable alſo is that bleſſing, with which Noah bleſſed his pious ſons, containing many doctrines of the true religion, Gen. ix. 26, 27. "Bleſſed be Jehovah the God of Shem, and Canaan ſhall be his ſervant. God ſhall enlarge" (or allure) Japheth, and he ſhall dwell in the tents of Shem." When he calls Jehovah, *the God of Shem*, he gives an intimation of that covenant, which was to ſubſiſt between the ſupreme being and the poſterity of Shem, above other men. For, Abraham and all Iſrael were deſcended from Shem. Theſe God had choſen to himſelf for a peculiar people. Whence, with a remarkable compellation, Shem is called the "father of all the children of Heber," Gen. x. 21. that is, of the Hebrews. He alſo publiſhes the piety of Shem, who was conſtantly to adhere to the worſhip of the true God, and to oppoſe, to the utmoſt, the ſpreading of idolatry; teaching, both by his doctrine and example, that he acknowledged none to be God but Jehovah. Generally interpreters alſo obſerve, that theſe words ſet forth, that the Meſſiah ſhould deſcend from the poſterity of Shem, ſince he does not celebrate ſo much Shem himſelf, on the account of his piety, as he transfers the whole praiſe to God, ſaying, *bleſſed be Jehovah*, he ſhews, that God is the author of every good inclination of the ſoul, and pious action of the life, to whom therefore all the glory of them is due. He had denounced a curſe on the guilty in his own perſon, on account of the crime he had committed; becauſe the fuel and ſource of evil is in man himſelf. But being pleaſed with the piety of Shem, he was willing rather to bleſs God; that he might not ſeem to aſcribe too much to his ſon, or to ſacrifice to his own net, and attribute any thing to his good education. He gives thanks to God, who had heard his vows, and had abundantly bleſſed the pains he had taken in forming the morals of his ſon. Nor is it without a myſtery, that though Japheth was the firſt born of his three ſons, yet Noah ſhould, by the ſpirit of propheſy, prefer Shem before him; to teach us, that, in election, God has no reſpect to age, and that the order of grace is not the ſame with the order of nature. He was therefore juſtly called שם that is, *famous and of a great name*, becauſe he was eminent for ſo many and ſo great privileges above his brethren; and eſpecially becauſe with him and his poſterity "Jehovah put his name," as it is, Deut. xii. 5. Noah adds, *and Canaan ſhall be his ſervant;* providing him with a ſervant, after he had provided him a Lord. This prophecy was not fulfilled till eight hundred years after, when the Iſraelites,

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who deſcended from Shem, invading the land of Canaan, vanquiſhed above thirty kings of the Canaanites, and having utterly deſtroyed the greateſt part of the inhabitaints, made ſlaves of the reſt, laying a heavy tribute upon them. And they employed the Gibeonites in cutting wood, and drawing water for the ſervice of the tabernacle, down to the days of David who changing their name called them *Nethinim*, that is, *dedititious*, or perſons given or offered, Ezra viii. 20. becauſe they willingly ſurrendered themſelves. See Bochart. Phaleg. lib. 2. c. 1.

XIII. What is ſaid to Japheth is variouſly explained. The verb from whence Japheth is derived, as alſo the term *Japht*, which Noah here uſes by an elegant *paronomaſia*, or illuſion, ſignifies in Chaldee to *enlarge*. Hence in the Chaldee paraphraſe on Pſ. civ. 25. is the *wide ſea*; and 1 Kings iv. 29. *largeneſs of heart*. But in Hebrew, the ſame verb ſignifies in *kal* to *be allured*, in *piel* to *allure*, and is generally taken in a bad ſenſe, to denote an *alluring* or *ſeducing* into error: tho' ſometimes in a good ſenſe, as Jer. xx. 7. *thou haſt perſuaded me, and I was perſuaded*, and Hoſ. ii. 14. or according to another diviſion, v. 16. *behold, I will allure her* or *perſuade her*. Both ſignifications are applied by great men to this paſſage.

XIV. They who contend, that the ſignification is to *enlarge*, inſiſt on the following arguments. Firſt, that Noah makes uſe of the conjugation *hiphil*, which is never uſed to ſignify *alluring*; nor does it elſewhere occur in *hiphil* but in the Chaldee, where אתר ſignifies to *enlarge*. Secondly, that פתה is a verb of a common ſignification, nevertheleſs it is almoſt always taken in a bad ſenſe, excepting in one or two places. The Greeks generally render it απαταν by a manifeſt alluſion, but which rightly expreſſes the force of the word. Thirdly, that פתה when it ſignifies to *allure*, always governs an *accuſative*: but here it is joined to the *dative*, for *lamed*, prefixed to Japheth is the ſign of the *dative*. Seeing therefore it cannot be ſaid, *God ſhall allure to Japheth*, we muſt render it, God *ſhall enlarge to Japheth* place or habitation being to be underſtood. For, thus the Hebrews ſpeak: as Gen. xxvi. 22. *the Lord hath made room for us*, and to the ſame purpoſe generally elſewhere. Moreover this explication is very conſonant to the event. For, in the diviſion of the earth, the largeſt portion fell to be inhabited by Japheth. For beſides Europe in all its extent, Aſia the leſs belongs to the portion of Japheth; and Media and a part of Armenia, and Iberia and Albania, and thoſe vaſt regions towards the north, which the Scythians formerly occupied, and the Tartars poſſeſs at this day; to ſay nothing about the new

world, to which, it is not improbable, that the Scythians formerly paſſed over by the ſtraits of Anian, as Fuller in his Miſcellan. Scar. lib. 2 c. 4. has ſhewn at large.

XV. But others, who contend for the ſignification to *allure* can make uſe of theſe reaſons. 1ſt, That Noah did not ſpeak in Chaldee, but in Hebrew, in which language פתה has ſcarce if at all, any other ſignification, but to *allure*. 2dly, That not without reaſon he uſed the conjugating *hiphel*, though occuring no where elſe in ſcripture; namely, to retain the *paronomaſia* or alluſion the more elegant, which in *piel* cannot come ſo near to the name Japheth. And that a change of conjugation does not neceſſarily infer a change of ſignification. 3dly, That from the inſtances above alledged, it appears פתה is alſo taken in a good ſenſe: and that it is not to the purpoſe, whether more rarely or more frequently ſo. And indeed, the word πιθω, uſed by the apoſtle, 2 Cor. v. 11. when he ſpeaks of the doctrine of the goſpel, has a greater affinity with פתה than the verb απαταω. 4thly, Buxtorf ſhews, by many examples, that the change of the *dative*, for the *accuſative*, with active verbs is frequent. Theſaur. Grommat. lib. 2. c. 12. And more eſpecially, that though verbs of *commanding* are indeed often conſtrued with the accuſative yet alſo ſometimes with the dative, as Numb. ix. 8. Iſa. xxxviii. 1. As is alſo אוה to *ſeduce*, conſtrued ſometimes with the accuſative, Jer. xlix. 16. at other times with the dative, Jer. iv. 10. And why not the ſame thing hold in פתה? 5thly, That neither did the event diſagree with this explication; ſeeing upon rejecting the Jews, the goſpel, by which they are allured to the communion of God in Chriſt, was more than to all others revealed to the poſterity of Japheth, and that in their own language. And as this was a far greater bleſſing than the poſſeſſion of the whole earth, why not rather think, that by thoſe words was predicted what they may moſt conveniently ſignify?

XVI. Now what follows, *and let him dwell*, or *he ſhall dwell in the tents of Shem*, may be applied either to God, or to Japheth. They who apply it to God, as among the ancients Theodoret, in Gen. quæſt. 58; among the moderns, Fuller in Miſcellan. Sacr. lib 2. c. 4. *Muſculus in commentar* and others, have a regard to the word שכן whence שכינה, *Shekinah* σκηνωσις; by which words, the inhabitation of the divine majeſty, is generally ſignified. The Shechinah was in the tabernacle of the Iſraelites, in mount Sion, and in the temple built there; of which God "ſaid, that he would dwell in the thick darkneſs," that is, in an amazing cloud, the ſign of the divine glory, which filled the houſe, 1 Kings viii. 11, 12. And the city, where either

the

the tabernacle or temple ſtood, was called the "place which the Lord choſe to place his name there;" Deut. xiv. 23. But above all the Shechinah is in Chriſt, in whom "dwelleth all the fulneſs of the Godhead bodily," Col. ii. 9. and by whom manifeſting himſelf to the Iſmelites, and travelling over their country, God dwelled in the tents of Shem. To which John ſeems to allude, John i. 14; "the Word was made fleſh and" σκήνωσεν *tabernacled*, "dwelt among us," and Rev. xxi. 3. behold, ἡ σκηνὴ τοῦ Θεοῦ, *the tabernacle of God is with men, and* σκηνώσει *he will dwell with them*. Onkelos, the Chaldee paraphraſt, led the way to our writers in this explication: Who ſpeaks thus: "may God enlarge to Japheth, and may his SHECHINAH, majeſty, dwell in the tents of Shem." Hence Erpenius's Arab. interpreter, "and may his light," that is, the glory of God "dwell in the tents of Shem." Which is certainly, a beautiful explication, and contains a prophecy of Chriſt's walking and dwelling in the land, given to the poſterity of Shem.

XVII. They who explain this propheſy, not of God, but of Japheth, who was to dwell in the tents of Shem, affirm, that it was fulfilled partly *literally*, partly *myſtically*. LITERALLY, becauſe it is apparent, that the Greeks and Romans, who deſcended from Japheth, invaded a great part of Aſia, the lot of Shem; as alſo Balaam propheſied, that Chittim, the poſterity of Japheth ſhall afflict Aſur, and afflict Eber, that is, the Aſſyrians and Hebrews, the poſterity of Shem, Numb. xxiv. 24. MYSTICALLY, becauſe the poſterity of Japheth were, by the preaching of the goſpel, brought to dwell in the ſame church with the Jews who belived; or to ſucceed the unbelieving Jews, who were caſt off. And the church is compared to *tabernacles*; not only becauſe the patriarchs lived in tabernacles or *tents* as ſtrangers, Heb. xi. 9.; but alſo becauſe this is the condition of all belivers in this life, 2 Pet. i. 13. 2 Cor. v. 1. Moreover, theſe *tabernacles* are ſaid to be Shem's, becauſe the church, even to the coming of Chriſt, was confined to the family of Shem. And to them the believers of the Gentiles are united by him, who made *both one*, Eph. ii. 14. In fine, the poſterity of Japheth is the principal part of the church of the Gentiles. For, though God excludes neither the poſterity of Shem nor of Cham from the church, in which "there is neither Greek nor Jew, Barbarian, Scythian; but Chriſt is all and in all," Col. iii. 11.: yet it is certain, that the faith of Chriſt from the days of the apoſtles, has chiefly flouriſhed in Europe, and in theſe parts of Aſia, which fell to Japheth's *lot*.

XVIII. But indeed, ſeeing both theſe things, the habitation of God by Chriſt in the tents of Shem, and the habitation of

Japheth in the ſame tents, and having joined not only in time, but alſo that the latter is a conſequent and effect of the former, that is no reaſon why we may not affirm that both are included in the latitude of the words: and the meaning to be, that the time ſhould come when God would viſibly dwell by Chriſt in the church deſcended of Shem: and this extraordinary grace be preached through the whole habitable world with ſuch powerful perſuaſion, that many nations, and among theſe, chiefly the deſcendants of Japheth, ſhould by a true faith be united with the church of the Iſraelites.

XIX. Laſtly, it is added, that Canaan ſhould alſo be the ſervant of Japheth. And hiſtory teſtifies, that thoſe parts of Aſia, which had been long poſſeſſed by the Canaanites, were conquered by the Greeks and Romans. And that if any remains of the Canaanites continued, ſuppoſing Tyre built by the Sidonians, Thebes by Cadmus, and Carthage by Dido, they were all of them deſtroyed either by the Greeks or by the Romans. Here I again recommend to the reader Bochart's Phaleg, lib. 3. c. 1.

XX. Let us now take a ſummary view of the doctrines pointed out by this prophecy of Noah. 1ſt, We find that the praiſe of every virtue and of every good action is to be aſcribed to God as the ſupreme author thereof; whom therefore Noah bleſſes on account of the piety of his ſon. 2dly, God by a ſpecial covenant, laid claim to Shem and his poſterity, as his peculiar people, ſo as to be called their God. 3dly, In the election to grace and glory, and in the beſtowing of ſpiritual benefits external prerogatives are of no manner of avail. For Shem, who was younger than Japheth, is preferred to the elder. 4thly, The heinous crimes of parents are ſometimes viſited on their deſcendants unto ſeveral generations. For Canaan with his poſterity, is on account of the ſin of Cham, condemned to be ſlaves to the deſcendants of Shem and of Japheth. 5thly, Godlineſs has the promiſes even of this life, as well as of that which is to come; and obtains for its reward not only bleſſings for the ſoul, but alſo for the body: for a large part of the earth is promiſed to Japheth, if we derive his name from *enlarging:* and a large dominion over the Canaanites to Shem and to Japheth. 6thly, The word of grace, publiſhed in the goſpel, has a great power of alluring and perſuading. 7thly, Such is the condition of the church on earth, as to reſemble tabernacles, expecting a fixed habitation in heaven made without hands. 8thly, The divine majeſty ſhining forth in the Meſſiah, who was to ariſe from the poſterity of Shem, was afterwards to dwell in his tents. And then, 9thly, the Gentiles, eſpecially the deſcendants of Japheth, who were before aliens from the covenants

covenants of promiſe, were to be allured by the preaching of the goſpel to the communion of the church of Iſrael.

XXI. We are alſo here to take notice of the longevity of the patriarchs in this period; by which means, the doctrine of grace could be very conveniently and ſafely propagated by them. For our father Noah, not to mention now the others, lived to ſee all the Antediluvians, excepting the firſt three: and his ſon Shem who alſo had ſeen the firſt world, lived to the fifty-firſt year of Jacob. But as theſe teſtimonies, concerning the doctrine of the ancient church, were in that period, both more obſcure and ſparing, we have been the fuller in treating of them: we ſhall therefore ſtudy more conciſeneſs in the others, where the luſtre of divine grace was made known in greater plenty and perſpicuity.

CHAP. III.

Of the Doctrine of Grace from Abraham to Moſes.

I. WE are now got to the days of ABRAHAM, to whom as God revealed himſelf *at ſundry times and in divers manners*, ſo leaſt our preſent work ſhould exceed all proper bounds, we ſhall only briefly conſider the principal heads: and, firſt treat of the *appearances* made to Abraham; and then of the *covenant* ſolemnly entered into and frequently renewed between God and him. For, both theſe contribute to ſet the doctrine of the church, during that period in a clearer light.

II. The ſcriptures teſtify, that God appeared eight times to Abraham I. At Ur of the Chaldees when he commanded him to leave his country and kindred, and go elſewhere. Gen. xii. 1. compared with Acts vii. 2. II. Near Sichem, at the oak of Mamre, Gen. xii. 67. III. In Bethel, Gen. xiii. 3, 4. IV. When he promiſed him a ſon and heir, Gen. xv. 1. V. When he gave him circumciſion, Gen. xvii. 1. VI. When he entertained him as his gueſt, Gen. xviii. 1. VII. When he approved Sarah's propoſal to caſt out Hagar and Iſmael, Gen. xxi. 12. 8thly, When he commanded him to offer up Iſaac in ſacrifice, Gen. xxii. 1.

III. There was, in theſe appearances ſuch an evident manifeſtation of the divine majeſty made to the conviction of conſcience, that the godly could as eaſily diſtinguiſh them from the deluſions of evil ſpirits, as a ſober man can diſtinguiſh ſleeping

ſleeping and waking. But the ſcripture does not always determine, in what form God appeared to Abraham. It is however clear, that ſometimes it was in a human form, by way of prelude, it ſeems, and ſymbol of the future incarnation. Nor are they miſtaken, who imagine, that generally it was the Son of God, who appeared to Abraham, as he did afterwards to the other patriarchs, and to Moſes. To which may be referred John viii. 56. "your father Abraham rejoiced to ſee my day: and he ſaw it and was glad." He ſaw that day in the promiſe of the ſeed, in illuſtrious appearances, in Iſaac the type and pledge of the Meſſiah, who was to come, and in fine by faith, the property of which is to exhibit things future, as if they were preſent: in all theſe things he had a proſpect of the incarnation of the Son of God.

IV. Among the other appearances, that mentioned, Gen. xviii. 1. is very eminent. Where it is ſaid, that "Jehovah appeared unto Abraham," and ver. 2. and immediately ſubjoined, that he ſaw three men: whence the pious ancients concluded, that the adorable Trinity appeared to Abraham in a viſible form. *Ambroſe, in Proemio in lib. 2. de Spirtu Sancto,* ſpeaks thus: "but Abraham was not ignorant of the Holy Spirit. He really ſaw three, and adored one; becauſe one Lord, one God and one Spirit. And therefore, there was an unity of honour, becauſe an unity of power." Auguſtine lib. 2. de Trinit. c. 11. 12. alſo lib. 3. *contra maximinum,* c. 26. is more full on this head. With whom agrees Paſchaſius the Roman deacon, *lib. 1. de ſpir. ſancto, c. 5.:* and others cited by *Forbes. Inſtruct. hiſt. Thol. lib. 1. c. 14.* See *Chriſtiani Schotani Bibliotheca, in hiſt. Abrahami, p. 155. Seq.* MUSCULUS. though of a different opinion, yet in his commentaries writes: "this paſſage was uſually quoted in the church, when the myſtery of the ſacred Trinity and unity was treated of." MUNSTER, after reciting the words of Aben Ezra, who in vain attacks the doctrine of the Chriſtians, adds: "this is certain, that Abraham ſaw three, and addreſſed himſelf to one, O my Lord, if I have found favour in thine eyes; whatever the Jews may idly talk to the contrary. Had not Abraham acknowledged that myſtery, he would have ſaid MY LORDS, if I have found favour in YOUR eyes, &c. The prophets repreſent a plurality of perſons in God, &c." FAGIUS inſinuates that it is a common argument of our divines, when he ſays, "our authors, infer the myſtery of the Trinity from the appearance of angels. Though MARTYR is of the ſame opinion with Muſculus, yet he thinks he ſhould not conceal, that both the ancient Latin and Greek fathers, uſually produced this paſſage in proof of the Trinity; and

and adds, that the inculcating theſe things is not altogether unpleaſant to godly perſons.

V. We indeed acknowledge, that the church has ſtronger arguments, whereby to eſtabliſh this fundamental article of our faith; yet we imagine, the pious zeal of the fathers in this ſubject, is on no account to be exploded. The text affords them wherewith to defend themſelves. And why ſhall we ſo far gratify our adverſaries, as to go about to overturn no contemptible reaſons for the truth? Firſt, we are to obſerve, that after Moſes had ſaid, ver. 1. "and Jehovah appeared to him," he immediately adds, ver. 2. "and he lift up his eyes, and looked, and lo, three men ſtood by him." Which words really ſeem to contain the explication of the manner, in which God appeared to Abraham. Nor ſhould it be thought unſuitable, that even the Father and the Holy Spirit appeared in human form; for Iſaiah ſaw the whole Trinity, like a king ſitting on a throne. This viſion is, actually explained of the Son, John xii. 41. and alſo of the Holy Ghoſt, Acts xxviii. 25. and, I imagine, none ſhould exclude the Father. Daniel alſo ſaw the ancient of days ſitting on a throne, and another, like the ſon of man, who came to him, Dan. vii. 9, 13. Which interpreters commonly explain of the Father and Son, and, as I think, not improperly.

VI. Moreover, we find that Abraham addreſſes theſe three; as if they were one, ſaying, in the ſingular number: "O my Lord, if I have found favour in thy ſight, paſs not away from thy ſervant. He was accuſtomed, perhaps, to ſee God in a like form, or was inſtructed in that matter by the Holy Spirit; and therefore in the Trinity he immediately obſerved an unity: for, what ſome object, that Abraham addreſſed himſelf to one of the three, becauſe, by his more auguſt appearance, he diſcovered himſelf to be the Lord of the others, is ſaying a thing without proof and beſide the text. Nay, the words of the Patriarch are ſo put together, that they not only expreſs a civil and common reſpect, but a religious homage. For, he uſes the appellation *Adonai* with *kametz* under the letter *nun*, which being thus pointed, (unleſs, perhaps, on account of the accent, *patach* may be changed into *kametz*), is among the epithets of the ſupreme being, as the orthodox agree. Nor is it any objection, that he entertained them as men. For, ſeeing they behaved themſelves as ſuch, he was unwilling to deny the duties of humanity, due to the perſon they ſuſtained. But it was ſomething above common civility, that while they were eating, he himſelf ſhould ſtand by them as a ſervant under the tree, ver. 8.

VII. It is added, that when three men appeared to Abraham, one

one of them is conſtantly called Jehovah, ver. 13, 17, 20, &c. and the others, angels, Gen. xix. 1, ſent by Jehovah to deſtroy Sodom, ver. 13. Becauſe the name, angel, cannot agree to the Father, who is never ſent; but may to the Son and Holy Spirit, who are ſent by the Father. Auguſtine ſays well, *lib.* 2. *de Trinit. c.* 13: "though I do not recollect, that the Holy Spirit is any where called an angel; yet it may be gathered from his office. For, of him it is ſaid, he will annunciate or declare unto you, things to come: and certainly angel is interpreted meſſenger; but we very evidently read concerning our Lord Jeſus Chriſt in the prophet, that he is called the angel of the covenant; though both the Holy Spirit and the Son of God is God and Lord of angels. Nor does Epiphanius differ in his ſentiments, in Ancorato §. 70. "for, as the Son is the angel of the covenant, ſo alſo the Holy Spirit." But that thoſe angels, which Lot ſaw, were not miniſtering ſpirits, may be gathered from the religious honour, which he paid them, Gen. xix. 18, 19. &c. And the anſwer, full of authority and divine majeſty, they gave, ver. 21. What ſome pretend, that, in the mean time, a third perſon intervened, who had remained with Abraham, and to whom theſe words are to be applied, is what is not in the text: nor do I ſee, how it can be proved.

VIII. It does not militate againſt this interpretation, that theſe angels are expreſsly diſtinguiſhed from Jehovah, ver. 13. They are, indeed, diſtinguiſhed from Jehovah the Father, not eſſentially, as we have ſhewn, but hypoſtatically or perſonally. Nor is it below the dignity of an increated angel to ſay, לא אוכל לעשות, "I ſhall not be able to do any thing, till thou be come thither," ver. 22.; becauſe that was ſaid, on the ſuppoſition of a gracious decree and a promiſe already made to Lot. And this expreſſion ſhould be compared with John v. 19, 29. And laſtly, Heb. xiii. 2. is but fooliſhly objected, for the apoſtle there recommends hoſpitality on this account; namely that "ſome have entertained angels unawares;" whereas if God himſelf had been entertained, that conſideration ſhould rather have been urged. But it is not for us to preſcribe to the Holy Spirit, what arguments or expreſſions he is to make uſe of. If the apoſtle had thought fit to ſay, that Jehovah himſelf was entertained, he might certainly have done it, ſeeing Moſes expreſsly aſſerts it. And now when he ſpeaks of angels, he, in like manner, imitates Moſes, who declares that angels turned into Lot. But ſeeing the term *angel* ſignifies diverſe things, and may be applied both to an increated and to a created angel; therefore from the bare appellation, angel, it cannot be proved, that the diſcourſe only regards created angels. Moreover, when

when he ſays, that ſome entertained angels unawares, he again has an eye to Lot, who, inviting them to come under his roof, imagined they were ſome honourable gueſts, till, from their talk, or by the inſpiration of the Spirit, he underſtood who they really were. Nor is it any objection, that the apoſtle ſays in the plural number, that *ſome* entertained angels. For an enallage or change of number is frequent in ſuch ways of ſpeaking; and it is probable, that what happened to Lot, happened alſo to many others. And now let it be ſufficient, to have ſaid theſe things, in favour of the explication of the ancients, and of other very excellent divines of the reformed church. Nor do I imagine, that equitable judges will blame me for having attempted to ſhew, that thoſe pious and learned men neither ſpoke inconſiderately, nor, by their arguments, did any prejudice to the good cauſe they undertook to maintain. But ſhould any one think otherwiſe, it is not our province to contend with him, we ſhall uſe much ſtronger arguments than theſe with ſuch a perſon.

IX. Let us now conſider that covenant which God entered into with Abraham. Paul ſays, that its commencement was four hundred and thirty years before the giving of the law, Gal. iii. 17. As chronologers vary in their calculations, ſo it is a matter of diſpute among them, from what period to begin theſe years; the difficulty of finding the truth being ſuch, that Scaliger declared it to be unſurmountable. What ſeems to come neareſt, *Fridericus Spanhemius in Introduct. Chronologica ad Hiſt. V. T.* has ingeniouſly, as is his manner, explained. Whoſe calculation is thus: from the 75th * year of Abraham in which he came out of Charan, Gen. xii. 4. to the birth of Iſaac in the hundredth year of his father, are 25 years. From the birth of Iſaac to that of Jacob, who was born in Iſaac's 60th year, Gen. xxv. 26. and 15 years before the death of Abraham, Gen. xxv. 7, 8, are 60 years. From that period to the going down of Jacob into Egypt, in the 39th year of Joſeph, or about nine years after his exaltation in Egypt, Gen. xli. 46. are 130 years, Gen. xlvii. 9. The years from Abraham's entering Canaan, to the going down of Jacob to Egypt, come to be 215. And then the years of the dwelling or bondage of the Iſraelites in Egypt, were as many, or 215 years; and are thus calculated. Joſeph died in the 110th year of his age, Gen.

* There is doubtleſs a typographical miſtake in our author, who makes Abraham to leave Charan in his 78th year, and that in the 28th year after, Iſaac was born. Whereas the ſacred text ſays, he was but 75, to which we add 25, that will bring us to Abraham's 100th year, when Iſaac was born.

Gen. l. 26. from which, if you ſubtract 39, which was his age at the time of Jacob's deſcent, there will remain 70 years. From the death of Joſeph are to be reckoned about 65 years down to the birth of Moſes, the grandſon of Kohath, who went down very young with his father Levi into Egypt, Gen. xlvi. 11. and begat Amram the father of Moſes, when upwards of 60 years old; but Amram, when he was 70, begat Moſes, who was younger than Aaron, Exod. vi. 17, 19. From the birth of Moſes to the bringing the people out of Egypt, are 80 years; and thus the years of their continuing in Egypt, amount to 215. Which if added to as many years from Abraham's going out of Charan, to his going down into Egypt, we have a period of 430 years. And by ſo many years did the federal promiſe made to Abraham, go before the giving of the law.

X. But in this covenant we will conſider. 1ſt, The STIPULATIONS. 2dly, The PROMISES. Which were, indeed, repeated at various times, and expreſſed under different heads or articles; but which we ſhall recite briefly and in order, for the help of the memory.

XI. The STIPULATION contains chiefly three precepts. 1ſt, THAT OF LEAVING HIS COUNTRY, his kindred and father's houſe: though he knew not whither God was to bring him, Gen. xii. 1. This imports a denial of himſelf, and of thoſe things which are uſually moſt dear and deſirable; and in fine, an univerſal ſurrender of himſelf to God. Compare Pſ. xlv. 11. and Luke. ix. 59, 60, 61, 62, and Mat. x. 37. 2dly, OF NOT FEARING, Gen. xv. 1. By this, faith ſecurely acquieſces in God, was enjoin upon him. For, fear is oppoſite to faith, Mark v. 36. and Mark. iv. 40. 3dly, OF WALKING BEFORE GOD, and being upright, Gen. xvii. 1. This is the precept of holineſs; which extends not only to the external actions, but alſo to the inward motions of the ſoul, believing, that all muſt be done as in the preſence, and under the all-ſeeing eye of God. In thoſe few words, the infinitely wiſe God has comprehended all the duties incumbent on a religious perſon towards the Deity.

XII. The PROMISES annexed to the ſtipulation, are of various kinds; ſome are *ſpiritual*, others *corporal*. The ſpiritual, are either *general* and common to all believers, or *ſpecial* and peculiar to Abraham.

XIII. The *general* promiſes are theſe, Gen. xv. 1. "I am thy ſhield and thy exceeding great reward," and Gen. xvii. 17, 1, 7. "I, who am EL-SHADDAI, God all-ſufficient, will be a God unto thee, and to thy ſeed after thee." In theſe words God promiſes, 1ſt, Protection againſt every evil, while he calls himſelf a ſhield. 2dly, A moſt eminent reward and of infinite value,

value, ſeeing he makes over to him not only his benefits, in which he is moſt affluent, but alſo himſelf, the fountain of every bleſſing. In like manner, as Eliphaz ſays to Job, *the Almighty will be thy moſt choice gold, and ſilver of ſtrength will be to thee:* it therefore ſignifies eminently "an exceeding and eternal weight of glory," 2 Cor. iv. 17. which we could not bear, unleſs, we were endowed with new powers. 3dly, The communion and fruition of this all-ſufficient God, in grace and glory, in ſoul and in body. See what we ſaid of the word, Shaddai, Book III. Chap. 1. ſect. 2. and of the expreſſion, "to be the God of any one, ibid." chap. 2. ſect. 5. 4thly, The continuance of that favour in the elect ſeed.

XIV. More *eſpecially*, God promiſed, *firſt*, that Abraham ſhould be the head, and honorary father of all believers, who in him as the type of the bleſſing, were to obtain the bleſſing. For, ſo the words run, Gen. xii. 2, 3. "I will make of thee a great nation, and I will bleſs thee, and make thy name great, and thou ſhalt be a bleſſing——and in thee ſhall all families of the earth be bleſſed." He not only makes the moſt ample promiſes of every kind, as well earthly as heavenly, but he likewiſe promiſes a new and a great name, that he ſhould be the *father of all believers*, Rom. iv. 11. than which ſcarce a greater can be granted to any mere man. Nay, he declares, that he ſhould not only be bleſſed but *bleſſing* itſelf; ſo that all the bleſſing of God might be ſeen accumulated on him, and to reſide in him, as the fountain and ſource, but a ſecondary and leſs principal; and be the type and exemplar of every bleſſing. For, it is added, "and in thee ſhall all the families of the earth be bleſſed. *In thee* may be ſimply explained, *with thee*: as it is ſaid, Gal. iii. 9 "they which be of faith, are bleſſed with faithful Abraham." For, ב of the Hebrews is ſometimes the ſame thing as *with*: as Exod. viii. 5, "ſtretch forth thine hand" במטך WITH *thy rod*," and Exod. xv. 19. "the horſe of Pharoah went in ברכבו ובפרשיו WITH his chariots and his horſemen into the ſea." But בו, *in thee*, ſeems to denote ſomething more: for, in Abraham all the nations of the earth are bleſſed. 1ſt, Becauſe the Meſſiah was in his loins, in whom every bleſſing is contained. 2dly, Becauſe he was the head and prince of God's covenant, and the pattern of faith and bleſſing to thoſe who were to come after him.

XV. Paul has given a notable commentary on this place, Gal. iii. 6, 7, 8, "even as Abraham believed God, and it was accounted to him for righteouſneſs. Know ye therefore, that they which are of faith, the ſame are the children of Abraham. And the ſcripture foreſeeing, that God would juſtify the heathen

then through faith, preached before the goſpel unto Abraham ſaying, in thee ſhall all nations be bleſſed." The Apoſtle there ſuppoſes, as a thing well known among Chriſtians, that Abraham was the honorary father of all the bleſſed ſeed, and conſequently, that there was no other mean of obtaining the bleſſing, that is juſtification and the favour of God, than that by which Abraham obtained it: but he obtained it by faith. Moreover, ſeeing it is foretold, that in him all the families of the earth are to be bleſſed, they muſt needs be united to him, and be accounted to him, as their ſpiritual parent. But, in order to that union, it is not ſufficient, that there be even an aſſociation with his natural deſcendants by a communion of ceremonies, or of political laws: but a communion in the ſame faith is requiſite. And ſeeing this promiſe extended to all the families of the earth, and conſequently even to the Gentiles; the Apoſtle has juſtly concluded, that the Gentiles alſo are to be joined to Abraham, by the imitation of his faith, and, by the ſame faith, become partakers of the ſame bleſſing with him.

XVI. *Secondly*, God eſpecially promiſed him a SEED: which does not ſignify promiſcuouſly, any one who was to deſcend from Abraham according to the fleſh. For even Iſhmael was *his ſeed*, Gen. xxi. 13. And therefore great, but carnal promiſes were alſo made to him, Gen. xvi. 10. and Gen. xvii. 20. But by *ſeed* we are to underſtand. 1ſt, ISAAC, who ſprung from a father almoſt dead, and of a mother barren and paſt bearing. For, "in Iſaac ſhall thy ſeed be called, Gen. xxi. 12. Moreover, Iſaac was not only the ſtock, but alſo the type of the Meſſiah, who was afterwards to be born, and that of a virgin, who was certainly not more, if not leſs, capable than Sarah to bring forth a ſeed. And therfore, 2dly, the ſeed denotes alſo CHRIST, * that ſeed which was formerly promiſed in paradiſe, "he ſaith not, and to ſeeds, as of many; but to thy ſeed, which is Chriſt, Gal. iii. 16. Beſides, as Iſaac was born, not by the virtue or power of the fleſh, but of the promiſe, he is alſo a type of all BELIEVERS, who are indebted to the word of the promiſe of the goſpel for their ſpiritual birth. And 3dly, Believers are alſo denoted by the ſeed; "they which are the children of the fleſh, theſe are not the children of God; but the children of the promiſe are accounted for the ſeed, Rom. ix. 8.

XVII.

* This is more explicit and particular than the firſt promiſe, in the garden, concerning the *ſeed of the woman*; for this determines the *family*, as well as the *race*, or kind; that he ſhould not only be in our nature, but deſcend from ſuch a ſtock, even from Abraham, who was not only the father of the *Jewiſh* nation, but of all the *faithful*.

XVII. Here we have a difficulty to be reſolved, which, it ſeems, cannot well be omitted. Seeing the word ſeed ſometimes denotes not only, but alſo chiefly a multitude of men; and eſpecially, as it was promiſed to Abraham, that his ſeed ſhould be as the duſt of the earth, and ſince it has juſt been ſhewn, that, by the promiſed ſeed of Abraham, both Iſaac and all believers are to be underſtood; how then could the Apoſtle inſiſt on the ſingular number, in order from thence to make out, that by the ſeed we are to underſtand Chriſt? and which ſeems to be the leſs cogent, becauſe the ſacred writers of the Old Teſtament, when treating of men, never uſe the word זרע, in the plural number. This difficulty appeared ſo great to Jerome, that not knowing how to untye the knot, he ventured, though not with ſufficient piety, to cut it aſunder. He obſerves, that Paul only made uſe of this argument with the dull and ſtupid Galatians, which he knew would not, in other reſpects, be approved by the prudent and the learned, and therefore forewarned the prudent reader of this, wen he ſaid "brethren, I ſpeak after the manner of men." Jerome's words are as follows: "whence it is evident, that the Apoſtle performed what he had promiſed, and did not make uſe of abſtruſe meanings, but ſuch as daily occur and are common, and which (had he not premiſed," after the manner of men) "might diſpleaſe the prudent." But this is giving up the cauſe to thoſe, who deſpiſe and ridicule the ſcripture. The Apoſtle certainly, by the expreſſion mentioned by Jerome, was far from intimating, that by abuſing the ſtupidity of the Galatians, he would argue leſs accurately and ſolidly. This is highly unworthy the gravity of an Apoſtle and the unſearchable wiſdom of the Spirit of God, by whoſe inſpiration he wrote theſe things. Nor was this epiſtle written only for the dull and ſtupid Galatians, if we may call them ſo, but alſo for the whole church to be a * directory of faith. He intimated only this, that, he was to draw a ſimilitude, from human things in order to explain things divine, and thus compare great things with ſmall.

XVIII. And, indeed, as all other things, ſo theſe alſo, appear to me to have been moſt wiſely obſerved by the Apoſtle. It is certain, that the term *ſeed*, often ſignifies a multitude, but it is a multitude collectively taken and united in one; at leaſt with regard to the firſt ſtock or origin. When he ſpeaks of the ſeed of Abraham, as the ſeed of the promiſe ᾧ ἐπήγγελται, *which he had promiſed*, to which the ſame bleſſings are to flow from

* The author's words are *in fidei cynoſuram*, in which he refers to Cynoſura, which was the leſſer *bear-ſtar*, by which the mariners of Tyre and Sidon, ſteered their courſe.

from the ſame fountain, it muſt be conſidered as one body. If I miſtake not, when the Apoſtle ſays, the promiſes were made to Abraham and to his ſeed, he points to the formula of the covenant, which we have, Gen. xvii. 7. I will be a God unto thee and to thy ſeed after thee." On this occaſion the Apoſtle declares, that ſeeing all the families of the earth were, in their proper time, to become partakers of this bleſſing, it was neceſſary, they ſhould be accounted to the ſeed of Abraham, and united to him in one body, and, as he ſpeaks, Eph. i. 10. "gathered together in one in Chriſt." But this is not done by circumciſion, or the other Jewiſh ceremonies. For beſides that the promiſe was made to Abraham, while he was yet uncircumciſed, and 430 years before the giving of the law; theſe ceremonies are the middle wall of partition, which ſeparate the Iſraelites from the Gentiles, and therefore cannot be the band of union. But this incorporation or coalition is effected by the ſpirit of faith, which indiſſolubly unites believers to Chriſt the head, who is the principal ſeed, and with one another mutually: and thus they all form together one ſpiritual ſeed of Abraham a whole Chriſt, with his myſtical body. For, here we take the word CHRIST in the ſame ſenſe, as 1 Cor. xii. 12. Seeing therefore, as is evident, the promiſes were made to the ſpiritual ſeed of Abraham alone, excluſive of all others; but that ſpiritual ſeed ought to have alſo the ſame ſpiritual ſtock and origin; it muſt needs form one myſtical body, whoſe head undoubtedly is Chriſt, from whom all the other members have the honour to be called. Well therefore did the Apoſtle urge, that by the appellation *ſeed*, an union was intended, not preciſely of perſon, but of ſome myſtical body, united by faith under the head Chriſt. See on this place Druſius, Cameron. Gomarus, Diodati and others, who explain it of Chriſt and his myſtical body.

XIX. But we are not to overlook a notable diverſity of expreſſion, that occurs here. God ſeveral times repeats to Abraham, "in thee ſhall be bleſſed all families of the earth," Gen. xii. 3. and Gen. xviii. 18. But of the ſeed of Abraham it is ſaid, "and in him ſhall all nations of the earth התברכו bleſs themſelves," Gen. xxii. 18. which is repeated, Gen. xxvi. 4. of the ſeed of Iſaac. But ſurely, we are one way bleſſed in Abraham, and another in his ſeed, Chriſt. In Abraham as the type and exemplar; in Chriſt, as the meritorious cauſe and real beſtower of the bleſſing, Eph. i. 3. We are not only bleſſed, but alſo *bleſs ourſelves* in Chriſt, acknowledging and praiſing him, as the fountain and ſource of the bleſſing, flowing down to us: אשר התברך בארץ יתברך באלהי אמן "that he who bleſ-

ſeth

ſeth himſelf in the earth, ſhall bleſs himſelf in * the God of truth," Iſa. lxv. 16.

XX. The *corporal* or external promiſes made to Abraham are chiefly three. (1.) "The multiplication of his ſeed by Iſaac," Gen. xiii. 16. and Gen. xv. 5. and Gen. xvii. 2. and Gen. xxii. 16. (2.) "The inheritance of the land of Canaan," Gen. xii. 7. Gen. xiii. 15. Gen. xv. 17. and Gen. xvii. 7. which was fulfilled in the twelve tribes of Iſrael, eſpecially under David and Solomon; and afterwards, during the ſecond temple, when all Paleſtine and Idumea were conquered and ſubdued by the Jews. (3.) "The deliverance from the Egyptian bondage," Gen. xv. 13, 14. But we are to obſerve, that theſe external promiſes were types of ſpiritual and heavenly things. For, the multiplication of the carnal ſeed denoted the great number of ſpiritual children, both from among the Jews and the Gentiles, that was to be brought to the faith, Rev. vii. 9. And Canaan was a pledge of heaven; and the deliverance from Egypt, ſignified the deliverance of the church from ſin, from the world, the devil and Babylon.

XXI. But we ought not to omit the fundamental doctrine of juſtification by faith alone, which, at that time, was very much illuſtrated by the example of Abraham, and the divine declaration concerning him. For, thus it is ſaid, "Abraham believed in Jehovah, and he counted it to him for righteouſneſs," Gen. xv. 6. This teſtimony is the more to be obſerved, becauſe the apoſtle frequently uſes it, in order to aſſert the righteouſneſs of faith, Rom. iv. 3. Gal. iii. 6.

XXII. The faith of Abraham had, for its general object, all the promiſes made to him. "He gave glory to God, and was fully perſuaded, that what he had promiſed he was able alſo to perform," Rom. iv. 20, 21. He therefore believed, and, by faith, embraced the promiſes of the heavenly and eternal bleſſing, of the birth of a ſon from his barren wife, of the multiplication of his ſeed, both the ſpiritual and carnal, of the calling of the Gentiles, &c. But more eſpecially he believed that promiſe, whereby God engaged to be "his ſhield and exceeding great reward," Gen. xv. 1. That is, he relied on God, as the averter of every evil, and the beſtower of every good. But in a moſt eſpecial manner, he believed the promiſe concerning that ſeed, who was to be the repoſitory and the cauſe of the bleſſing; and he expected, that the Son of God would manifeſt

* Or *in the God* AMEN; ſo that our author, with great propriety, quotes this paſſage, as it is very evident, that the bleſſed ſeed is called *amen*, even the AMEN, the true and faithful witneſs, Rev. iii. 14.

feſt himſelf in the fleſh, which he would aſſume from his poſterity, and thus his faith was in Chriſt: for, "he rejoiced to ſee Chriſt's day, and he ſaw it and was glad," John viii. 56.

XXIII. But this faith, this believing, was imputed unto him for righteouſneſs. Not that the faith of Abraham was by a gracious eſtimation, accounted by God in the room of perfect obedience, which the covenant of works required: but that by his faith, he laid hold on, and ſpiritually united or appropriated to himſelf, the promiſed ſeed, by virtue of which union, all the righteouſneſs of that ſeed was reputed to be his righteouſneſs. Thus in the book of God's accounts, the great bleſſings of God are written on one page, as ſo many talents beſtowed on men: and the ſins of men, not rendering to God the thanks due for ſo great benefits, as, ſo many debts: and laſtly, the condemnatory ſentence, by which they are declared guilty of eternal death. But as man's own righteouſneſs could not ſtand on the other page, the ſatisfaction and merits of Chriſt for the elect are inſcribed, and likewiſe their faith, as the gratuitous gift of God, and that by which the elect are united to Chriſt, and become partakers of all his righteouſneſs. And thus upon balancing the account, from their faith it appears, that all their debts are cancelled, and that they have ſufficient to give them a right to eternal life. Thus faith is imputed for righteouſneſs. See what we have conſidered at large, book III. chap. viii. ſect. 42.

XXIV. The promiſes made to the father, and eſpecially that concerning the ſeed, in which all nations of the earth were to bleſs themſelves, were not only confirmed to Iſaac the ſon of Abraham, Gen. xxvi. 4. but alſo the doctrine of gratuitous reprobation and moſt free election, was evidently publiſhed in the oracle concerning his ſons, Jacob and Eſau. For, Jehovah ſaid to Rebeccah, when with twins, "two nations are in thy womb, and two manner of people ſhall be ſeparated from thy bowels; and the one people ſhall be ſtronger than the other people, *and the elder ſhall ſerve the younger*," Gen. xxv. 23.

XXV. We find, in ſcripture, that this propheſy was two ways fulfilled, the one hiſtorically the other myſtically; both regarding as well the ſtocks themſelves, as the nations, which were to ariſe from them. As to the ſtocks and heads of the nations, the elder ſerved the younger, that is, Jacob appeared more worthy than Eſau. (1.) In reſpect of the birth-right, which Eſau ſold. (2.) Of the inheritance of the land of Canaan, from which Eſau was excluded, as Iſhmael and the other children of Abraham had been formerly. (3.) Of communion in the covenant of God, which Eſau, by his profaneneſs, had forfeited. If we conſider the nations, they were often at war, and

and there was a time, when the Edomites ſeemed to prevail over the Iſraelites, "Edom purſued his brother with the ſword and caſt off all pity, Amos i. 11. ſee Num. xx. 18, 19. But at laſt the Iſraelites proved conquerors, when David put garriſons throughout all Edom, and the Edomites became David's ſervants, 2 Sam. viii. 14. And they continued ſo, until the reign of Joram, under whom they again ſhook off the yoke, 2 Kings viii. 20. according to the prophecy of Iſaac, Gen. xxvii. 40. But afterwards, under the ſecond temple, they were again conquered, and entirely ſubjected to the Iſraelites. See *Joſeph. Antiq. Lib.* 13. *c.* 17.

XXVI. But theſe things had likewiſe a further proſpect; for, as the inheritance of the land of Canaan was a type of the heavenly inheritance, and the national covenant included the ſpiritual covenant of grace; ſo alſo the excluſion from the national covenant and typical inheritance, was a ſign of the excluſion from the covenant of grace and the heavenly inheritance. So that Eſau and Jacob are here inſtances of the moſt free reprobation, and gratuitous election of God. And that this was the myſtical ſenſe of this prophecy, the apoſtle ſhews, Rom. ix. 10. and following verſes.

XXVII. God renewed the ſame promiſes made to the father and grandfather to Jacob, Gen. xxviii. 13—15. Though Jacob declared his twelve ſons, the patriarchs, to be the heirs of theſe promiſes; yet, by the inſpiration of the Spirit of God, he gave the tribe of Judah ſuch prerogative above the reſt, that not only kings, but alſo the prince of kings, even the Meſſiah, was to deſcend from it, Gen. xlix. 10. "the ſceptre ſhall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him ſhall the gathering of the people be." On which place we have illuſtrious commentaries by the moſt excellent perſons, which we judge foreign to our purpoſe here to rehearſe. The plain meaning ſeems to us to be this. It is foretold concerning Judah, that his tribe ſhould very much excel all the reſt, both with reſpect to the ornament of the ſceptre and the ſupreme government, and the ſeat of religion, the temple and ſchools, where the moſt famous *doctors of the law*, were to reſide. It is alſo foretold, that שילה, Shilo, which I tranſlate, the *quieter* or *peace-maker*, *ſaviour*, from the root שלה, *to be quiet* and *ſafe*. As the Hebrew שלו and Latin *ſalvus* agree to it both in ſound and ſenſe. This is doubtleſs the Meſſiah, to whom is promiſed the *gathering*, or *obedience of the people*, who were to believe in him, and ſubmit to his precepts. The event ratified this explication. For, in very many things the tribe of Judah had the pre-eminence above the others: from

that the royal family aroſe; there, for a long time, was the ſeat both of empire and religion, and laſtly, from the term Judah, the whole nation of Iſrael had its name. It is alſo evident and well known, that "our Lord ſprang out of Judah," Heb. vii. 14. about the time of whoſe birth, according to the intention of the oracle, the ſceptre gradually departed. 1. When Judea was ſubdued by the victorious arms of Pompey, and Jeruſalem taken. 2. When Herod the Idumean was raiſed to the throne. 3. When Judea was reduced to a Roman province, and annexed to Syria. 4. and laſtly, When the city and temple, and the whole Jewiſh polity were deſtroyed and overturned by Veſpaſian. While in the mean time many nations flocked with emulation, from all parts of the world, to the ſtandard of ſalvation, which was then erected, and gave up their names to Chriſt.

XXVIII. It will not be improper to inquire into the bleſſing of the tribe of Naphthali; to ſee whether we may not poſſibly find ſomething even there concerning Chriſt, Gen. xlix. 21. "Naphtali is a hind let looſe, he giveth godly words:" for, ſo the paſſage is commonly rendered. What the Jewiſh as well as Chriſtian interpreters intended thereby, we leave others to find out. In words ſo very obſcure, we apprehend, that he who conjectures beſt is the beſt interpreter. Jerome, after premiſing ſome things, ſays, it is better, that "we refer the whole to the doctrine, which our Saviour taught, for the moſt part, in the lot of Naphthali;" but he does not properly ſhew how the words can be applied to that. Let us attempt it. We ſuppoſe, that a part of Galilee fell to the lot of Naphthali; to which belonged the lake of Geneſaret, and in the neighbouring territory Capernaum ſtood; as Lightfoot proves, *Centuria chorographica, Matthæo premiſſa, c.* 71 and 80; and as appears from Mat. iv. 13. where it is ſaid to be "a town on the ſea-coaſt, in the borders of Zabulon and Naphthali;" that is, in that part of Naphthali bordering on Zabulon. In that town Chriſt dwelt, and firſt preached the goſpel, as he likewiſe did in the adjacent country, according to Iſaiah's prophecy, there quoted by Matthew. And thither a great multitude came from their habitations, quitted their occupations, and flocked with the greateſt ardour to hear Chriſt preach. Let us now ſee, whether that truth be not juſtly ſignified by this prophecy of Jacob. *A hind let looſe*, of what can this be a more proper emblem, than of ſome multitude running, with the greateſt eagerneſs of mind, to ſome place or other: eſpecially, where they find fountains of living water to quench their parching thirſt. As it is not unuſual with the Holy Spirit, to compare believers to *hinds*. See Cant. ii. 7. Heb. iii. 19. Iſa. xxxv. 6. And the Naphthalites may

may be called a hind *let looſe*, becauſe they were formerly engaged in other purſuits, which could not quench their thirſt; but now being ſtirred up by the goſpel, which is the publication of liberty, and breaking through the entanglements of worldly purſuits, they flocked to the Lord Jeſus. But *by* him, *who giveth goodly words*, who can more properly be underſtood than Chriſt, into whoſe *lips grace is poured*, Pſal. xlv. 2. whoſe *mouth is moſt ſweet*, Cant. v. 16. whoſe *gracious words*, that is, almoſt literally אמרי שפר, aſtoniſhed the hearers, Luke iv. 22. Moreover, it often happens that, in Hebrew, the abſolute ſtate is put for the conſtructed; as Buxtorf proves by ſeveral examples, *Grammat. lib.* 2. *c.* 4. So that nothing hinders our conſtruing the words thus: "Naphthali is a hind of him that giveth goodly words," that is, devoted to the moſt lovely Jeſus, and hanging on his gracious lips. What favours this interpretation is, that the two hemiſticks do not otherwiſe appear to be well connected; it not being the property of a hind to give goodly words. But if we conſtrue them, as I have ſaid, nothing is forced into the text, nothing mean and low is expreſſed by the prophecy, nothing deviſed inconſiſtent with the genius of the Hebrew language; but every word has a ſignification, both proper and highly emphatical; and ſeeing they undoubtedly ſet forth the bleſſing of Naphthalites, why ſhould we not rather think of ſome ſpiritual privilege, they had by the Meſſiah, than of ſome external and momentary bleſſing under Barak and Deborah, in which Napthali had nothing diſtinguiſhing above Zabulon? Nor is it ſo certain, that the Naphthalites, as ſome would gather from this place, were more eloquent than the other Iſraelites. On the contrary, the people of Galilee, a part of which that tribe occupied, were ſo impure in their language, and rude in their manners, that they were the deriſion of the inhabitants of Jeruſalem: as Buxtorf largely proves, eſpecially of that part of Galilee, in which the Naphthalites dwelt, *Lex. Talm voce.* But Barak, ſay they, was a Naphthalite, who, upon the defeat of Siſera, ſung together with Deborah that excellent ſong of triumph, which we ſtill have in the fifth chapter of Judges. As if it could follow, that the Naphthalites ſtudied eloquence of language, from this ſingle inſtance of a poem written not by Barak, but by Deborah the propheteſs, who was deſcended not of the tribe of Naphthali, but of Ephraim: as *Bochart. Hierozoic. lib.* 3. *c.* 18. has learnedly obſerved. Maſius alſo in his commentaries on the book of Judges, Chap. xix. No. 35. proves by ſeveral arguments, that theſe things cannot be applied to Barak and Deborah; with whom Rivet on this place agrees. Nor ſhould any ſcornfully reject this application,

made to the doctrine of Chriſt, as if it was a modern invention; becauſe beſides Jerome, the ſame application is made by Ambroſe and Procopius, as quoted by Cornelius a Lapide. To whom may be added Eucherius biſhop of Lyons, and Peter Martyr. And if Iſaiah propheſied concerning Chriſt's preaching in the country of Naphthali, why may we not allow that Jacob propheſied concerning the ſame thing, when he foretold the fate of his children.

XXIX. It is not to be doubted, that theſe articles of the ſaving doctrine, which were ſo carefully handed down by the fathers, were not only preſerved in Egypt, and inculcated upon their children, by theſe pious patriarchs: but alſo, that among the poſterity of Lot, of Iſhmael, of Eſau and others, as long as the Gentiles were not entirely rejected, the remains of the ſame truth eminently ſhone forth, as appears from Job, from his friends, and from Balaam.

XXX. When Job, declared his confidence in God, he called him *the* NOTZER *of Adam* the *keeper* or *preſerver of men*, Job vii. 20. Chriſt uſes the ſame word, when he expreſſes his ſolicitous care for his church, Iſa. xxvii. 3. *I Jehovah do keep it.* And the elect, whom Chriſt bears, as it were in his eyes and hands, are called *the preſerved and the ſaved of Iſrael*, Iſa. xlix. 6. The denomination Nazarene comes neareſt to this term in Hebrew, נוצרי though it was given to Chriſt becauſe he dwelt at Nazareth, yet we learn from Matthew that it was myſtical, and belonged to the fulfillment of ſome prophecy. Mat. ii. 23. Interpreters endeavour to find this prophecy in more places than one. Some have recourſe to the Nazarites of the Old Teſtament. But theſe are not called נזרים, with a *trade*, as the Jews conſtantly write the name, Nazarene; but נזירים, with a *zain*. Others obſerve, that the Meſſiah is called Iſa. xi. 1. and Iſa. lx. 21. *the branch*, from which the name of the town Nazareth is likewiſe derived. But amidſt ſuch diverſity of opinions, it is aſtoniſhing, that but very few have recollected this paſſage of Job, where there is expreſs mention of the Meſſiah, under the appellation *Notzer*. At leaſt this paſſage of Job, and that of Iſaiah, with which we compared it, are with no leſs probability applied to this purpoſe, than any thing elſe I have met with among interpreters. Job alſo profeſſes excellent things concerning the perſon, offices and benefits of Chriſt, Job xvi. 25. *Seq.* But that paſſage we have already diſcuſſed, Book III. Chap. II. Sect. 19.

XXXI. Let us add Elihu's commendation of the Meſſiah, Job xxxiii. 23, 24. "If there be, [*an angel*] a meſſenger with him, an interpreter, one among a thouſand, to ſhew unto man his

his uprightneſs: then he is gracious unto him, and ſaith, deliver [redeem] him from going down to the pit, I have found a ranſom." Elihu here ſpeaks of a man, who was brought, by afflictions and diſeaſe, almoſt to the gates of death; and ſhews, how he may be ſaved from death both of ſoul and body. If Elihu had any knowledge of the Meſſiah, certainly this was the place to ſpeak concerning him. And ſince every word is ſo framed, as to ſuit none more properly than the Meſſiah, to whom can they be better applied than to him? Elihu ſet forth in a coniſe manner. I. The *execllence* of the Meſſiah. II. His *offices*. III. His *benefits*.

XXXII. He proclaims the excellence of the Meſſiah, calling him, *one of a thouſand*. Where thouſand is a definite number put for an indefinite; as if he had ſaid, one above others, let them be ever ſo many. There are indeed very many, who may be called angels and interpreters; and though theſe names may be given to thouſands, yet this perſon is not to be among the number of a thouſand others, becauſe he excells them all, in reſpect of nature, dignity and efficacy, being *only one* among ſo many others.

XXXIII. He firſt ſets before us, under a general appellation, the *offices* of the Meſſiah, and then more particularly explains them. In general he calls him an *angel*, becauſe Chriſt was ſent by the Father, and ſpoke and acted with men in the Father's name. In Mal. iii. 3. he is called the *Angel of the covenant*. Nevertheleſs he is ſo the *Angel* of *Jehovah*, that, at the ſame time, he is himſelf Jehovah, Zech. iii. 1, 2.; in "whom is the name of Jehovah," Exod. xxiii. 21. and who "is by ſo much more excellent than all other angels, as he obtained a more excellent name than they," Heb. i. 4. Chriſt was called an Angel before his incarnation, becauſe he often appeared, as angels uſually did; and becauſe he then performed thoſe things, which depended on his future miſſion in the fleſh.

XXXIV. But then more particularly 16. His prophetical office is ſignified when he is called *interpreter*, a teacher, compare Iſa. xliii. 27. namely, becauſe he is *he that doth ſpeak*, Iſa. lii. 6. ὁ λογος τȣ Θεȣ *the word of God*, whoſe office is to "declare the Father," John i. 18. Nay, he who *ſpeaks plainly*, and interprets dark ſayings. For this is the meaning of מליצה a *clear ſaying*; to which is oppoſed חידה a *dark ſaying*, Prov. i. 6. Moreover, it belongs to Chriſt as a prophet, to *declare* unto man *his righteouſneſs*, externally by his word, internally by his Spirit, by which we may underſtand, either the righteouſneſs of God, demanding ſatisfaction for ſin, and even chaſtiſing his elect on that account, or the righteouſneſs, of Chriſt himſelf, or his ſatisfactory

ſatisfactory righteouſneſs, which is the only meritorious cauſe of our ſalvation; or in a word, the righteouſneſs of man, that is, the practice of faith and repentance. There is none of all theſe things, which Chriſt does not teach his people.

XXXV. 2dly, The office of *redeemer*, becauſe to him is aſcribed פדות or פדות, both ſignifying the ſame thing, and כופר. The former word denotes *redemption from guilt*, from his obligation to, and from the power of another; properly, indeed, that which is effected by a price, as Pſ. xlix. 7. where פדון and כופר *price of redemption* are joined: improperly, that which is brought about by a greater power, oppoſed to the power of an unjuſt detainer, as Deut. ix. 26. "thou haſt redeemed through thy greatneſs;" that is, as it is explained, Neh. i. 10. "by thy great power and by thy ſtrong hand." Both theſe ways of redemption are applicable to the Meſſiah; who, on paying the price, purchaſes the freedom of his people, and by a ſtrong hand applies it to them. The term כופר generally ſignifies a price, by which any one may be appeaſed, and the puniſhment bought off. Chriſt paid that price, when he gave his "life a ranſom for many," Mat. xx. 28.

XXXVI. But interpreters are not agreed, whether thoſe words *deliver* or redeem *him*, are the words of Chriſt, interceeding with the Father; or the words of the Father addreſſed to Chriſt. Thoſe who maintain the former, explain them thus. "Redeem him, that is, by thine infinite power deliver him "from the evil with which he is preſſed down, and which "otherwiſe hangs over him; for I myſelf have undertaken to "ſatisfy thy juſtice; and in that ſatisfaction there is λύτρον the "*ranſom* which *I have found*, that is, which I know to be full "and complete; or which *I have found*, that is, have diſco-"vered to him, for whom I intercede, that he may apprehend "it by faith." Compare Heb. ix. 12. "having obtained eternal redemption." They who chooſe the latter, think, that the meaning of the words is this; "Do thou, O Chriſt, redeem "this wretched man, apply to him the efficacy of thy merits, "I have no longer any objection to his happineſs; for *I have* "*found a ranſom*, I have conſidered and weighed the ſatisfac-"tion thou haſt made for man, and have found it to be ſuch, "as my juſtice required, that is, highly ſufficient." Whatever way we take the words, they yield a very ſuitable meaning.

XXXVII. There are two *benefits* mentioned. 1ſt, The mercy of God, *if there be a meſſenger* [*an angel*] *with him, an interpreter*; this is the *protaſis*, or firſt propoſition; *and*, or *then he is gracious unto him*; this is the *apodoſis*, or latter propoſition. He ſhews,

ſhews, that it is not otherwiſe poſſible for man to obtain mercy of God, unleſs there be ſome angel interceſſor, who, by his atonement and interceſſion, may reſtore him to the favour of God: nay, unleſs that angel be *with him*, עליו, by his gracious preſence, and by his aid and aſſiſtance. For עם is often the ſame as *with*; as Gen. xviii. 8. Judg. iii. 16. and other places: and here it ſeems moſt properly applicable to the man ſpoken of. If, among the numbers who ſurround the ſick perſons bed, and who can only comfort him in his ſickneſs with medicines, that ſhall avail him nothing, or entertain him with frivolous idle diſcourſe, this *one of a thouſand* be preſent, by his counſel, help, and interceſſion, the man will then be exceedingly refreſhed with the fruits of divine mercy; even *deliverance from the pit*, or *corruption*, that is, from death both temporal and eternal.

XXXVIII. None have occaſion to deſpiſe theſe things as if they were modern inventions: for certainly, Gregory applies them at large to Chriſt. "For who," ſays he, "is that angel, but he, who, by the prophet, is called the angel of the covenant? For, ſeeing to evangelize in the Greek, ſignifies to declare as a meſſenger; our Lord who delivers his meſſage to us, is called the angel." He alſo more clearly obſerves; "there are, who by angel, underſtand Chriſt, the angel of the great council, by whom we are juſtified." See above all, the commentaty of Sebaſtian Schmidius, a divine of Sraſtburg.

XXXIX. Let us add to theſe Balaam's prophecy concerning the Meſſiah, which he delivered in magnificent language, Numb. xxiv. 15—19. "Balaam the ſon of Beor hath ſaid, and the man whoſe eyes are open hath ſaid: he hath ſaid, which heard the words of God, and knew the knowledge of the Moſt High, which ſaw the viſion of the Almighty, falling into a trance, but having his eyes open: I ſhall ſee him (*it*) but not now: I ſhall behold him (*it*) but not nigh: there ſhall come a ſtar out of Jacob, and a ſceptre ſhall riſe out of Iſrael, and ſhall ſmite the corners of Moab, and deſtroy all the children of Sheth. And Edom ſhall be a poſſeſſion, Seir alſo ſhall be a poſſeſſion for his enemies, and Iſrael ſhall do valiantly. Out of Jacob ſhall come he that ſhall have dominion, and ſhall deſtroy him that remaineth of the city."

XL. The author of this prophecy is Balaam, whom, from an ancient tradition of the Jews, Jerome and Eucherius will have to be the ſame with Elihu, whoſe teſtimony concerning Chriſt we have juſt explained. But Fridric Spanhem, the ſon, in his hiſtory of Job, c. 15. § 18, 19. has learnedly ſhewn the ſillineſs of that tradition, and that there is no reſemblance between Elihu and Balaam. Here Balaam mightily extols himſelf, in order

order to gain the greater credit and authority to his prophecy, and though it is not without affectation and vain glory, that he uttered these haughty encomiums of himself, yet by them God was pleased to ratify, what he resolved to teach us by the mouth of the prophet. He calls himself *the man whose eyes were open*, that is, endowed with prophetic light to discern things, which were concealed from others: *hearing the words of God*, to whom God familiarly imparted his secrets. *Knowing the knowledge of the Most High*, knowing from divine revelation, those things which in other respects God alone knows. *Seeing the vision of the Almighty*, like a prophet of the true God, according to Numb. xii. 6. "I make myself known unto him in a vision. Falling into a trance, but having his eyes open," who falls into a sleep, or an extasy, and yet has the eyes of his mind open. Whatever be the case as to his other prophecies, it is certainly not to be doubted, but he delivered this prophecy by divine impulse.

XLI. He premises, that what he had a prospect of in spirit, as not *nigh:* "I see it but not now, I behold it but not nigh." He gives warning of this beforehand, in order partly to embellish his prophecy, which reached forwards to things so distant; partly to shun envy, and to comfort Balak, whom he endeavoured to gratify as much as he could. However, he here also comes up to the stile of the holy prophets; who usually refer what they propheſy concerning the Messiah, to the *latter days*.

XLII. But what is the subject of his prophecy? "A star," says he, "shall come out of Jacob, and a sceptre shall rise out of Israel." This might be understood literally, and in a diminative sense, concerning David, who was, as it were, a kind of light shining in darkness, and who obtained the sceptre of Israel by a series of astonishing providences: who also smote the Moabites, and made them tributary, 2 Sam. viii. 2. Hence he says. "Moab is my wash-pot," Ps. xc. 10. that is, does me the offices of the meanest drudgery, is placed at my feet, as a vessel, in which I usually wash them. But these things have a higher view. And David in this respect, can only be considered as the type of a more excellent person. The *star* therefore, and *sceptre* signify Christ the Lord, who is both the light of his people, by the demonstration of the truth, and their manifold consolation by his word and Spirit, "the bright and morning star," Rev. xxii. 16. and the SCEPTRED KING, "King of kings, and Lord of lords," Rev. xix. 16. He came *out of Jacob* and rose *out of Israel*. For the Lord raised up that prophet "from the midst of his brethren," Deut. xviii. 15. "and the glorious

glorious one of Iſrael ſhall be of him, and the governor ſhall proceed from the midſt of him," Jer. xxx. 21, "who is over all, God bleſſed for ever; but from the fathers as concerning the fleſh," Rom. ix. 5.

XLIII. The works aſcribed to him are theſe two. 1ſt, The *ſmiting* [*breaking*] *of the ſides* or *corners of Moab.* That is, the ſubduing of thoſe, who were before ſworn enemies to himſelf and his church. And that two ways, either by *grace*, when, by his word and Spirit, he ſubdues them to the obedience of faith, ſo that they willingly ſubmit to his ſceptre, "caſting down every high thing, that exalteth itſelf againſt the knowledge of God, and bringeth into captivity every thought to the obedience of Chriſt," 2 Cor. x. 5. Or, in a way of *juſtice* and *vengeance*, when he ſubdues the obſtinate and forces them, however unwillingly, to acknowledge his power and ſupereminence, "breaking them with a rod of iron, daſhing them in pieces like a potter's veſſel," Pſ. ii. 9. But the Moabites are here mentioned as an inſtance; becauſe Balaam was, at that time, principally concerned with them. 2dly, *The deſtruction of all the children of Seth.* This ſignifies his triumph over all men, whom he ſhall ſubdue to himſelf, either by his grace, or by his righteous vengeance. Becauſe all men in the world are propagated from Seth; while the progeny of Cain, and of the other ſons of Adam, periſhed in the deluge. From Seth Noah deſcended; and all mankind from Noah: ſo that we are all the children of Seth. But we ſhall all be made ſubject to Chriſt, "who ſhall deliver up the kingdom to God, even the kingdom to his Father: when he ſhall have put down all rule, and authority, and power, 1 Cor. xv. 24.

XLIV. In the laſt place, he ſhews the time and nature of Chriſt's kingdom; *when Iſrael ſhall do valiantly* againſt his enemies, by ſhaking off the tyrannical yoke of Antiochus and others: when Edom and Seir a noted mountain of Idumea, ſhall become the poſſeſſion of Iſrael; which happened under the ſecond temple, when the Idumeans were ſubdued, and ſubmitting to circumciſion and the other Jewiſh rites, were added to the republic of Iſrael: as not only Joſephus, but alſo Strabo relates, Geogr. lib. 16. "they joined themſelves to the Jews, and had laws in common with them." When, I ſay, all theſe things ſhall happen, "out of Jacob ſhall come he, that ſhall have dominion:" namely, that great ruler, that "mighty one of Jacob," Iſa. lx. 16. "whoſe right it is, and I will give it him," Ezek. xxi. 27. "He ſhall deſtroy him that remaineth of the city." He will overthrow the city and all human power,

which ſhall made head againſt him to the utmoſt: "for he bringeth down them that dwell on high, the lofty city he layeth it low, he layeth it low, even to the ground, he bringeth it even to the duſt. The foot ſhall tread it down, even the feet of the poor, and the ſteps of the needy," Iſa. xxvi. 5, 6. And thus we have carried down the doctrine of ſalvation in one continued ſeries to the times of Moſes.

CHAP. IV.

Of the Decalogue.

I. THINGS had a quite different appearance under Moſes. What was ſpoken here and there, and delivered only by word of mouth, was now enlarged with very many additions digeſted into one body, and, at the command of God, conſigned to laſting records; which neither the rage of enemies, nor fire, nor ſword, nor all-conſuming time ſhall be able to aboliſh. But neither the nature of our deſign, nor our intended brevity will permit us to proſecute every thing at large, that comes under this head. In this chapter we ſhall treat concerning the *giving of the law*, and the *covenant* of God with the Iſraelites, founded on that law.

II. It was the prerogative of the people of Iſrael above other nations, that to them pertained the *covenants and the giving of the law*, Rom. ix. 4. And there were ſeveral kinds of laws given them, of which there are principally three mentioned by divines. The *moral*, or the *decalogue*, the *ceremonial*, and the *political*, or *forenſick*. The people of Iſrael may doubteſs be conſidered three ways. 1ſt, As *rational creatures*, depending upon God, as the ſupreme reaſon or cauſe both in a moral and natural ſenſe. And thus the *law of the decalogue* was given them; which, as to its ſubſtance, is one and the ſame with the *law of nature*, and binds men as ſuch. 2dly, As *the church of the Old Teſtament*, who expected the promiſed Meſſiah and happier times, when he ſhould make every thing perfect. And therefore they received the *ceremonial law*, which really ſhewed, that the Meſſiah was not yet come, and had not yet perfected all things; but that he would come, and make all things new. 3dly, As a *peculiar people*, who had a polity or government, ſuited to their genius and diſpoſition in the land of Canaan. A republic conſtituted not ſo much according to thoſe forms

forms which philoſophers have delineated, but which was, in a peculiar manner, a *theocracy*, as Joſephus ſignificantly calls it, God himſelf holding the reins of government therein, Judg. viii. 23. Under that view God preſcribed them *political laws*.

III. We are firſt to ſpeak of the *decalogue* and its promulgation. Moſes has accurately deſcribed it, Exod. xix. and xx. The *law-giver*, or if you will the *legiſlator*, is God himſelf. "The one law-giver, who is able to ſave and to deſtroy, James iv. 12. Who has a right of dominion over the conſciences of men. As the ſumpreme reaſon or cauſe, he is the rule of all reaſonable creatures; and as the ſupreme Lord, is the ruler of all, and by taking Iſrael to himſelf for a people, in an eſpecial manner ſhewed himſelf to be their God. In the firſt words of the law, he aſſerts his own divinity, proclaiming, *I am Jehovah thy God*.

IV. But we judge it criminal for any to doubt, that this is to be underſtood of the whole undivided trinity, whoſe equal majeſty, in one Deity, we are all bound to acknowledge and worſhip. Nevertheleſs, as the *Son of God* was then, in a certain peculiar reſpect, the king of the people of Iſrael and of the church at that time; the giving of the law is alſo, in a ſingular manner, aſcribed to him. For Stephen, in expreſs words, declares, Acts vii. 38. compared with v. 35. that it was an angel who ſpoke with Moſes and the fathers on mount Sinai, even that very angel, who appeared to Moſes in the buſh, and ſaid, that he was the God of Abraham, Iſaac, and Jacob. But no Chriſtian will deny, that this was Chriſt. And Chriſt, certainly is, he "who aſcended on high," &c. Pſ. lxviii. 18. compared with Eph. iv. 8. But he himſelf "went forth before his people in the wilderneſs, when the earth ſhook, the heavens alſo dropped at the preſence of God; even Sinai itſelf was moved at the preſence of God, the God of Iſrael," that is, at the giving of the law, Pſ. lxviii. 7, 8. Certainly the Apoſtle Heb. xii. 26. ſays, that he *who ſpoke from heaven, and whoſe voice then* (namely, at the giving of the law) *ſhook the earth*, was our Lord Jeſus Chriſt to whom we are now alſo to hearken; as Zanchius has learnedly obſerved T. IV. lib. 1. c. 12. Who profeſſedly and at large proves, that he who promulgated the law, was the Son of God, *de tribus Elohim*, *lib.* 2. *c.* 3.

V. What the celebrated Iac. Altingius has obſerved on Deut. v. 6. from a catechiſm of the ancient Jews very much deſerves our notice. The Jews ſay, "three ſpirits are united in one; the loweſt ſpirit, which is called the *holy ſpirit*: the middle ſpirit *which is the intermediate*, and called *wiſdom* and *intelligence*; and this is the ſpirit which proceeds from the midſt of the moſt

conſummate beauty, *with fire and water:* the ſupreme ſpirit, which is abſolutely in ſilence, in whom all the holy ſpirits, and and all the bright perſons conſiſt," Rahanat. fol. 132. col. 3. They alſo ſay, that אנ and אתה and הוא, I and THOU and HE, are names of God, denoting three perſons, and, at the feaſt of tabernacles, they all profeſs it in their prayers: *I and* HE, *ſave I pray.* Moreover, they ſay, that when the law was promulgated, there were two perſons. For, quite to the end of the ſecond commandment, the diſcourſe runs in the firſt perſon, "I the Lord thy God, &c. For I the Lord God, &c. of thoſe that hate me, &c. of thoſe that love me, &c." In the third and following comandments, God is mentioned in the third perſon. "Thou ſhalt not take the name of the Lord thy God, &c. The ſabbath of the Lord thy God." Which having obſerved, they proceed thus: "that the two firſt words" or commandments, "were ſpoke by the ſupreme ſpirit; but the other words, by his glory, called EL SCHADDAI, known to the fathers, by whom the prophets propheſied, who is called JAH, in whom is the name of God, the beloved of God, who dwelt in the temple, and the mouth of God, and face of God, and the rock, and that goodneſs which Moſes ſaw, when he could not ſee God," Bechai fol. 88. col. 3, 4. Elſewhere they call him the "Schekinah, by whom there is acceſs to God, by whom prayers are poured out to God: who is that angel, who has the name of God in him, who alſo himſelf is called God and Jehovah." I enquire not now, how ſolid theſe reaſonings of the Jews are. It is ſufficient to have mentioned theſe remarkable records of an ancient catchiſm concerning the plurality of the divine perſons; of which there are alſo indications in the Decalogue itſelf.

VI. *Angels* were preſent, as *miniſters*, at the giving of the law by the Lord Chriſt. Whence Stephen ſays, Acts vii. 53. that the "Iſraelites received the law by the diſpoſition of angels," εἰς διαταγὰς ἀγγέλων. Grotius obſerves, that εἰς here ſignifies amidſt, and that διαταγὰς denotes troops, ranged in military order: that the meaning is, the law was given in a magnificent manner, amidſt many troops of angels, and that there was a reference to Deut. xxxiii. 2. theſe things are not improper. But others would rather take διαταγὴ for a *command, ordinance,* and *ſanction:* as * Rom. xiii. 2. And they render εἰς *at;* in which ſenſe the Son is ſaid to act *at the pleaſure of the Father. Ludovicus de Dieu* has learnedly expreſſed that meaning; and as his words tend to explain ſeveral paſſages, we ſhall not ſcruple to inſert them as follows. 'Stephen had ſaid, v. 38. that 'the

* Whoſoever therefore reſiſteth the power, reſiſteth τῇ διαταγῇ the *ordinance* of God.

'the angel ſpoke with Moſes in mount Sinai, even the ſame, 'who had appeared to him in the buſh, v. 35. who, though he 'was in himſelf God, yet is here economically conſidered as 'the angel of God, and the captain of the other angels. He 'gave the law to Moſes, from the midſt of the angels, who 'ſurrounded him on all hands. Of which there was a figur-'ative repreſentation in the ſanctuary, where God ſitting be-'tween the cherubims delivered his oracles—Hence Pſ. lxviii. '17. when he had ſaid, the chariots of God are twenty thou-'ſand, even thouſands of angels, the Lord is among them; he 'adds, *Sinai is in the ſanctuary:* to teach us, that as God, 'when formerly ſurrounded on Sinai with myriads of angels, 'and riding on them, as on chariots, gave forth the law, ſo 'the ſanctuary reſembles mount Sinai, where God rides on a 'chariot of cherubims. Seeing therefore the law came forth 'from an aſſembly of angels, whoſe preſident was the ſupreme 'angel Jehovah, the Apoſtle juſtly ſaid, that it was *pronounced 'and ordained by angels.* Stephen, that it *was received by the people 'by the diſpoſition of angels.* Διαταγὴ ἀγγέλων is here the ſame thing, 'as *the decree of the watchers*, and *the word of the holy ones*, 'Dan. iv. 17. The decree and mandate of the angelic ſenate 'is underſtood, over whom the Son of God preſided as ſup-'reme: in regard of whom the ſame decree is called, v. 24. '*the decree of the moſt high.*" Thus far *de Dieu.*

VII. But what kind of miniſtry did the angels perform to God at giving the law? *Firſt*, It is certain, that, with their heavenly choirs they ſurrounded the mount, and added to the majeſtic pomp of the Lawgiver, and were witneſſes of all that was tranſacted. The conſideration of this was capable of ſtrik-ing not only terror into the Iſraelites, but ſhould alſo have in-ſpired their minds with reverence, that the angels, in whoſe aſſembly the law was given, might not be witneſſes of their perfidy. To this purpoſe is Deut. xxxiii. 2. "Jehovah came from Sinai, he came with ten thouſands of ſaints; from his right hand went a fiery law for them." *Secondly*, It is not im-probable, that the ſound of thoſe words, in which the law was conceived, was formed in the air by the means of angels. For, God properly uſes not a voice: this is a degree of imperfection: but yet it is called the voice of God, formed in the air in ſome extraordinary manner, to expreſs the mind of God, for which purpoſe he uſes the miniſtry of angels: namely, the law was given in thunder and lightning; the thunder indeed, which formed the matter of the voice, which proclaimed the words of the law, muſt certainly have had an articulation, ſuperadded, which was framed by the means of angels. Philo, *in ennarra-*

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tione Decalogi says, God spoke not by himself, but "filling a reasonable mind with a distinct knowledge, which moulding and attenuating the air, and changing it to a flaming fire, he gave forth an articulate sound; as breath does through a trumpet." I know not, whether he intended the same thing that we do. We mean nothing, but what the apostle said, when he calls the law, "the word spoken by angels," Heb. ii. 2. Not that it was any created angel, who said, "I am Jehovah thy God." These are the words of God; but that the thunder, in which God spoke, was produced by the means of angels, and articulated into words intelligible to man. They, who understand *by angels*, only their presence and attendance, as 2 Tim. ii. 2. *Among many witnesses*, too much lessen the force of the apostle's comparison, by which he prefers the gospel to the law on this account, that this last was promulgated by the ministry of angels, the former published by the ministry of the Son of God manifested in the flesh. See Cameron and Mestresat on the place. *Thirdly*, It is probable, that the tables of testimony, on which the law was written by the finger of God, were delivered to Moses by the intervention of angels: and to this I refer Gal. iii. 19. "the law was ordained by angels in the hand of a mediator."

VIII. Moses was the other minister of God at the giving of the law. "Moses commanded us a law, even the inheritance of the congregation of Jacob," Deut. xxxiii. 4. "The law was given by Moses," John i. 17. And Moses is that mediator; in whose hands, as we have just learned from Paul, the law was ordained by angels. We can by no means agree with a certain learned author, who denies, that Moses was the mediator of the moral law, and maintains, that by the law we are to understand the ceremonial only; and he thinks, the history of the promulgation of the ten words or commandments removes Moses to such a distance from the office of a mediator, that it places him in the same rank and order with the people, Exod. xix. 25. "so Moses went down unto the people," &c. and Exod. xx. 1. "and God spake," &c. But if I mistake not, the very learned person mistakes the case. Moses indeed went down from the mount, to put the people on their guard, not to break through the boundary, by coming up to Jehovah: and having executed that commission, he, together with Aaron his brother, went up again, at the command of God, some little way at least, Exod. xix. 24. and stood nearer, when God promulgated the laws. Which done, he again spoke with the Israelites. Very many considerations sway with us, thus to range these matters. Let us, first, consider verse 9. "and Jehovah

ovah ſaid unto Moſes, lo, I come unto thee in a thick cloud, hat the people may hear when I ſpeak with thee, and believe hee for ever." From this it appears, that from among the vhole aſſembly, God called Moſes by name, and recommended im to the people, as the meſſenger of God, when he promul-ated this law. And Moſes himſelf declares this, Deut. v. 4, , 6. "Jehovah talked with you face to face in the mount, out f the midſt of the fire, (I ſtood between Jehovah and you at hat time, to ſhew you the word of Jehovah. For ye were a-raid by reaſon of the fire, and went not up into the mount) aying, I am Jehovah thy God," &c. And what is plainer than hat of Stephen: "that Moſes was in the wilderneſs with the ngel, which ſpake to him in the mount Sinai, and with our athers; who received λόγια ζῶντα, the lively oracles, to give unto is," Acts vii. 38. Where Beza ſays; "it is not to be doubted, ut Luke calls λόγια, *oracles*, what the Hebrew calls דברים, *the words*, and has an eye to God himſelf, who is ſaid to have pro-ounced, and delivered them to Moſes, written with his own inger." And what appearance of truth is there, that by λόγια ζῶντα, *lively oracles*, we are only to underſtand the ceremonial laws, and not thoſe precepts of the moral law, which whoever does, ſhall live in them? And this very learned author himſelf has elſewhere obſerved, that the words, תורה ומשפטים, חקים, *law*, *ſtatutes* and *judgments* are often ſynonymous; but whenever they are thus joined together, they are diſtinguiſhed from each other by a peculiar ſignification; and that by תורה is underſtood the *moral law*; by חקים, the *ceremonial*, and by משפטים the *foren-ſick law*. But now theſe three are ſo joined, as that each of them is aſcribed to Moſes, Mal. iv. 4. "remember ye the *law* of Moſes my ſervant, which I commanded unto him in Horeb for all Iſrael, with the *ſtatutes* and *judgments*. You ſee, that the law equally with the ſtatutes and judgments are aſcribed to Moſes. In like manner, Lev. xxvi. 46. "theſe are the *ſtatutes*, and *judgments*, and *laws*, which Jehovah made between him and the children of Iſrael, in mount Sinai, by the hand of Moſes." Moſes therefore was the mediator even of the moral law, and his inſtitutions are erroneouſly reſtricted to the ceremonies.

IX. The *time* of the publication of the law is ſuppoſed to be the fiftieth day from the departure of the people out of Egypt, and from the celebration of the paſſover. How to find out this number of days, ſee Rivet on Exod. xix. 1. And thus the Iſraelites were taught, that they were not then to be at their own diſpoſal, when they were delivered from Egyptian bondage by a bountiful hand, ſo as for the future to live at their own diſcretion; but to enter into the ſervice of God, and to apply themſelves

themſelves to it with the greater earneſtneſs, the more they were ſet at liberty from the bondage of others: as Zachariah alſo propheſies, Luke i. 74, 75. "That being delivered out of the hands of our enemies; we might ſerve him without fear, in holineſs and righteouſneſs before him, all the days of our life." God likewiſe ordered three days to be ſet apart for preparation: becauſe none has acceſs to familiar converſe with God, but he who has duly conſecrated himſelf to him.

X. The *place* was mount Sinai, ſometimes alſo called Horeb, Deut. v. 2. Exod. iii. 1. and ſometimes "the mount of God," 1 Kings xix. 8. "The law was given in the mount," Beda on Exod. xxiv. "ſays, that from the height of the place, we may gather, how ſublime, or how different from human inſtitutions the law was, which Moſes received." That mountain was ſituated in the deſarts of Arabia, an uncultivated and barren ſpot, far from Canaan, oppoſed to mount Sion, which was greatly cultivated and very pleaſant, Pſal. xlviii. 3. and ſituated in the heart of the promiſed land, from whence came forth the law of faith, Iſa. ii. 2, 3. For, the law cannot give life to ſinful man, render him fruitful in the practice of true holineſs, and introduce him into the heavenly country. That is the province of the goſpel, "which is the power of God unto ſalvation," Rom. i. 16. We are not to deſpiſe the obſervation of Lud. Cappelus on Gal. iv. 25. That mount Sinai was ſo called from the word סנה, which both in Hebrew and Arabic ſignifies a *thorn*, *buſh*, *briers*. For, God ſpoke here to Moſes *from the buſh*. Mount Horeb, alſo denotes *dryneſs* and *deſolation*: for God made choice of ſuch places and names in giving the law, with a particular purpoſe, that the names might anſwer to the things; and the things typified, to their types. The law, conſidered in itſelf alone, is *more dry* and barren to ſinful man than any rock or ſandy deſart, from which not even a drop of true piety can penetrate into the heart of man; it alſo forms a horrid waſte and deſolation by its threats and curſes, with which, as with ſo many *thorns*, it pricks and wounds the conſcience of the ſinner. And what the moſt excellent Lightfoot has remarked, deſerves alſo to be added, *Miſcellan. c.* 59. *The ceremonial law*, which only regarded the Jews, was given (at leaſt, as to a great part of it) privately to Moſes in the tabernacle, Lev. i. 1. and was demoliſhed along with the tabernacle, when the vail was rent. The *moral law* concerns the whole world, and was publiſhed in the ſight of all; namely, from the top of a mountain: and ought to laſt, as long as any mountain ſhall ſtand. *The judicial law*, which is more indifferent and may ſtand or fall, as

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ſhall ſeem moſt expedient for the common-weal; was not publiſhed ſo openly as the one, nor ſo privately as the other.

XI. Beſides, though the people were, in their manner externally ſanctified, yet they had not free acceſs to the mountain. God commanded that the mountain and the people ſhould be kept within bounds, and threatened thoſe with death, who ſhould dare to go up to the mountain, or to touch any part of it, Exod. xix. 13. This command appeared ſo ſevere, that Paul declares, *they could not endure it*, Heb. xii. 20. And as it is truly delightful and *good to draw near to God*, Pſal. lxxiii. 28. ſo it is unpleaſant and melancholy to be debarred from acceſs to him. That command was a proof that the Iſraelites were impure, and unworthy of the preſence of God. The very animals appointed for their ſervice, were reputed impure. And therefore proclamation was made, "If even a beaſt touched the mountain, it ſhould be ſtoned or thruſt through with a dart." To ſuch a degree were all things brought into the bondage of corruption by, and on account of ſinful man, Rom. viii. 21.

XII. There were likewiſe awful *ſigns*, ſuch as loud peals of thunder, quivering, flaſhes of lightning ſhining along the cloud of thick darkneſs which covered the top of the mountain, black vapours of ſmoke aſcending up to heaven, the earthquake, the quaking of the very mountain, as if ſenſible of the approach of God, and many other circumſtances recorded, Exod. xix. 16, 18. Deut. iv. 11. Heb. xii. 18. Now to what purpoſe was all this apparatus? It was firſt to proclaim the tremendous majeſty of the lawgiver, and to beget in the ſouls of men a reverence for his law; "God himſelf is come,—that his fear may be before your faces, that ye ſin not," Exod. xx. 20. 2dly, To diſplay the nature of the law, which, by demanding perfect obedience, and by the addition of dreadful threatenings, wonderfully ſtrikes ſinners to the heart, and without any mixture of goſpel grace, leads to deſpair, and is to them *the miniſtry of death and condemnation*, 2 Cor. iii. 7, 9. But it is otherwiſe with the goſpel, which, in this reſpect, is oppoſed to the law, Heb. xii. 18, 22. 3dly, To put the faith and conſtancy of the Iſraelites to the trial; whether this terror of God would bring them to humility and obedience, or whether through forwardneſs they would pour contempt upon him, or out of deſpair rebel againſt him, Exod. xx. 20. *that he might prove you.*

XIII. But notwithſtanding this diſplay of majeſty, the Iſraelites ſaw no form or ſimilitude of God, Deut. iv. 12, 15. This was on purpoſe to prevent them from entertaining groſs conceptions of the God of heaven, or "corrupting themſelves and

making to themſelves a graven image, the ſimilitude of any figure, the likeneſs of male or female," ver. 16. For to what could they liken him, of whom they ſaw no ſimilitude? Iſa. xl. 25. "to whom then will ye liken me, or ſhall I be equal? ſaith the holy One."

XIV. The law, which God, in this manner publiſhed, conſiſts of *ten words* or *commandments*, Exod. xxxiv. 28. Deut. iv. 13. Wherefore the Greeks alſo called it δεκάλογος the *decalogue*. Moreover the contents of thoſe ten words are various. 1ſt, There is the preſcription of certain duties; and in this the nature of a law as ſuch, properly conſiſts. 2dly, The threatening of divine vengeance againſt the tranſgreſſors thereof, as in the ſecond and third commandments: and this is the ſanction of the covenant of works, from which all threatenings are derived, as we explained at large, Book III. chap. i. ſect. 22. 3dly, The propoſal of divine grace and favour; and as this is made to ſinners, and that under a condition, not of perfect, but of ſincere obedience; ſo far it flows from the covenant of grace.

XV. All the duties required by the law, are comprehended under this one, viz. *love*, which is therefore called the *fulfilling of the law*, Rom. xiii. 10. and *the bond of perfectneſs*, Col. iii. 14. Moreover, ſeeing love either aſcends to God, who as the chief good, is to be loved above all, and with all our ſtrength; or extends itſelf to our neighbour whom we are bound to love as ourſelves, ſince he belongs to God equally with ourſelves; therefore Chriſt divides the whole law into theſe two capital precepts, Mat. xxii. 37—39.

XVI. The Moſt High God was not only pleaſed to publiſh his laws to Iſrael with a loud voice, in the preſence of the moſt auguſt aſſembly of the whole people, but he likewiſe engraved them with his own finger, on tables of ſtone, poliſhed by himſelf for that purpoſe, Exod. xxiv. 12. Exod. xxxi. 18. Deut. ix. 10. He choſe to write his law, in order to prevent the oblivion of it, and to perpetuate the memory of the giving and receiving it in Iſrael. And hence theſe tables are called לוחות העדות, *the tables of teſtimony*, Exod. xxxi. 18. Exod. xxxiv. 29. Both becauſe they contained the declaration or teſtimony of the divine will, and becauſe the preſervation of them by the Iſraelites, was a teſtimony of the law given to, and received by them at Sinai. This writing alſo ſignified the purpoſe of God, to write the law on the hearts of his elect, according to the promiſe of the covenant of grace, Jer. xxxi. 33.

XVII. Nor is it for nothing that God himſelf would be the author of this writing, without making uſe of any man or angel. For this is the meaning of the Holy Spirit, when he ſays, that

that the tables were written *with the finger of God*, Exod. xxxi. 18. and that the writing was *the writing of God*, Exod. xxxii. 16. The reaſons were, 1ſt, To ſet forth the pre-eminence of this law, not only above all human, but alſo above the other divine laws, which he permitted to be written by Moſes. 2dly, To intimate, that it is the work of God alone, to write the law on the heart, which is what neither man himſelf, nor the miniſters of God can do, but the Spirit of God alone. And thus believers are "the epiſtle of Chriſt, written not with ink, but with the Spirit of the living God," 2 Cor. iii. 3.

XVIII. It likewiſe merits our attention, that this writing of God was not a drawing of certain letters on a plane, but חרות מכתב *an engraven writing*, by inciſion and * engraving, Exod. xxxii. 16. The term חרות, which occurs no where elſe, ſeems by a commutation of the letters of the ſame organ ת and ט to be from חרט, which ſignifies a *graver*, graving inſtrument or tool: ſo that חרת ſignifies *he cuts with a graver* or *ſtyle*, as R. Soloman has obſerved. This ſignified not only the perpetuity of the law, in reſpect of its obligation (for characters ſo engraved are with much greater difficulty effaced, than letters drawn upon a plane) but alſo its deep engraving in the inward parts of the elect, which Satan himſelf, with all his power and ſtratagems, cannot eraze. If we conſider ourſelves, as corrupted by nature, "our ſin is written with a pen of iron, and with the point of a diamond, it is graven upon the table of our heart," Jer. xvii. 1. But the grace of God will cancel that writing of ſin, and in the room of it, with the graver of his moſt holy ſpirit, will engrave on the ſame table of our heart the characters of his law.

XIX. Nor muſt we omit, that God would not write his law in paper or parchment, nay nor even on wood, but would engrave it on *tables of ſtone*. That was done, as Abrabenel well remarks, "that the foundations of the law might always remain incorrupted, and this be a monument of the perpetuity of the law." The other laws, which were to continue at leaſt till the time of the reſtitution, and whoſe abrogation was at hand, "for the weakneſs and unprofitableneſs thereof," Heb. vii. 18. were written by Moſes on a leſs durable material. But this law, which is of eternal obligation, was engraved by God himſelf on ſtone. And why may we not, on this occaſion, reflect on the ſtony hardneſs of our own hearts; on which, however, the characters of the divine law are imprinted by the ſpirit of ſanctification? *Muſculus in Locis communibus de Decalogo* ſays:

* The author ſays, *per inciſionem et excavationem*, which laſt ſignifies a making hollow.

" It was not enough to have heard the voice of God, unleſs there was alſo a literary monument, written by the finger of God, for the benefit of poſterity, and for the conviction of the rocky conſcience of a hardened people, and therefore tables of ſtone, and not paper, were uſed." See alſo *Jo. Gerhardi; Loc. commun. de lege*, ſect. V. §. 32.

XX. Theſe tables were two in number, enjoining the ſanctification both of ſoul and body, the love both of God and our neighbour. They were alſo " written on both their ſides; on the one ſide and on the other were they written," Exod. xxxii. 15. Which is either to be underſtood thus, that the tables ſhut or cloſed on each other like writing-tables, and were written on their two ſides that faced each other: or, what appears to be more ſimple, that each table was filled up with writing on each ſide thereof, in the manner of that, which the Greeks call ὀπισθόγραφα *opiſthography*. And thus proviſion was actually made againſt a poſſibility of either taking from, or adding any thing to this law: which alſo God expreſsly charged upon his people, Deut. iv. 2. and Deut. xii. 13. Nor is it prepoſterous to think, that by this means, the ſanctification of the whole man was ſhadowed forth. As there was no part of theſe tables left unwritten by God, ſo there is no part of the believer, which the Spirit, by his ſanctifying influences, does not pervade, 1 Theſſ. v. 23.

XXI. But we cannot well determine, what number of precepts God inſcribed on each table. For, when we refer the former precepts, treating of love to God to the firſt table; and the ſix following, which treat of love to our neighbour, to the ſecond table; we do not ſo much conſider the manner of God's writing, as the nature of the things; as Chriſt alſo did, Mat. xxii. We have juſt heard, that the tables were written both ſides; and that they were of equal ſize is very probable. But the four former precepts greatly exceeding the other ſix in length, it is ſcarce credible, they were contained in one table.

XXII. When Moſes came down from the mount, with the tables, written by God, in his hand, and, on his approach to the camp of the Iſraelites, obſerved the calf which Aaron had caſt or founded at their command, he was moved with a holy indignation, and threw the tables out of his hand and broke them, Exod. xxxii. 19. Deut. ix. 16, 17. We are by all means to conclude, that Moſes, fired with a zeal for God, broke theſe tables conſiſtently with his duty. For, this conduct tended 1ſt, To ſtrike the Iſraelites with ſhame and terror, ſince, by *this alarming* action, he much more effectually convinced them of their breach of covenant, than he could poſſibly have done

done by any vehemence or warmth of words; by depriving them of that ineſtimable treaſure, whereby they had otherwiſe excelled all other nations of the world. 2dly, To demonſtrate, that, by their breach of the moſt ſolemn covenant, they made themſelves unworthy of the ſymbol of the divine preſence: For, the words of the covenant were written on the tables, in order to their being placed in the ark, and that God might dwell upon the ark in the tabernacle. Therefore, by this indignation of Moſes, God ſo ordering it, it came to paſs, that there was nothing which could be depoſited in the ark; and ſo the tabernacle could neither be erected, nor the propitiatory or mercy-ſeat be in the midſt of Iſrael.

XXII. Nevertheleſs God, being entreated by Moſes, renewed the broken covenant, commanded Moſes to hew two other tables, like the former, on which God himſelf might write the ſame word Exod. xxxiv. 1. However he was pleaſed to manifeſt his grace, in ſuch a manner, that ſome token of his diſpleaſure ſhould remain, leaſt the facility of pardon ſhould produce indolence and ſloth. There was no art of man uſed in the former tables; both the tables and the writing were God's. But now, ſome part of that ſo great dignity was impaired; ſince Moſes was commanded to bring the ſtones, when poliſhed by the hands of man, that God might write the ten words upon them. We are, however, taught, that the moſt holy perſons can, indeed offer nothing to God (if even they can do that) but ſmooth tables without any characters. The whole writing is to be entirely aſcribed to God the author of holineſs.

XXIV. While theſe things were doing, God again prohibited the Iſraelites from coming near the mount; nor, indeed, did he ſuffer either ſheep or oxen to feed in ſight of it, Exod. xxxiv. 3. becauſe, by their idolatry, they had made themſelves abominable in the ſight of God. We men perhaps, might have thought, that the miracle would have been more illuſtrious, if the writing had been made to appear in an inſtant on the bare tables in the ſight of all: but now the writing was performed in ſecret, before Moſes alone, in order to leave ſome room for faith, to embrace even what it ſees not. However, God ſufficiently obviated the cavilling of carnal reaſon; it being evident, that Moſes neither took any graving tool with him, nor could find any in the mount. For, God ſo orders the diſpenſation of his heavenly doctrine, as to prove the obedience and docility of believers, and yet to leave no room for doubting; as Calvin has ingeniouſly obſerved.

XXV. But there was another way, by which God aſſerted the authority of his law; namely by that extraordinary ſplendour,

dour, which gliſtered in the face of Moſes, when he came down from the mount, with the tables of the teſtimony in his hands, ſo that the Iſraelites were not able to look upon him, but he was obliged to put a vail on his face, when he ſpoke with them, Exod. xxxiv. 30——. This alſo was a part of the ornament and glory of the law, as the apoſtle intimates, 2 Cor. iii. 7. For, if Moſes himſelf, who was a miniſter, appeared in ſuch eminent glory, the miniſtration itſelf could not be leſs glorious. But ſince the Iſraelites could not bear that ſplendour, that was to them an indication, how far they had departed from God by their ingratitude, who were ſo much afraid at the ſight of the ſervant. This diſtinction therefore might really humble them; ſince Moſes was favoured with a nearer view of the glory of God himſelf, and with having the effulgence, of that glory in the ſkin of his face; while they, being ſtruck with terror ſtarted back at the ſight of a mortal man. Moreover, it being ſaid, that Moſes, when he ſpoke to Iſrael, put a *vail* on his face, this was a proof, that the great myſteries and the true end of the law, which is "Chriſt for righteouſneſs, to every one that believeth," Rom. x. 4. were concealed from them, 2 Cor. iii. 13. And finally, the apoſtle obſerves, that the glory of the face of Moſes was to be done away as uſeleſs, 2 Cor. iii. 7. It might be, that this ſhining ſplendour of his ſkin laſted not long; at leaſt it vaniſhed at death: which was a viſible proof, that the glory of the Moſaic miniſtration was afterwards to have a period, to make way for the more eminent glory of the miniſtry of Chriſt.

XXVI. Theſe tables were depoſited in the ark of the covenant under the mercy-ſeat, Exod. xxv. 16. Deut. x. 5. 1 Kings viii. 9. Not only to be kept there as a moſt precious piece of furniture, and a ſymbol of the divine covenant; but eſpecially to ſignify, that Chriſt, who was typified by the ark, was to have the law of God in the midſt of his bowels, or *within his heart*, Pſal. xl. 8. and to fulfil it perfectly for his people: likewiſe, that Chriſt had not only the propitiatory or mercy-ſeat, whereby our ſins are covered but alſo the law, which was to be the rule of life and directory of gratitude to thoſe, who are reconciled with God.

XXVII. It has been formerly, and is to this day a matter of diſpute in the church, whether the laws of the two tables, as they were given to the people of Iſrael by Moſes, are of perpetual obligation, and extend even to us Chriſtians. *Hieronymus Zanchius Operum Tim.* IV. *lib.* 1. *c.* 11. Maintains at large and by ſeveral arguments, that we Chriſtians have nothing to do with the moral precepts, as they were given to the Iſraelites by

by Moſes; but only in ſo far, as they agree with the law of nature, common to all nations, and confirmed by Chriſt, whom we acknowledge to be our king. And Muſculus writes to the ſame purpoſe, *Loc. commun. de abrogatione legis Moſaicæ.* But while David Pareus gives his opinion about the oppoſite opinions of Dominicus a Soto and Bellarmine, the former of whom denied, that we are ſubject to the law of the decalogue, as it was delivered by Moſes; but the latter, on the contrary, maintained, that the law, as given by Moſes, was alſo binding on us; though he premiſes (*ad libri Bellarmini de juſtificatione* IV. *c.* 6.) that it is of ſmall importance to diſpute about the miniſtry of Moſes, by which the law was formerly promulgated, provided the law, and the obedience thereof, be in vigour or force in the church: yet he ſays, that Bellarmine's opinion is to be retained, as the ſafer and more preferable. *Rivet, in Explicat. Decalog.* thinks, that the difference is not in the thing, but in the manner of expreſſion: for all agree, that all the moral duties contained in the law, are of perpetual obſervance among Chriſtians, in ſo far, as they are natural precepts, imprinted on the minds of all, by God, the author of nature; and as by way of inſtruction they are contained in the written laws, they are a great, nay a neceſſary help to our weakneſs and ignorance. Yet he rather ſeems to incline to the ſentiment of Zanchius and Muſculus. We ſhall comprehend our own opinion in the following poſitions.

XXVIII. 1. Seeing the decalogue contains the ſum of the law of nature, and, as to its ſubſtance, is one and the ſame therewith, ſo far it is of perpetual and univerſal obligation. And thus far all divines are agreed, the Socinians themſelves not excepted. See *Volkel. lib.* IV. *c.* 5.

XXIX. 2. We are not only to perform the duties, which it requires, becauſe they are agreeable to reaſon; and to abſtain from the contrary vices, becauſe reaſon declares them to be baſe and vile, but alſo under this formal notion, becauſe God has enjoined thoſe duties, and prohibited thoſe vices; that his authority as lawgiver, may be acknowledged, and our goodneſs have the nature of an obedience; which, as ſuch, is founded on the alone authority of him who commands. And who can doubt, that it is the duty of a rational creature, to acknowledge God as his ſupreme Lord and governor, to whoſe will, without any further examination, he ought to ſubmit; ſaying, "Lord, what wouldſt thou have me to do?"

XXX. 3. The Gentiles, who had heard nothing of the giving of the law in the wilderneſs, were not bound to the obſervance of that law, as it was publiſhed to the Iſraelites, but only

only as inſcribed on their own conſciences. Hence the Apoſtle ſays, "that as many as have ſinned without law," namely, the written law, "ſhall alſo periſh without law," Rom. ii. 12. That is, ſhall not be condemned in conſequence of the law, as delivered to Iſrael in writing, but of the violation of the natural law. However, if any of the Gentiles came to have any knowledge of the giving of this law, they were to believe, that the precepts of it were ſpoken to them no leſs than they were to Iſrael; nor could they neglect them without throwing contempt on God, and incurring the forfeiture of ſalvation.

XXXI. 4. Though the precepts of common honeſty, in ſome ſpecial manner, and with ſome particular circumſtances, were originally appointed for a peculiar people, yet they are ſtill binding by a divine authority, on all thoſe who come to know, that God formerly enjoined them to their neighbours. For inſtance, what Paul wrote to the Romans, is no leſs binding on us, than it was on them; becauſe the obligation is founded on the manifeſtation or diſcovery of the divine will and pleaſure. When therefore, God has ſaid to any particular perſon, that this or that duty is incumbent upon him as a rational creature, who ought to bear a reſemblance to the divine image; all other men who hear this, are as much bound to that duty, as he to whom it was firſt propoſed; not only becauſe they apprehend the matter of that precept to be conſonant to reaſon; but alſo, becauſe that command was given by God, no matter to whom it was given at firſt.

XXXII. 5. Common precepts which bind all to whom they are made known, on account of the authority of him who enjoins them, may be preſſed upon ſome by certain peculiar reaſons. For inſtance, the precept concerning conſtancy in the faith of the goſpel, might be preſſed on Jews and Gentiles from different motives; and yet the precept remain common to both. Thus when God publiſhed the decalogue to the Iſraelites, he annexed ſome reaſons, which, to the letter, were peculiar to them alone: becauſe, what was a common duty to all, he was pleaſed in an eſpecial manner, to recommend to them. Yet in his wiſdom he publiſhed thoſe reaſons, in ſuch a manner, as to concern others alſo, by way of analogy, and in their myſtical ſignification.

XXXIII. 6. As the people of Iſrael conſtituted the church at that time, and as Jeſus Chriſt the Son of God, and king of the church, preſcribed the decalogue to them, it follows, that the ſame law retains its force in the church, till it be abrogated again by the king of the church. We are not to think, that the church of the Old Teſtament, which conſiſted of Iſraelites,

raelites, and that of the New, though for the greateſt part, made up of Gentiles, were a quite different people. They ought to be looked upon as one kingdom of Chriſt, who made *both one*, Eph. ii. 14. and who graffed us, when wild olives, into that fat olive, Rom. xi. 17. And conſequently, the laws which were once given to the church by Chriſt the king, are always binding on the whole church, unleſs Chriſt ſhall declare, that he has abrogated them by ſome other inſtitution. But it is abſurd to imagine, that Chriſt abrogated the moral law, in ſo far, as he gave it by the mediation of Moſes to the church of Iſrael, and directly confirmed the ſame law to the Chriſtian church. For ſeeing it is the ſame law, of the ſame king, in one and the ſame kingdom, though that kingdom is enriched with new acceſſions and new privileges; why ſhould we ſuppoſe it abrogated and ratified again almoſt in the ſame breath? Nay, many conſiderations perſuade us to believe, that the law of the decalogue was given to the church, in order to be a perpetual rule, from the manner in which it was given.

XXXIV. For, as theſe commandments were publiſhed before the aſſembly of the whole church, in the hearing of all, while the other precepts were given to Moſes alone in his ſacred retirement: as they were engraved on tables of ſtone by the finger of God to the end, that as Calvin remarks, this doctrine might remain in perpetual force: and ſeeing they, and they alone, were put in the ark of the covenant, under the wings and guardianſhip of God himſelf; God plainly ſhewed by ſo many prerogatives, that the reaſon of thoſe precepts was far different from that of the others, which were only impoſed on the church for a time.

XXXV. From theſe things the raſhneſs of a late Catechiſt appears, who maintains that the ten commandments were written on tables of ſtone, to ſhew that they were to continue in force while thoſe tables laſted; but, that when the tables were loſt, the law that was written upon them was to be abrogated: and that they were laid up in the ark of the covenant, to ſignify that they were of the ſame nature with that ark, and that covenant, that is, of a fading or periſhing nature. But if this was true, it will follow, that the Iſraelites from the deſtruction of the firſt temple, when the ark with the tables of the law was loſt, were ſet free from the binding power of the decalogue; and that there was no difference between the decalogue and the other ceremonies, the ark being as it were, the centre of the ceremonies; nay, that the decalogue was in this reſpect inferior to the other ceremonies, as the latter continued to the coming of Chriſt, but the decalogue was abrogated by the Ba-

byloniſh captivity. All which notions are ſo falſe, and ſo diſtant from all ſound divinity, that they have almoſt an air of impiety.

XXXVI. We may add, that Chriſt has declared, "he was not come to deſtroy, but to fulfil the law," Mat. v. 17. To deſtroy, ſignifies there, to abrogate, and to free men from the obligation of it, as appears from ver. 19. But that Chriſt ſpeaks of the law of the decalogue, we gather from what follows, where he explains the precepts of that law, and recommends them to his diſciples. And when Paul, Rom. xiii. 9. and James, chap. ii. 8, 11. inculcates the precepts of the law on Chriſtians, in the ſame terms in which they were delivered by Moſes to Iſrael, they do not inſiſt upon this conſideration, that they were agreeable to the dictates of right reaſon, or were ratified again by Chriſt, but that they were thus formerly publiſhed and written by God. Nay, Eph. vi. 2. the Apoſtle not only inſiſts on the promiſe, that was annexed to the fifth commandment, but alſo on the order of the precepts, recommending honour or regard to parents from this argument, that this is *the firſt commandment with promiſe*. But if the decalogue, as it was formerly delivered to the church of Iſrael, did not concern Chriſtians, that argument of the Apoſtle (which be it far from us to ſay), would have no force with Chriſtians.

XXXVII. Finally, if the decalogue, as it was formerly given to the church, was not now binding on the ſame; it muſt neceſſarily have been revoked by God, and abrogated by Chriſt: both which is abſurd. For who will be ſo bold, as to ſuppoſe God to ſpeak in this manner: "It is indeed my will, that you "obſerve thoſe natural precepts, which I formerly commanded "the Iſraelites, in the law that was publiſhed with ſuch ſo-"lemnity; but for the future, I will not have you bound to "theſe, becauſe of my command, but becauſe nature requires "it." And why ſhould Chriſt abrogate the precepts given to the church of Iſrael, in order directly to give the very ſame precepts again to the Chriſtian church? Not to ſay, that there is not the leaſt ſign of any ſuch abrogation in the ſacred writings.

XXXVIII. However, we do not refuſe, that the law of the covenant of works was aboliſhed by Chriſt in its *federal conſideration*. 1ſt, *As to its rigour*, which required of man himſelf an obedience in every part and degree perfect, as the condition of juſtification, and that without any promiſe of the Spirit and of ſanctifying grace. 2dly, *As to the curſe*, which it threatens againſt all who deviate from it in the leaſt. And in this ſenſe Paul ſays, "that we are not under the law, but under grace,"

Rom.

Rom. vi. 14. though as to its *normal* relation, or as it is the rule of life and manners, it was not even for a moment abrogated or abolished by Christ. "Do we then make void the law through faith? God forbid, yea we establish the law," Rom. iii. 31. In that respect, Christians are no less under the decalogue, than the Jews were formerly: and that not only because the precepts of it are just and holy, but also because they are commandments, which were formerly promulgated with so much majesty and pomp: or which is almost the very same thing, not only on account of the doctrine they contain, but also of the authority of the supreme governor.

XXXIX. Let us now consider the use of this law in all ages of the world: and this may be considered either *absolutely* and *in itself* or *relatively*, with respect to a *certain* condition or *state* of man. In itself, the law is, 1st, A representaion of true virtue, a delineation of internal and external goodness, and a copy of that holiness which is worthy of God. 2dly, A demonstration of the way, in which a rational creature can come to have glorious communion with God: "which if a man do he shall live in them," Lev. xviii. 5. "The commandment which was ordained to life," Rom. vii. 10. None attains to life but by this law, which must be fulfilled either by man himself, or a surety for him. 3dly, A command of the supreme ruler, binding every one to obedience under the threatening of eternal death, Lev. xviii. 2, 3, 4. Deut. xxvii. 26.

XL. The state of man, to which the law has its peculiar relations, is threefold; viz. his *first*, his *fallen*, and his *restored* state. In his *first* state, it was to man, first the rule of his nature and of all his actions, to which he willingly, and with the greatest complacency of soul conformed himself. 2dly, The most excellent beautiful ornament of man, as stamped and impressed by the creating hand of God on his mind. 3dly, The condition of the covenant of works, which man himself was to perform in order to obtain consummate bliss and happiness.

XLI. In *his fallen state* it serves, 1st, To discover and convince man of his sin, Rom. iii. 20. "by the law is the knowledge of sin. And the precepts of the law do this two ways. *First*, as in a mirror, they discover to man the vileness both of his life and actions, James i. 23. *Then* by its irritating virtue, whereby, on account of human depravity, they stir up sin, which otherwise lay dormant; so that, like one galled by a bridle, the more strictly sin is prohibited and restrained, the more vehemently it resists and makes opposition, every thing that would keep it under being offensive to it. The Apostle excellently

illuſtrates this, Rom. vii. 7, 13. 2dly, To denounce the curſe againſt man; which it does by its "comminations: now we know, that what things ſoever the law ſaith, it ſaith to them who are under the law; that every mouth may be ſtopped, and all the world may become guilty before God," Rom. iii. 19. 3dly, To be a reſtraint upon men, and bring them to ſome external honeſt deportment, in order to preſerve civil government, and prevent the deſtruction of mankind by adulteries, rapines, oppreſſions and the like heinous crimes. The Apoſtle ſeems particularly to intimate this office of the law, 1 Tim. i. 9. when he ſays, "that the law is not made for a righteous man, but for the lawleſs and diſobedient, for the ungodly and for ſinners, &c. For, he ſhews, that it is a curb to thoſe prevailing luſts of the fleſh, which otherwiſe would be immoderately extravagant. 4thly, To bring ſinners to Chriſt: "for, Chriſt is the end of the law for righteouſneſs to every one that believeth, Rom. x. 4. The law was our ſchool-maſter to bring us to Chriſt," Gal. iii. 24. This is not only true of the ceremonial, but alſo of the law of the decalogue, which brings to Chriſt theſe two ways: firſt, as it really keeps an elect perſon, while in an unconverted ſtate, in ſome meaſure, in the way of his duty, that he may not obſtinately neglect all concern for righteouſneſs and his ſoul. For, where the Spirit of God does not yet bear rule, ſinful luſts break forth there, in ſuch a manner, that the ſoul, which is obnoxious to them, is in danger of ſinking into forgetfulneſs and contempt of God: And they would actually do this, did not the Lord put a bar thereto by this remedy of his law. But principally the law brings to Chriſt, as it ſtrips man of all confidence in his own goodneſs and righteouſneſs, and, by an acknowledgment of his miſery, deeply humbles him, that ſo he may be thus prepared to endeavour after, what before he thought he did not ſtand in need of.

XLII. In the ſtate of *reſtoration* it teacheth believers: 1ſt, How perfect the obedience was, which Chriſt performed for them, and how much they are under obligations to him, ſince he, who was Lord of the law, ſubjected himſelf to it for them not only to obey its precepts, but to endure the curſe, that he might redeem them from the law, Gal. iv. 4, 5. 2dly, At what diſtance they ſtill are from that perfection of holineſs which the law requires; in order the better to bring them to humility, and to a denial of all ſelf-righteouſneſs, Phil. iii. 8, 9. and a longing after a bleſſed perfection, Rom. vii. 24. 3dly, What is the rule of their gratitude, and the mark at which they ought to aim, Phil. iii. 12. 1 Tim. i. 5. 4thly, and laſtly, it bears witneſs to, approves and commends, the beginnings of ſanctification

ſanctification, and comforts thoſe as being true Iſraelites, who "delight in the law of God after the inward man." The law does this, not from its own authority, which can admit of nothing but what is perfectly holy, and condemns every thing, that is ſtained but with the leaſt ſpot; but from the authority of the grace of Chriſt, to whom it is now ſubſervient, and at whoſe command it commends even the imperfect works of believers, declares them to be ſincere, and ſo far approves of them as conformable to itſelf: and in that ſenſe the righteouſneſs of the law is fulfilled in thoſe, "who walk not after the fleſh but after the ſpirit, Rom. viii. 7.

XLIII. Upon theſe ten words or commandments God entered into a *covenant* with Iſrael. "The Lord our God made a covenant with us in Horeb," Deut. v. 2. So that the ten words are called the words of the covenant," Exod. xxxiv. 28. and the *covenant* itſelf, Deut. iv. 13, nay the tables, on which they were written, are called the *tables of the covenant*, Deut. ix. 9. The plan of this covenant is that contract, which God entered into with Iſrael, a little before the law was given. Exod. xix. 5, 6, 8. Its ſolemn ratification was made by thoſe ſigns, which are recorded, Exod. xxiv. 3. *ſeq.*

XLIV. The *ſtipulation* on the part of God was publiſhed in theſe words, Exod. xix. 5. 6. "Now therefore if ye will obey my voice indeed, and keep my covenant, then ye ſhall be a peculiar treaſure unto me above all people: for all the earth is mine. And ye ſhall be unto me a kingdom of prieſts; and an holy nation." We are not to think, that God, by theſe words, required Iſrael to preform prefect obedience in all parts and degrees, as the condition of the covenant. For in that caſe, the whole of this propoſal would be nothing, but an intimation of an inevitable curſe. Seeing it is abſolutely impoſſible for ſinful man to give ſuch a perfect obſervance, even though he is regenerated and ſanctified. But a conditional propoſal upon an impoſſible condition, is equivalent to an abſolute denial. It is indeed true, that the law, conſidered as a rule, cannot but enjoin a holineſs abſolutely perfect in every reſpect: Which we have elſewhere profeſſedly proved: but the caſe is different, when ſomething is required as the condition of a covenant. The man indeed is ſtill bound to perfect holineſs, ſo far that the leaſt deviation is a ſin: but yet ſuppoſing a covenant of grace, among the benefits of which is remiſſion of ſins, God ſtipulates with his people in this manner; if, with ſincerity of heart, you keep my precepts, and recover from your falls by renewed repentance, I will upon that give you an evidence, that I am your God. Here therefore he requires a ſincere, though not, in every reſpect, a perfect obſervance of his commands.

XLV.

XLV. Upon that condition he promiſes to them not only temporal bleſſings, ſuch as the poſſeſſion of the land of Canaan, and a peaceable life there, abounding with all plenty of every thing deſirable, Exod. xx. 12. but alſo ſpiritual and eternal, when he ſays, that he will be their God and they his people, in that ſenſe which he promiſed the land to the pious fathers: "that he may eſtabliſh thee to-day for a people unto himſelf, and that he may be unto thee a God, as he hath ſaid unto thee, and as he hath ſworn unto thy fathers, to Abraham, to Iſaac, and to Jacob," Deut. xxix. 13. Compare Jer. vii. 22, 23. But that theſe words compriſe life eternal, and the reſurrection of the body, we learn from our Lord, Mat. xxiii. 32.

XLVI. To this ſtipulation of God the Iſraelites agreed, Exod. xix. 8. "And all the people anſwered together, And ſaid, all that the Lord hath ſpoken, we will do." Which they repeated upon the publication of the law, Exod. xxiv. 3. "and all the people anſwered with one voice, and ſaid, all the words which the Lord hath ſaid will we do." The pious among the Iſraelites, conſcious of their own inability and manifold infirmities, humbly promiſed, depending by faith on the gracious influences of divine ſtrength, and obedience, not indeed perfect, (for that would be to incur the guilt of a lie,) but yet ſincere, and by no means feigned. The others, as they did not duly attend either to the ſpiritual perfection of the law, or to their own natural inability, raſhly and confoundly bound themſelves to the obſervance of all the precepts. Yet ſo far theſe words were good and acceptable to God, as by them they teſtified ſome degree of readineſs of ſoul, Deut. v. 33, 34, 35.

XLVII. Now concerning this covenant, made upon the ten commandments, it is queried, whether it was a covenant of works, or a covenant of grace? We judge proper to premiſe ſome things, previous to the determination of this queſtion. And *firſt*, we obſerve, that, in the miniſtry of Moſes, there was a repetition of the doctrine concerning the law of the covenant of works. For both the very ſame precepts are inculcated, on which the covenant of works was founded, and which conſtituted the condition of that covenant; and that ſentence is repeated, "which if a man do he ſhall live in them," Lev. xviii. 5. Ezek. xx. 11, 13. by which formula, the righteouſneſs, which is of the law, is deſcribed, Rom. x. 5. And the terror of the covenant of works is increaſed by repeated comminations; and that voice heard, "curſed be he that confirmeth not all the words of this law to do them," Deut. xxvii. 26. Now the apoſtle declares, that this is the curſe of the law, as the law is oppoſed

oppoſed to faith, or the covenant of grace, Gal. iii. 10, 12. Nay, as the requirement of obedience was rigid under the miniſtry of Moſes, the promiſes of ſpiritual and ſaving grace were more rare and obſcure, the meaſure of the Spirit granted to the Iſraelites, ſcanty and ſhort, Deut. xxix. 4. and, on the contrary, the denunciation of the curſe frequent and expreſs; hence the miniſtry of Moſes is called, "the miniſtration of death and condemnation," 2 Cor. iii. 7, 9. doubtleſs becauſe it mentioned the condemnation of the ſinner, and obliged the Iſraelites to ſubſcribe to it.

XLVIII. *Secondly*, we more eſpecially remark, that, when the law was given from mount Sinai or Horeb, there was a repetition of the covenant of works. For, thoſe tremendous ſigns of thunders and lightenings, of an earthquake, a thick ſmoke and black darkneſs, were adapted to ſtrike Iſrael with great terror. And the ſetting bounds and limits round about the mount, whereby the Iſraelites were kept at a diſtance from the preſence of God, upbraided them with that ſeparation, which ſin had made between God and them. In a word, "Whatever we read," Exod. xix. (ſays Calvin, on Heb. xii. 10.) "is intended to inform the people, that God then aſcended his tribunal, and manifeſted himſelf as an impartial judge. If an innocent animal happened to approach, he commanded it to be thruſt through with a dart; how much ſorer puniſhment were ſinners liable to, who were conſcious of their ſins, nay, and knew themſelves indited by the law, as guilty of eternal death." See the ſame author on Exod. xix. 1, 16. And the apoſtle in this matter, Heb. xii. 18—22. ſets mount Sinai in oppoſition to mount Sion, the terrors of the law to the ſweetneſs of the goſpel.

XLIX. *Thirdly*, we are not, however, to imagine, that the doctrine of the covenant of works was repeated, in order to ſet up again ſuch a covenant with the Iſraelites, in which they were to ſeek for righteouſneſs and ſalvation. For, we have already proved, book I. chap. IX. ſect. 20. that this could not poſſibly be renewed in that manner with a ſinner, on account of the juſtice and truth of God, and the nature of the covenant of works, which admits of no pardon of ſin. See alſo *Hornbeck. Theol. Pract. tom.* 2. *p.* 10. Beſides, if the Iſraelites were taught to ſeek ſalvation by the works of the law, then the law had been contrary to the promiſe, made to the fathers many ages before. But now ſays the apoſtle, Gal. iii. 17. "the covenant that was confirmed before of God in Chriſt, the law, which was four hundred and thirty years after, cannot diſannul, that it ſhould make the promiſe of none effect." The Iſraelites were, therefore, thus put in mind of the covenant of works, in order

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to convince them of their ſin and miſery, to drive them out of themſelves, to ſhew them the neceſſity of a ſatisfaction, and to compel them to Chriſt. And ſo their being thus brought to a remembrance of the covenant of works tended to promote the covenant of grace.

L. *Fourthly*, There likewiſe accompanied this giving of the law the repetition of ſome things, belonging to the covenant of grace. For, that God ſhould propoſe a covenant of friendſhip to ſinful man, call himſelf his God (at leaſt in the ſenſe it was ſaid to the elect in Iſrael,) take to himſelf any people, ſeparated from others, for his peculiar treaſure, aſſign to them the land of Canaan as a pledge of heaven, promiſe his grace to thoſe that love him and keep his commandments, and circumſcribe the vengeance denounced againſt deſpiſers within certain bounds, and the like; theſe things manifeſtly diſcover a covenant of grace: and without ſuppoſing the ſuretiſhip of the Meſſiah, it could not, conſiſtently with the divine juſtice and truth, be propoſed to man a ſinner. Judiciouſly ſays Calvin on Exod. xix. 17. "by theſe words we are taught, that theſe prodigies or ſigns were not given, to drive the people from the preſence of God; nor were they ſtruck with any terror, to exaſperate their minds with a hatred of inſtruction; but that the covenant of God was no leſs lovely than awful. For, they are commanded to go and meet God, to preſent themſelves with a ready affection of ſoul to obey him. Which could not be, unleſs they had heard ſomething in the law beſides precepts and threatenings." See alſo *Tilenus Syntagm. p.* 1. *Diſp.* 33. §. 18, 19, 20, 28, 29.

LI. Having premiſed theſe obſervations, I anſwer to the queſtion. The covenant made with Iſrael at mount Sinai was not formally the covenant of works. 1ſt, Becauſe that cannot be renewed with the ſinner, in ſuch a ſenſe as to ſay, if, for the future, thou ſhalt perfectly perform every inſtance of obedience, thou ſhalt be juſtified by that, according to the covenant of works. For, by this, the pardon of former ſins would be preſuppoſed, which the covenant of works excludes. 2dly, Becauſe God did not require perfect obedience from Iſrael, as a condition of this covenant, as a cauſe of claiming the reward; but ſincere obedience, as an evidence of reverence and gratitude. 3dly, Becauſe it did not conclude Iſrael under the curſe, in the ſenſe peculiar to the covenant of works, where all hope of pardon was cut off, if they ſinned but in the leaſt inſtance.

LII. However the carnal Iſraelites, not adverting to God's purpoſe or intention, as they ought, miſtook the true meaning of that covenant, embraced it as a covenant of works, and by

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it ſought for righteouſneſs. Paul declares this, Rom. ix. 31, 32. "but Iſrael which followed after the law of righteouſneſs, hath not attained to the law of righteouſneſs; wherefore? Becauſe they ſought it not by faith, but as it were by the works of the law: for they ſtumbled at that ſtumbling ſtone" To the ſame purpoſe it is, that, Gal. iv. 24, 25. he compares to the Iſhmaelites the Iſraelites, while they tarried in the deſarts of Arabia, which was the country of the former, who are born to bondage of their mother Hagar, or the covenant of mount Sinai, and being deſtitute of true righteouſneſs, ſhall, with Iſhmael, be at length turned out of the houſe of their heavenly Father. For, in that place, Paul does not conſider the covenant of mount Sinai as in itſelf, and in the intention of God, offered to the elect, but as abuſed by carnal and hypocritical men. Let Calvin again ſpeak: "The apoſtle declares, that, by the children of Sinai, he meant hypocrites, perſons who are at length caſt out of the church of God, and diſinherited. What therefore is that generation unto bondage, which he there ſpeaks of? It is doubtleſs thoſe, who baſely abuſe the law, and conceive nothing concerning it but what is ſervile. The pious fathers, who lived under the Old Teſtament did not ſo. For, the ſervile generation of the law did not hinder them from having the ſpiritual Jeruſalem for their mother. But they, who ſtick to the bare law, and acknowledge not its pedagogy, by which they are brought to Chriſt, but rather make it an obſtacle, to their coming to him, theſe are Iſhmaelites (for thus, and I think rightly, Morlorat reads) born unto bondage." The deſign of the apoſtle therefore, in that place, is not to teach us, that the covenant of mount Sinai was nothing but a covenant of works, altogether oppoſite to the goſpel-covenant; but only that the groſs Iſraelites miſunderſtood the mind of God, and baſely abuſed his covenant; as all ſuch do, who ſeek for righteouſneſs by the law. See again Calvin on Rom. x. 4.

LIII. Nor was it formally a covenant of grace: becauſe that requires not only obedience, but alſo promiſes, and beſtows ſtrength to obey. For, thus the covenant of grace is made known, Jer. xxxii. 39. "and I will give them one heart, and one way, that they may fear me for ever." But ſuch a promiſe appears not in the covenant, made at mount Sinai. Nay; God, on this very account, diſtinguiſhes the new covenant of grace from the Sinaitic, Jer. xxxi. 31—33. And Moſes loudly proclaims, Deut. xxix. 4. "yet the Lord hath not given you a heart to perceive, and eyes to ſee, and ears to hear, unto this day." Certainly, the choſen from among Iſrael had obtained this. Yet not in virtue of this covenant, which ſtipulated o-

bedience, but gave not power for it: but in virtue of the covenant of grace, which alſo belonged to them.

LIV. What was it then? It was a *national covenant* between God and Iſrael, whereby Iſrael promiſed to God a ſincere obedience to all his precepts; eſpecially to the ten words; God, on the other hand, promiſed to Iſrael, that ſuch an obſervance would be acceptable to him, nor want its reward, both in this life, and in that which is to come, both as to ſoul and body. This reciprocal promiſe ſuppoſed a covenant of grace. For, without the aſſiſtance of the covenant of grace, man cannot ſincerely promiſe that obſervance; and yet that an imperfect obſervance ſhould be acceptable to God is wholly owing to the covenant of grace. It alſo ſuppoſed the doctrine of the covenant of works, the terror of which being increaſed by thoſe tremendous ſigns that attended it, they ought to have been excited to embrace that covenant of God. This agreement therefore is a conſequent both of the covenant of grace and of works; but was formally neither the one nor the other. A like agreement and renewal of the covenant between God and the pious is frequent; both national and individual. Of the former ſee Joſh. xxiv. 22. 2 Chron. xv. 12. 2 Kings xxiii. 3. Neh. x. 29. Of the latter, Pſal. cxix. 106. It is certain, that in the paſſages we have named, mention is made of ſome covenant between God and his people. If any ſhould aſk me, of what kind, whether of works or of grace? I ſhall anſwer, it is formally neither: but a covenant of ſincere piety, which ſuppoſes both.

LV. Hence the queſtion, which is very much agitated at this day, may be decided: namely *whether the ten words are nothing but the form of the covenant of grace?* This, I apprehend, is by no means an accurate way of ſpeaking. For, ſince a covenant ſtrictly ſo called, conſiſts in a mutual agreement; what is properly the form of the covenant ſhould contain the ſaid mutual agreement. But the ten words contain only a preſcription of duty fenced on the one hand by threatenings, taken from the covenant of works; on the other, by promiſes, which belong to the covenant of grace. Hence the ſcripture, when it ſpeaks properly, ſays that a covenant was made *upon* theſe ten words, or *after the tenor of thoſe words*, Exod. xxxiv. 27. diſtinguiſhing the covenant itſelf, which conſiſts in a mutual agreement from the ten words, which contain the conditions of it. The form of the covenant is exhibited by thoſe words, which we have already quoted from Exod. xix. 5, 6, 8. I deny not, that the ten commandments are frequently in ſcripture called *the covenant of God*. But at the ſame time, no perſon can be ignorant, that the

the term *covenant*, has various ſignifications in the Hebrew, and often ſignifies nothing but a *precept*, as Jer. xxxiv. 13, 14. Thus Moſes explains himſelf on this head, Deut. iv. 13. "And he declared unto you his covenant, *which he commanded you to perform*, even ten commandments." They are therefore called a covenant by a Synecdoche, becauſe they contain thoſe precepts, which God, when he ſet his covenant before them, required the Iſraelites to obſerve, and to which the ſaid Iſraelites bound themſelves by covenant.

LVI. The ten words, or commandments, therefore, are not *the form of a covenant properly ſo called*, but *the rule of duty*: much leſs are they *the form of the covenant of grace*: becauſe that covenant, in its ſtrict ſignification, conſiſts of mere promiſes, and, as it relates to elect perſons, has the nature of a teſtament, or laſt will, rather than of a covenant ſtrictly ſpeaking, and depends on no condition; as we have at large explained and proved, Book III. chap. I. ſect. 8. &c. And Jeremiah has ſhewn us, that the form of the covenant of grace, conſiſts in abſolute promiſes, chap. xxxi. 33. and xxxii. 38—40. In like manner Iſa. liv. 10.

LVII. Leaſt of all can it be ſaid, that the ten words are *nothing* but the form of the covenant of grace, ſince we may look upon them as having a relation to any covenant whatever. They may be conſidered in a twofold manner. 1ſt, Preciſely, *as a law*. 2dly, As an *inſtrument of the covenant*. As a *law*, they are the rule of our nature and actions, which HE has preſcribed, who has a right to command. This they were from the beginning, this they ſtill are, and this they will continue to be, under whatever covenant, or in whatever ſtate man ſhall be. As an *inſtrument of the covenant* they point out the way to eternal ſalvation; or contain the condition of enjoying that ſalvation: and that both under the covenant of grace and of works. But with this difference; that under the covenant of works, this condition is required to be performed by man himſelf; under the covenant of grace it is propoſed, as already performed, or to be performed by a mediator. Things, which thoſe very perſons, with whom we are now diſputing, will not venture to deny.

CHAP. V.

Of the Doctrine of the Prophets.

1. THE plan we formerly laid down, ſhould now require to ſpeak a little of thoſe things from Moſes himſelf and the ſucceeding prophets, which they have publiſhed concerning the perſon, natures, ſtates, offices, and bleſſings of the Meſſiah. And it would be eaſy to ſhew, that nothing remarkable did befal our Jeſus, nothing great was either ſaid or done by him, which the prophets did not foretel was to come to paſs. The prophets, I ſay, who "propheſied of the grace that ſhould come unto us; ſearching what, or what manner of time the Spirit of Chriſt which was in them did ſignify, when it teſtified beforehand the ſufferings of Chriſt, and the glory that ſhould follow," 1 Pet. i. 10, 11. and who all, with one conſent, "give witneſs to Jeſus, that through his name, whoſoever believeth in him ſhall receive remiſſion of ſins," Acts x. 43. The apoſtle Paul, who proteſted, "he had not ſhunned to declare all the counſel of God," Acts xx. 27. at the ſame time proteſts, "he ſays none other things than thoſe which the prophets and Moſes did ſay ſhould come, Acts xxvi. 22. And certainly, the body itſelf ſhould exactly agree with the picture, that was long before preſented to the view of the ancient church ſince it became the wiſdom and goodneſs of God, to give ſuch an exact deſcription of the Meſſiah, with all his marks or characters, that he might be known by any thoughtful and attentive mind, and diſtinguiſhed from all manner of impoſtors, who ſhould impiouſly pretend to, or counterfeit his name. But this ſubject has been, both formerly and lately, conſidered by the learned, and treated with ſuch accuracy, that I have nothing to add. If any would have a compendious view of theſe things, he may conſult the preface to the New Teſtament, drawn up, with great judgment, by our divines.

CHAP. VI.

Of the Types.

1. SUCH is the inexhauſtible copiouſneſs of the Holy Scriptures, that not only the words are ſignificative of things, but even the things, which are firſt ſignified by the words, do likewiſe

ſe repreſent other things, which they were appointed to pre-ure long before they happened. Chriſt principally, and Paul ve informed us of this, when they apply moſt of the things hich happened under the old diſpenſation to the Meſſiah, and the œconomy of a better teſtament. And indeed, if the old ſtitutions of the deity had not their *myſtical ſignifications*, they ight deſervedly be accounted childiſh, ludicrous, and un-orthy of God. Theſe are things, which not only Chriſtians equire to be granted to them, but alſo were acknowledged by he ancient Jews, who beſides *a literal*, or *plain meaning*, ſought lſo *a myſtical ſenſe* in ſcripture. And it was a conſtant and re-eived opinion among them, that all things were myſtical in he law of Moſes, and therefore may be myſtically explained.

II. Their myſtical ſignification points to Chriſt, in his *perſon*, *ates*, *offices*, *and works*, and in his *ſpiritual body*, the church: or *Chriſt is the end of the law*, Rom. x. 4. *the body*, or ſubſtance of the ceremonial ſhadows, Col. ii. 17. and the centre of the rophecies, Acts x. 43. The doctrine of Chriſt is *the key of nowledge*, Luke xi. 42. without which nothing can be ſavingly nderſtood in Moſes and the prophets. As is apparent in the Phariſees of old, and the Socinians in our day; who being ainted with falſe notions concerning the Meſſiah, pollute for he moſt part, all the teſtimonies concerning the common ſalva-ion by their impure interpretations. It was very well ſaid by he ingenious Biſterfield, that "the Lord Jeſus Chriſt was the pirit and ſoul of the whole, both of the Old and New Teſta-nent," *de Scripturæ eminentia*, §. 40.

III. It is an unqueſtionable truth, that the Old Teſtament elievers, eſpecially thoſe who were favoured with a fuller mea-ure of the Spirit, applied themſelves with peculiar diligence, o find out the myſtical meaning of the TYPES: in which ſtudy hey were very much aſſiſted by the prophets and divinely inſpi-ed prieſts. Thus David declared, that "he had ſeen God in the anctuary," Pſal. lxiii. 2. that is, that he had, by the figures of he Levitical ſervice, ſearched by holy meditation, into the very ruth of the things. This made believers ſo chearful in the acts f external worſhip; not that they were very much taken with oſe minute corporal performances, but that "they beheld in em the beauty of Jehovah, and enquired in his temple," Pſal. xvii. 4. They were not put off with mere ſhadows, but were ſatisfied with the goodneſs of God's houſe, even of his holy mple;" and though it was but darkly, yet they heard him ſpeaking terrible things in righteouſneſs," Pſal. lxv. 4, 5.

IV. Though Chriſt and the Apoſtles, in order to illuſtrate nd prove the truth of the goſpel, argued from the types by divine

divine inſpiration, and the infallible guidance of the Holy Spirit: yet they did not lay the ſtreſs of thoſe arguments on their own bare authority, becauſe they were inſpired, (for that authority was at times called in queſtion, and upon ſuppoſing it, all reaſoning would almoſt ſeem ſuperfluous), but on the evident demonſtration of the truth to the conſcience, which plainly diſcovered to an attentive perſon, that it was worthy of God to repreſent ſuch a truth by ſuch types.

V. The ſtrength of thoſe arguments reſts on this ſuppoſition, that God was pleaſed to give the church at that time, in the memorable perſons of the Old Teſtament, to whom ſome remarkable things happened in an extraordinary way, and in the whole of his inſtituted worſhip, a beautiful picture, and becoming the accuracy of ſo great an artiſt, in which Chriſt with his myſtical body might be delineated. The apoſtle, when he argued with the Jews in his epiſtles to the Galatians and Hebrews, lays this down as a fundamental truth; and having laid that foundation, directly proceeds, with a kind of divine ſkill, to the application of the types. For, when there is any thing in the antitype reſembling the type, it is juſtly affirmed, that God, who knows all things from the beginning, ordered the type in ſuch a manner, that it might ſignify beforehand that truth; which was in the antitype. Unleſs we would rather maintain, that the likeneſs of an ingenious picture to the original, was rather the effect of chance, than of the intention of the artiſt; which is contrary to all reaſon.

VI. It is not only lawful but the incumbent duty of teachers, even though not inſpired, to tread in this very path, and to explain, in the ſame method, the types of the Old Teſtament. For, we muſt not think, either that an infallible authority is neceſſary to explain the types, or that all the types of the Old Teſtament are explained in the New. Not the *former*; for, why ſhould an infallible authority be required in interpreting the types, rather than in interpreting the prophecies and other dark expreſſions in ſcripture? Since it is manifeſt, that it was the will of God to inſtruct the church by types; and the explication of the types is now oftentimes far more eaſy, on account of the diſtinct knowledge of the antitype, than of many prophecies, which it is far more difficult to determine to what they refer. Not the *latter* for why ſhould we believe, that all the types of Chriſt were explained rather than all the prophecies concerning him? Eſpecially, as the apoſtle affirms, that he has not ſpoken particularly of them all, Heb. ix. 5. We are therefore to maintain, that the inſpired teachers have pointed out to us the way and method, in which we ought to proceed in explaining the

types,

types, and given us a key to open thoſe myſteries which are contained in them.

VII. Now we ſhall proceed in that way with ſafety. 1. When we accurately conſider the original, even the Lord Jeſus, who is now preſented to our view without a vail, and from thence turn the eye of our mind to the type; then the greater, the fuller, and the more eſpecial agreement we obſerve and diſcover between both; the greater glory we aſcribe to the wiſdom and truth of God, who made the type, ſo exactly to correſpond with him who is figured by it. For, when we read the ſcriptures, we are to judge beforehand, that then only we underſtand them, when we diſcover in them a wiſdom unſearchable and worthy of God.

VIII. In every thing we are to proceed with caution, *fear and trembling*, leſt we deviſe myſteries out of our own imagination, and obſtinately pervert to one purpoſe what belongs to another. We do injury to God and his word, when we would have it owing to our fanciful inventions, that God ſeems to have ſpoke or done any thing wiſely. However, though there is a meaſure in all things, I ſhould think the miſtake more tolerable in one, who imagines he ſees Chriſt, where perhaps he does not diſcover himſelf, than of another, who refuſes to ſee him, where he preſents himſelf with ſufficient evidence. For the one is an indication of a ſoul that loves Chriſt, and is very much taken up with the thoughts of him, when the very leaſt, or perhaps no occaſion is given him: the other argues an indolent ſoul, and ſlow to believe; ſuch as diſcovers itſelf in the Socinians, and in Grotius, in other reſpects a great man, who generally ſo pervert very many paſſages, that they make them appear to have no manner of regard to Chriſt.

IX. When ever it is evident, that any perſon or thing is a type of Chriſt, we are not to imagine, that every circumſtance in that perſon or thing is typical. For, it may be that, in the ſame context, ſome things are peculiar only to the type, others only to the antitype and others common to both: for inſtance, 2 Sam. vii, Solomon, is propoſed as a type of Chriſt. But it agrees to Solomon and not to Chriſt, "if he commit iniquity, I will chaſten him with the rod of men, and with the ſtripes of the children of men," ver. 14. To Chriſt, and not to Solomon in its full ſignification, "I will ſtabliſh the throne of his kingdom for ever," ver. 13. For the kingdom of Iſrael became extinct in the poſterity of Solomon by the Babyloniſh captivity. And it is applicable to both, *he ſhall build an houſe for my name, ib.* We may conſider other inſtances in the ſame manner.

X. Sometimes it is ſufficient that there be a very faint reſemblance

blance in the type of ſomething moſt excellent, in a moſt eminent manner, in the antitype. Nay, the more noble and divine, the thing ſignified is, the reſemblance of it muſt of neceſſity be the more ſlender; becauſe of the immenſe diſtance there is between Chriſt and the *poor creature*. For example: their being no mention in Scripture either of the beginning of the days, or the end of Melchiſedec's life, that was ſufficient to prefigure the eternity of Chriſt, Heb vii. 3. And this, once for all, ſhould be a fixed principle in our minds, that, when the ſame things are aſſerted both of the type and the antitype, they are, in a more excellent manner, true in the latter than in the former, ſo that the truth of the thing, in its full import, is only to be found in the antitype. Thus we are to explain that of the Apoſtle, Heb. i. 5. "To which of the angels ſaid he at any time, thou art my Son——I will be to him a Father, and he ſhall be to me a Son;" when it is evident, the ſame was ſaid concerning Solomon, but in ſuch a diminutive ſenſe with reſpect to Solomon, that when his whole dignity, honour and grandeur are compared with Chriſt, it is plainly of no avail: but it is true in Chriſt, in ſuch a large and extenſive ſenſe, that his dignity and honour exceeds that of all the angels, and cannot be communicated to any creature.

XI. Finally, the learned have likewiſe obſerved, that a certain variation ſometimes takes place with regard to the ſignification of the type, in ſo much that in ſome reſpects, it may be applied to Chriſt, and in others to the church, which is his myſtical body. Let Abraham's offering up his ſon be an inſtance of this. Iſaac, in carrying the wood, in being bound by his father, and ready to ſuffer death in obedience to his father and to God, was a type of Chriſt, in his carrying his croſs, being bound, and in obeying his Father even unto death. But when the ram was offered in the room of Iſaac, the figure was changed, and that *ram* repreſented Chriſt, and Iſaac the church, which is delivered from death by the death of Chriſt. Theſe things, I thought proper to premiſe in general, becauſe they caſt light on the whole of typical divinity, and will be of uſe to us in the ſubſequent obſervations.

XII. Moreover, the types are not all of one kind; but may very properly be divided into three claſſes: ſo that ſome are *natural:* ſome *hiſtorical:* and others *legal.* We ſhall out of a great number give a few inſtances of each of theſe, according to the three periods of time formerly mentioned.

XIII. By a *natural* type, I underſtand the creation of this viſible world, as Moſes has given us the hiſtory of it; which was a type of the new creation of believers and of the conſtitution

tion of the church. Hence *the new man* is ſaid *to be after God, created*, Eph. iv. 24. and believers are ſaid to be God's ποίημα, κτισθέντες ἐν χριστῷ Ἰησοῦ *workmanſhip, created in Chriſt Jeſus unto good works*, Eph. ii. 10. And the whole myſtical body of Chriſt is called a *new creature* or creation, 2 Cor. v. 17. Nay the whole method of our reſtoration is expreſſed in phraſes and ſimilitudes from the moſt part, taken from the firſt creation. Though Adam in his innocent ſtate could have no thoughts of that, nothing having been made known to him, either concerning his fall, or his recovery; yet God ſo wiſely ordered his works in the firſt creation, that they might be, as it were, an exemplar of the ſecond; and it is manifeſt to any attentive perſon, that they are ſo; which will evidently appear by particularly comparing the one with the other.

XIV. The firſt creation of the world was out of nothing; ſo nothing was prepared for the ſecond, no good, no virtue, no previous diſpoſitions in the ſubject: yea ſomething indeed was in being, which had no place in the old, but that was only rebellion and enmity making vehement oppoſition to the almighty grace of God.—The firſt was performed at the command and will of God, the ſecond in like manner. "Of his own will begat he us with the word of truth, that we ſhould be a kind of firſt fruits of his creatures," Jam. i. 18.—The rudiments of the firſt was an indigeſted maſs. "The earth was without form and void, and darkneſs was upon the face of the deep," Gen. i. 2. In like manner, all things lie in baſe confuſion in the ſoul, when it is to be adorned by the new creation: and depraved luſts are violently agitated every where, without any order. Thoſe things, which ſhould poſſeſs the upper place are depreſſed to the loweſt. There is alſo a ſurpriſing emptineſs of every thing that is good, Rom. vii. 18. Neither are all things only ſurrounded with the groſs darkneſs of ignorance, but the whole ſoul is nothing but darkneſs itſelf, Eph. v. 8. When God was pleaſed to adorn the world he had created, he began with the production of light, and he takes the ſame method in this other creation. "God, who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God in the face of Jeſus Chriſt," 2 Cor. iv. 6.—After the light, God made the expanſe or firmament, to divide the waters from the waters, or the waters under the firmament from thoſe above it. He divided alſo the waters from the dry land. So alſo he brings every thing, by degrees, into order in our ſouls. He places reaſon, which was formerly depreſſed by the affections, on the chief throne, and commands the affections to ſtand at the foot-

ſtool of reaſon; but then in ſuch a manner, that the ſame Spirit, which of old moved on the face of the waters, has the management of all here likewiſe.—When the dry land diſcovered itſelf from the waters, immediately flowers herbs and trees with their fruit were produced: ſo after every thing is properly arranged in the new man, fruits meet for faith, and repentance appear, and the church of God is * "a paradiſe of pomegranats," Cant. iv. 13. When the "rain is over and gone, the flowers appear on the earth, the fig tree putteth forth her green figs, and the vines with the tender grape give a good ſmell," Cant. ii. 11, 12, 13.—But as God was pleaſed to divide the huge maſs of light into unequal parcels, in order to diſtinguiſh years and days in their ſeaſons, and the more commodiouſly to cheriſh all things by a certain proportion of light and heat: ſo he likewiſe diſpenſes his light in the church in different degrees. She has the ſtars of the prophecies twinkling in the midſt of darkneſs; alſo the brighter day-ſtar of the Goſpel, the joyful harbinger of the perfect day, 2 Pet. i. 19. ſhe is as the moon in the heavens of this univerſe, and the more abundant rays ſhe receives from Jeſus, who is her ſun, the brighter ſhe is, Cant. vi. 10. Laſtly, in proportion to the approach or removal of her ſun, ſhe enjoins the myſtical revolutions of day and night, of ſummer and winter, Cant. iv. 6. and ii. 11. While the heavens are ſpangled with ſo many ſtars, the inferior parts of the creation are replete with various creatures, the air with birds, the waters with fiſh, the earth with animals, as well reptile, as with feet. In the ſame manner, the grace of the Spirit of God quickens the ſoul by his holy emotions; ſome ſouls ſeem to live, as it were, in the waters of pious tears; others again, ſuiting themſelves to meaner attainments, creep on the ground; others, like lions, hold on a ſteady pace; while others, in fine, like eagles, ſoar aloft, and waft themſelves on nimble pinions above all heavens.

XV. But the creation of man, which ſucceeded the former, diſplays again new myſteries. The whole trinity addreſſed themſelves to this by mutual conſultation. And manifeſt themſelves in a ſingular manner in the work of the new creation. The Father from eternity laid the plan of that work in his Son. The Son, in our nature, purchaſed our transformation into the likeneſs of God. The Holy Spirit excutes the counſel of the Father, and applies the merits of the Son to his choſen people, in that new creation. "We are God's workmanſhip, created in Chriſt Jeſus," Eph. ii. 10. and "born of the Spirit," John iii. 5.—

* Our verſion renders it *an orchard*, but the Septuagint and ſeveral other verſions render it paradiſe.

5.—In the firſt creation, man was adorned with the beautiful image of God: the ſame is reſtored to him in the ſecond; at firſt indeed, ſtill this image is ſoiled with ſome ſtains; however it cannot be loſt, but ſhall gradually be perfected to the full likeneſs of God.—While Adam was aſleep, out of one of his ribs Eve was formed, whom he acknowledged to be fleſh of his fleſh, and bone of his bone. The death-ſleep of Chriſt gives life to his beloved ſpouſe. *This myſtery* of Adam and Eve *is great, regarding Chriſt and the church*, Eph. v. 32.—The firſt man had dominion given him over all things: which is reſtored to him far more glorious by grace, 1 Cor. iii. 22. And if perhaps this world, as being ſubject to vanity, might ſeem unworthy of his dominion, God has framed another for his ſake, in which dwelleth righteouſneſs, 2 Pet. iii. 13.

XVI. When God had thus created all things for man, man for himſelf, and formed Eve for Adam while he was aſleep, he then *reſted* from all his work, and took pleaſure in it as good, and adapted to diſplay the glory of his perfections. In this manner God ſtill proceeds in the work of grace, till his Eve, his church, ſhall be perfectly adorned for our heavenly Adam, and the whole body of the elect, gathered together into one: and then having finiſhed all his work, he will enter upon his moſt bleſſed reſt, and moſt ſweetly delight himſelf in the new world of glory. And as on that day on which God reſted, man, at the ſame time, entered into the reſt of God; ſo, in this other reſt of God, the church having happily gone through all her toils, ſhall for ever enjoy, in like manner, a moſt holy and delightful reſt. This is "that [Sabbatiſm] reſt which remaineth for the people of God, that they may enter into God's reſt, and ceaſe from their works as God did from his," Heb. iv. 9, 10. And this ſhall ſuffice concerning the natural types.

XVII. Let us now illuſtrate two *hiſtorical* types, in the *firſt age* of the world. And we have ABEL among the firſt, who was ſlain by his envious brother Cain, Gen. iv. 1ſt, Abel in Hebrew ſignifies *vanity* and *emptineſs*; and he was called by that name, though he was a ſon dear to his parents, a ſervant dear to God, and indeed the firſt of all mankind, whom we read of, that was honoured with the glory of heaven. Thus alſo Jeſus, though he thought it not robbery to be equal with God, *was to empty* himſelf, upon aſſuming the nature of man, who is *like unto vanity*, Pſal. lxii. 9. Nay, ſuffering himſelf to * be treated like a *worm*; which is inferior to a man. (2.) Abel was a ſhepherd: ſo the Meſſiah is that good Shepherd by way

* The author refers to Pſ. xxii. 6. where the royal prophet, as a type of the Meſſiah, ſays, *but I am a worm and no man.*

of eminence, John x. 14. (3.) The religious ſervice of Abel was acceptable to God; and Chriſt "does always thoſe things that pleaſe him," John viii. 29. (4.) Abel offered the choice of what he had to God, of the firſtlings of his flock and of their fat. Chriſt having nothing better, through the eternal Spirit offered *himſelf* without ſpot to God, Heb. ix. 10. (5.) God graciouſly looked upon Abel's offering: the offering of Chriſt was for a ſweet-ſmelling ſavour to God, Eph. v. 2. (6.) Cain though a full brother, burned with ungovernable envy againſt Abel. With the ſame fury the Jews were inſtigated againſt Chriſt, though they were his brethren on many accounts. (7.) Cain *converſed* with Abel, with a deſign to entangle him in his words. How often did the Phariſees lay ſnares and traps for Chriſt by their deceitful conferences? (8.) Abel at laſt was ſlain by his brother, and by a bloody death, cut off in the very flower of his age. Nor did the Jews ceaſe, till they had cut off Chriſt by an accurſed death, nailing him to the croſs. (9.) The parricide Cain was accurſed and baniſhed from the preſence of the Lord. The deicide Jews are ſtill under the ſame curſe, being baniſhed both from heaven, and their native ſoil: and the blood of Chriſt which they ſhed, calls aloud for the vengeance, which they, with mad fury, imprecated on themſelves and their poſterity: though in other reſpects, the blood of Chriſt ſpeaks better things than that of Abel, Heb. xii. 24.

XVIII. As Abel typically repreſented Chriſt in his ſtate of *humiliation*: ſo ENOCH was a type of his *glorification*. (1.) Enoch, ſignifies * *inſtructed, devoted*, being one who was conſecrated to God, and from his early years, inſtructed in the doctrine of godlineſs. Compare, Prov. xxii. 6. "train up, initiate, [inſtruct] a child in the way he ſhould go," inſtill into him the firſt principles of heavenly wiſdom. If ever any one, ſurely Chriſt was conſecrated and devoted to God, and when he was ſcarce twelve years of age, he appeared as a doctor amidſt the greateſt doctors in Iſrael. (2.) Enoch walked with God, that is, according to the Apoſtle, Heb. ix. 5. *pleaſed God*. This alſo Chriſt perfectly did, "in whom the Father was well pleaſed. (3.) Enoch propheſied of the glorious coming of the Lord, with ten thouſands of ſaints, Jude ver. 14. Chriſt often and very expreſsly foretold this, and that even when he was charged with blaſphemy, and ſtood before the tribunal, Mat. xxvi. 64. (4.) Enoch, after he had walked with God, and declared the counſel of God to the men of his generation, was taken up alive to heaven, in ſoul and body, without ſeeing death, Heb. xi. 5. for

* Ainſworth ſays, it is in the Hebrew chanoch, that is *dedicated* or *catechiſed*.

for he was not to conquer it for the ſalvation of others. But Chriſt, having ſuffered death for the elect, and purged away our ſins by himſelf, was made higher than the heavens, and ſat down at the right hand of the majeſty in the higheſt. (5.) Enoch was the ſeventh from Adam; Chriſt the ſeventieth from Enoch, as appears from his genealogy in Luke. (6.) Enoch was the third perſon, that we read of, who departed this world: Chriſt the * third of thoſe, who aſcended to heaven. (7). As in Abel we have an inſtance of a violent death, in Adam of a natural; ſo in Enoch, an example of that ſupernatural change, which thoſe of the elect ſhall undergo, who ſhall be alive at the laſt day. (8.) And laſtly, God was pleaſed, before the law, to give the world in Enoch an inſtance of an aſcenſion to heaven; under the law, in the perſon of Elias; under the Goſpel, in Chriſt; to ſhew, that believers, in every period, become partakers of the ſame ſalvation.

XIX. Let us next, under the *ſecond period*, explain two types of the ſame kind. The firſt is Noah; the ſecond Iſaac. Peter declares, 1 Pet. iii. 20, 21. that Noah the Patriach of the new world, the ark, which he built, and the waters of the deluge, had all their myſtical ſignification: where he teacheth us, that baptiſm is the antitype of thoſe things, which happened under, and by the direction of Noah. Antitype there denotes a type correſponding in the ſame ſignification to ſome other type. For order's ſake, we will diſtinctly conſider three things. I. Noah himſelf. II. The ark. III. The deluge.

XX. As to Noah. 1ſt, His name ſignifies *reſt*. And as that was not altogether expected in vain, ſo he could not beſtow it fully, and in a manner, that was proper to anſwer the import of that name. But Chriſt freely beſtows this on all thoſe, who being burdened with the load of ſin, and betake themſelves to him, Mat. xi. 29. having calmed the ſtorm of divine wrath, that was hanging over our guilty heads, brings his church, amidſt the ſtorms and tempeſts of adverſities, to the wiſhed for haven of reſt. (2.) Noah was *a juſt man in his generation;* Chriſt was *holy, harmleſs, undefiled*, and ſeparate from ſinners, knew no ſin, neither was guile found in his mouth; nay, he is Jehovah our righteouſneſs. (3.) Noah was a *preacher of righteouſneſs;* Chriſt preached this much more diſtinctly, both that righteouſneſs, by which we muſt be juſtified before God, and that, which we ſhould endeavour after as a teſtimony of our gratitude. (4.) Noah, in building the ark, prepared a ſafe retreat for his family againſt the impending waters of the deluge.

* Enoch himſelf was the firſt, Elijah the ſecond, and ſo Chriſt was the third.

deluge. Concerning Chriſt it is ſaid, Iſa. xxxii. 2. "And a man ſhall be as an hiding-place from the wind, and a covert from the tempeſt." (5.) Noah preſerved his family, which conſiſted only of eight ſouls: Chriſt preſerves the children, whom God has given him; who, in compariſon of the great number of thoſe that periſh, are but a little flock. (6.) As Noah was the prince of the ſecond world; ſo Chriſt is the head of that new world, which was formed by means of the ruin and deſtruction of the former. For as, whatever belonged to the former world was deſtroyed in the time of Noah; ſo whatever takes its riſe from the firſt Adam, ought to be aboliſhed, in order to give place to the new creature, which is from Chriſt. 7thly, Noah offered to God a ſacrifice of a ſweet ſavour; Chriſt offers that ſacrifice of a ſweet ſmelling ſavour, by the virtue of which God is reconciled to the world. 8thly, After God had ſmelled a ſweet ſavour from the ſacrifice which Noah offered, he promiſed, that he would no more deſtroy the world by a new deluge; but only collect that quantity of vapours in the air, which being beautifully painted with the ſolar rays, might form in the heavens the variegated rain-bow. By the efficacy of the ſacrifice, which Chriſt offered, God was reconciled to his elect, and promiſed, that he would never puniſh them in his anger; but only chaſtiſe them with ſlighter paternal ſtripes, amidſt which the rays of his grace would ſhine.

XXI. The *ark*, which Noah built, ſignified both Chriſt and the church of Chriſt. It was a type of Chriſt; for (1.) As the ark ſecured all who entered into it, from the deſcending rains, and from the waters of the great abyſs, as they broke out from beneath: ſo Chriſt gives a ſecure refuge to all who fly to him, both againſt the wrath of God, which is revealed from heaven, and againſt the rage of their infernal enemies. (2.) As it appeared ridiculous to the ungodly world, who were hardened to their own deſtruction, that the ſeeds of a new univerſe ſhould be preſerved in ſuch an ark; ſo the glad tidings of ſalvation which we are to ſeek for only in Chriſt, is to the Jews a ſtumbling-block, and to the Greeks fooliſhneſs. (3.) As the ark had its juſt dimenſions of length, breadth and depth, and in a word, was ſo large as to be able to contain ſo many animals together with their food: ſo in like manner, there is in Jeſus Chriſt that length, breadth, depth and heighth of delightful love, which is abundantly ſufficient for ſaving all the elect for ever. 4thly, That pitch, with which, according to God's appointment, the joints of the ark were pitched over, within and without, to prevent all ingreſs of the water, is called in Hebrew *cophir*, which likewiſe ſignifies *expiation*, and *a price of redemption*.

redemption. Was not this an elegant and fine repreſentation of the expiation and redemption of Chriſt, to which alone we are indebted, for our being ſecured from the deluge of divine vengeance.

XXII. But this ſame ark was alſo a figure of the *church.* (1.) As the ark contained all the hope of the ſecond world; ſo in like manner, the church contains that aſſembly of the firſt-born, who are to be the heirs of the new world. (2.) As the profane Ham alſo entered into the ark with the godly, and many unclean beaſts with the clean: ſo many impure hypocrites creep into the external communion of the church. (3.) As the ark remained unhurt and unſhattered amidſt all the ſhocks of ſtorms and tempeſts, the tops of houſes and craggy cliffs of mountains and rocks: ſo neither ſhall the gates of hell prevail againſt the church. (4.) As the ark floated ſecurely on the waters, without ſails, oars, or rudder, by the providence of God alone, even when Noah was aſleep: ſo the church, when deſtitute of all human aid, and while they, to whoſe care ſhe is committed, are often aſleep, is guided by the watchful eye of Chriſt, and at laſt happily brought into the haven of ſalvation. (5.) As the ark, upon the retiring of the waters again into their abyſs, reſted upon the mountains of Ararat, where Noah, when he debarked and ſet his feet on dry land, offered ſacrifices of thankſgiving to God; ſo, in like manner, the church, after it has paſſed through the trials, dangers and oppoſitions of this preſent world, ſhall reſt in the heavenly Zion, where, with uninterrupted thankſgivings, ſhe will ſing the praiſes of her great God and Saviour.

XXIII. Again, the *waters of the deluge* have a reference both to Chriſt and the *church.* (1.) As the waters, which deſcended from heaven, and violently iſſued out from beneath, covered the ark, and encompaſſed it on every ſide, ſo Chriſt was alſo to grapple with the wrath of his heavenly Father, with the bands of hell let looſe upon him, and with the unrelenting cruelty of malicious men. In ſhort, "the ſorrows of death compaſſed him, and the floods of [Belial] ungodly men made him afraid," Pſal. xviii. 4. (2.) As thoſe waters did indeed cover, but did not ſink, the ark; nay the deeper they were, the more they lifted it up on high, and brought it nearer to heaven; ſo Chriſt in like manner, "was put to death in the fleſh, but quickened by the Spirit," 1 Pet. iii. 18. And the more grievous his ſufferings were, to the higher pitch of glory did God exalt him, 2 Pet. ii. 9. (3.) As the waters of the deluge deſtroyed the world of the ungodly, but preſerved the ark, 1 Pet. iii. 20. which being lifted up on high was placed above the tops of houſes

houſes and turrets, againſt which it might be daſhed, while, in the mean time, all the devices and inſtruments of art were overthrown: ſo the afflictions, which are ſent by God are indeed to conſume the ungodly, and drive them headlong into hell; but appointed to purge and prepare the godly for ſalvation, that they may not periſh with the world, 1 Cor. xi. 32. (4.) As the waters of the deluge, by drowning ſinners, waſhed out the crimes of the old world; that the church being delivered from theſe notorious crimes, might, with greater purity, ſerve God (by which the ſame thing is ſet forth as by the water of baptiſm, 1 Pet. iii. 21.) So, by the blood and Spirit of Chriſt, our ſins are waſhed away, the old man mortified, that the new man may, with the greater alacrity, be employed for God.

XXIV. Laſtly, It is not for nothing, that notice is taken of the *dove*, which Noah ſent out, and which returned in the evening with an olive-leaf plucked off. For, (1.) As Noah was a type of Chriſt, ſo *that dove* was a type of the Holy Spirit, which deſcended upon Chriſt, when he was baptiſed at Jordan. (2.) As that dove brought the olive-branch to thoſe who were in the ark, from which they might infer, that the waters were now dried up; ſo, in like manner, the Holy Spirit aſſures thoſe, that are in the church, of the peace of God, the ſymbol of which was the olive-branch. (3.) As the dove carried that olive-leaf in her *mouth*; ſo the Holy Spirit publiſhes that myſtical, or ſpiritual peace by the mouth of the prophets, apoſtles, and evangeliſts. (4.) As the dove came to the ark in the evening, ſo, in the evening of the world, the gifts of the Holy Spirit are more plentiful and abundant.

XXV. Omitting for the preſent, the illuſtrious type of Melchizedec, which Paul has accurately explained, Heb. vii. we ſhall take a ſhort view of the hiſtory of Iſaac, who was a type of Chriſt: I. In his perſon. II. In his offering. III. In his deliverance and the glorious conſequence thereof.

XXVI. As to his perſon. (1.) He is called Iſaac from *laughing*, becauſe he was a ſon of joy and exultation to his parents, Gen. xxi. 6. But Chriſt is the joy of the whole world, and at his birth the angels proclaimed to the ſhepherds good tidings of great joy, which ſhall be to all people, Luke ii. 16. (2.) Iſaac was the *ſon of the promiſe*, being deſcended in a miraculous manner from Abraham, who was old, and from Sarah, who was barren and paſt bearing, by the alone efficacy of the word of God, whereby "he calls things that are not, as if they were," Rom. iv. 17. So Chriſt, not according to the order of nature, nor by virtue of the general bleſſing, *increaſe and multiply*, but by the efficacy of a gracious promiſe, was born of a virgin mother,

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by a ſtrange and ſurpriſing miracle. (3.) Iſaac was the *only* ſon of Abraham, Gen. xxii. 2. by a lawful and free wife, and in whom *his ſeed was to be called*, Gen. xxi. 12. though he likewiſe had Iſhmael, and afterwards begat ſons of Keturah; ſo Chriſt is the only begotten Son of the Father, John iii. 16. though he alſo has brethren, but of a far more inferior order and condition, Rom. viii. 29. (4.) Iſaac was the head of Abraham's family, and, in his meaſure, that is, typically, the origin of the bleſſing. Chriſt is the head of God's family; "of whom the whole family in heaven and earth is named," Eph. iii. 15. And "in him we are bleſſed with all ſpiritual bleſſings," Eph. i. 3.

XXVII. In the *offering* of Iſaac, the analogy is in the following particulars: 1ſt, Abraham could not poſſibly have given a more illuſtrious inſtance of his love to God, than by offering to the death his ſon, his only ſon Iſaac, whom he loved, in whom all his hopes were placed. Nor was it poſſible for God to give a more illuſtrious diſplay of his love to men, than by delivering up for them his beloved and only begotten Son to the moſt dreadful tortures of many deaths in one, John iii. 16. (2.) It was an extraordinary inſtance of Iſaac's obedience, to ſubmit to his father in ſuch a dreadful caſe, without a repining murmur. And who can, as it juſtly deſerves, relate, with what cheerfulneſs Chriſt obeyed his Father unto the death, even the death of the croſs? Phil. ii. 8. (3.) As Iſaac went out of his father's houſe to the place, which God had appointed; ſo Chriſt went out of Jeruſalem, in order to ſuffer without the gate, Heb. xiii. 11. (4.) Iſaac carried the wood: and Chriſt carried his croſs. (5.) Iſaac's hands were tied: in like manner were Chriſt's. (6.) Iſaac was laid on the wood: and Chriſt was nailed to the croſs. (7.) Iſaac was offered on mount Moriah, which was either the ſame with, or at leaſt near to Calvary, where our Lord was crucified.

XXVIII. We are further to obſerve theſe coincidences in his deliverance. 1ſt, Iſaac was already dead in his father's opinion, and Abraham received him from the dead in a figure, Heb. xi. 19. So Chriſt, being truly dead was reſtored to life. 2dly, Iſaac was dead in his father's intention, from the moment he received the command to offer him up, until the third day, on which he was forbid to lay hands on the lad. On the third day alſo Chriſt aroſe. 3dly, When Iſaac was reſtored to Abraham, he dwelt with his father, and became the parent of a numerous ſeed. So when Chriſt roſe from the dead, he entered into his Father's houſe, and ſaw his ſeed, Iſa. liii. 10.

XXIX. When a ram was ſubſtituted for Iſaac, who was otherwiſe

otherwiſe to have been offered; by inverting the figure, Iſaac repreſents the *church*, and the ram is a figure of Chriſt. (1.) Iſaac was, by the command of God, brought to be offered, which was near put in execution by Abraham. Thus the ſeverity of the divine judgment againſt ſin was ſhadowed forth; whereby, unleſs the ſatisfaction of Chriſt had interpoſed, all mankind muſt have periſhed. (2.) That ram was not of Abraham's fold, but was ſuddenly at hand, and got ready for that purpoſe, by a remarkable diſpenſation of divine providence. Thus alſo Chriſt was given by a peculiar gift of God to us, who could never have found, among any thing belonging to us, a ſacrifice fit for an expiation. (3). That ram's being caught by the horns in the thicket, ſeems to be a repreſentation of all thoſe calamities, in which Chriſt was involved, through the whole courſe of his life: and why may we not here call to mind that crown of thorns, which was put round his head? (4.) Abraham did not ſee the ram before he was called upon by God. None ſees Chriſt by faith but by the efficacy of the goſpel call. (5.) After the ram was offered Iſaac was ſet at liberty. Chriſt having died for the elect, they alſo ſhall live for ever.

XXX. Under the Moſaic *period*, no perſons were more illuſtrious than MOSES himſelf, and AARON his brother. But Moſes ſuſtains a two-fold character or relation. 1ſt, That of a law-giver, whoſe office it was ſtrictly to inculcate the law with its appendages. 2dly, Of an interpreter and *teacher of the promiſes* made to the fathers concerning a Saviour and ſalvation. In the former reſpect he is oppoſed to Chriſt, and is a type of the law. In the latter, he remarkably repreſents Chriſt.

XXXI. To the former relation belong the following particulars. 1ſt, His ſlow ſpeech and ſtammering tongue, Exod. iv. 10. ſignified, that the doctrine of the law is diſagreeable and harſh to the ſinful man, (quite the reverſe of the doctrine of grace, which Chriſt declares, whoſe mouth is therefore ſaid to be *moſt ſweet*, Cant. v. 16.) and can by no means juſtify him, but rather condemns him, that "every mouth may be ſtopped," Rom. iii. 19. 2dly, That the people were forbid to draw near to the holy mount, on pain of death, and their being ſecluded from familiar converſe with God, while he himſelf alone was allowed a nearer approach to the deity, repreſented, that his legal miniſtry could by no means unite ſinners to God, but was rather an evidence of that ſeparation, which is between God and man. (3.) When, being actuated by a holy zeal, he broke the tables of the covenant, and ſtirred up the treacherous Iſraelites to mutal ſlaughter, he actually ſhewed, that his miniſtry was the "miniſtration of death and condemnation," 2 Cor. iii.

iii. 7, 9. (4.) That his covering his face with a vail, when he was to ſpeak to the children of Iſrael, was a figure, that the glorious doctrine of grace was not a little obſcured among a carnal people by the covering of his ceremonies; for being wholly intent on the vail, they did not penetrate into the glory, that was concealed behind it. (5.) Though, among the many miracles he performed, a variety of judgments were indeed, inflicted upon his enemies, by which they were deſtroyed, but not ſo much as one was raiſed from the dead. Is not this a confirmation of what we juſt ſaid, that the law is a *killing letter*, 2 Cor. iii. 6. in contradiſtinction to the "law of the Spirit of life, which is in Jeſus Chriſt," Rom. viii. 2. (6.) and laſtly, That he himſelf died in the wilderneſs, without being able to bring the people into the promiſed land, but was obliged to leave that work to Jeſus [Joſhua] the ſon of Nun. Is not this a plain proof, that ſalvation is not of the law? But is only to be looked for from our Jeſus, who is alſo the end of the law, which was publiſhed by Moſes, and whom Moſes recommended to the people to hear, preferably to Joſhua.

XXXII. But as in that reſpect Moſes was oppoſed to Chriſt, ſo in another he clearly prefigured him, both in his *perſon* and *offices*. As to his perſon. (1.) The birth both of Moſes and of Chriſt was rendered famous by the tyrannical ſlaughter of infants. (2.) Both of them having undergone immediately on their birth, a cruel perſecution from their enemies, did not eſcape but by a miracle of the ſingular providence of God. (3.) Moſes, when he might have enjoyed the pleaſures of the Egyptian court, refuſed to be called the ſon of Pharaoh's daughter, chooſing rather to partake in the reproach of his brethren. In like manner, though Chriſt thought it no robbery to be equal with God, yet, vailing his majeſty, he choſe contempt and poverty, in order to honour and enrich his people. (4.) Moſes had not his equal among men, for meekneſs, Num. xii. 3. ſo Chriſt left an example of the moſt perfect meekneſs to his people, Mat. xi. 29. 5thly, When Moſes came from converſing with God in the holy mount, he dazzled the eyes of the ſpectators, with a kind of radiancy iſſuing from his face. Chriſt is the "brightneſs of the Father's glory," Heb. i. 3. "and we beheld his glory, the glory as of the only begotten of the Father," John i. 14. And when he was transfigured before his diſciples, "his face did ſhine as the ſun," Mat. xvii. 2.

XXXIII. Moſes ſuſtained a three-fold *office*. I. That of a *deliverer*. II. Of a *mediator*. III. Of a *prophet*. In each he was a type of Chriſt. He is called λυτρώτης a *deliverer* (redeemer) Acts vii. 35. For, by the power of God, he delivered the peo-

ple from Egyptian bondage, by deſtroying the firſt-born of Egypt, by preſerving the Iſraelites by the blood of the paſchal lamb, by enriching them with the ſpoils of their enemies, and, in fine, by drowning Pharaoh and all his hoſt. In like manner, Chriſt redeems (delivers) his elect from the tyranny of the devil, overthrows all the power, which oppoſes the liberty of his brethren, taking ſuch a vengeance on his enemies, as contains an expreſs charge of guilt: with his own blood he ſprinkles the hearts of the elect, and ſcreens them from the deſtroying angel, brings into the church the glory and honour of the nations, Rev. xxi. 26. and in a word, having ſpoiled principalities and powers, he makes a ſhew of them openly, triumphing over them, Col. ii. 15.

XXXIV. Moſes himſelf declares, that he was a *mediator*, Deut. v. 5. "I ſtood between Jehovah and you at that time:" and he acted as a mediator in a twofold reſpect. (1.) As the meſſenger of the covenant, propoſing the commandments and promiſes of God to the people, and bringing the words of the people back to God, Exod. xix. 7, 8. and in a ſolemn manner ratifying the covenant in the name of both parties, Exod. xxiv, 8. (2.) As interceding for the people with God, praying, that if divine juſtice could not otherwiſe be ſatisfied, himſelf might rather be blotted out of the book of God, and the people ſpared, Exod. xxxii. 32. In all theſe things, he repreſents Chriſt, who, in a far more excellent manner, is the Mediator between God and man: not only the angel of the covenant, and the meſſenger of the everlaſting teſtament, but alſo the ſponſer and ſurety of a better covenant, than that of Moſes, Heb. vii. 22. not only in the name of God undertaking with men for their ſalvation, and all things appertaining thereto, but alſo in our name, undertaking with God, to cancel by his death, to the utmoſt farthing all our debts; and being admitted by God to the diſcharge of that office, he by his death and interceſſion became the procurer of an everlaſting peace.

XXXV. Laſtly, As Moſes was the greateſt *prophet* of God's people, whoſe equal no age produced, Deut. xxxiv. 10. ſo Chriſt in this alſo was like to Moſes, Deut. xviii. 28. nay, ſo much greater than Moſes, as a ſon is greater than a ſervant, and "he who hath builded the houſe than the houſe," Heb. iii. 3, 5, 6. More eſpecially. *Firſt*, whereas God made himſelf known unto the other prophets *in a viſion or a dream*, with Moſes *he ſpoke mouth to mouth*, and gave him to behold *the ſimilitude of the Lord*, Num. xii. 6, 7, 8. But who did ever more clearly ſee God, than his only begotten Son, who is in the boſom of the Father, and was therefore only qualified to declare

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er unto us, John i. 18. *Secondly*, None of the prophets famous for miracles and wonders as Moſes. And yet ıy his miracles, ſtruck every one with aſtoniſhment, and even the moſt refractory Jews to confeſs, that nothing ven equal to them was ever ſeen in Iſrael, Mat. ix. 33. Moſes made great alterations in the external polity or worſhip, and, at God's command, made many additions Chriſt again, by the ſame will of God, having abrogated ıer inſtitutions, made the church appear in a more exorm, and delivered thoſe words, which God had reſerved ıken in the laſt days. *Fourthly*, "Moſes was faithful e houſe of God, for a teſtimony of thoſe things which be ſpoken after," Heb. iii. 5. propoſing all theſe things nd obſcurely, which were to be ſpoken and taught the whole houſe of God, in every period of time. But vith his apoſtles ſpoke thoſe things clearly, to which ore witneſs as to things afterwards to be ſpoken, John cts xxvi. 22.

VI. To Moſes let us join Aaron, whoſe typical relation ıot here, however, explain without intermixing ſome rom the legal types. *Firſt*, He, being born before Moſanctified, at God's command, to be the high-prieſt of ple in things pertaining to God, Exod. xxviii. 1. and Heb. v. 1. In like manner, Chriſt the firſt-born among rethren, and the only begotten Son of God, is the rieſt of our profeſſion," Heb. iii. 1. "who glorified ſelf to be made an high-prieſt; but he that ſaid unto ıou art my Son, to-day have I begotten thee," Heb. v. 5.

When Aaron was to be inſtalled in his office, he was l with the moſt fragrant oil, even with that, which was ed for the moſt ſacred uſes, Exod. xxix. 7. and xxx. 31, ıis was ſo plentifully poured on his head, that it ran pon his beard, and to the ſkirts of his garments, Pſal. 2. In like manner, "God anointed Chriſt with the hoſt and with power," Acts x. 38. "not by meaſure," 34. and his gifts deſcend plentifully upon all his choſen 1 John ii. 30. Whence *his name* is *as ointment poured* ınt. i. 3. but the elect only partake of it; for the pro*rld receiveth not this Spirit*, John xiv. 17.

VII. *Thirdly*, Aaron was likewiſe clothed with *holy* r, (1.) He had a mitre of the fineſt linen on his head, to ras faſtened on a blue lace, a plate of pure gold, having n upon it *holineſs to Jehovah*, Exod. xxviii. 36, 37. and was ſignified the moſt unſpotted holineſs of Chriſt, both ; divine and human nature, Heb. vii. 29. And likewiſe

that

that Chriſt was the perſon, who "bears the iniquity of the holy things, ver. 38. that is, expiates the ſins, with which our moſt holy actions are otherwiſe polluted. (2.) He was alſo clothed with a *blue robe*, upon the hem of which were pomegranates and golden bells interchangeably, quite round, Exod. xxviii. 31, 33. That repreſented the *robe of righteouſneſs*, with which Chriſt was himſelf clothed, and with which he clothes his people, Iſa. lxi. 10. as alſo the moſt acceptable ſound of the goſpel, to be preached by him, whitherſoever he ſhould come, together with the moſt ſweet and fragrant fruits thereof. (3.) He alſo had on the *ephod* *, or ſhort cloke of moſt curious workmanſhip, on the ſhoulders of which were joined two onyx-ſtones with the names of the children of Iſrael, Exod. xxviii. 6, 9. By which was ſignified, that his choſen people would be very dear to Chriſt our high-prieſt, whom he was to carry, as it were, on his ſhoulders into the heavenly ſanctuary, Iſa. xl. 11. nay and to carry them with care, as a precious ſtone, סגלה *ſugullah*, a peculiar treaſure, and as his own inheritance. (4.) There was likewiſe the holy *breaſt-plate of judgment*, with twelve precious ſtones ſet therein, on each of which was a name of a tribe of Iſrael, Exod. xxviii. 15, 17. Many are pleaſed to call this the *Urim* and *Thummim*, Lev. viii. 8. This ſignified, that Chriſt is he, "whoſe is the judgment," Ezek. xxi. 27. to whom "the Father hath given authority to execute judgment," John v. 27. with whom is the light of the moſt perfect wiſdom, and the perfections of the moſt conſummate holineſs, and who bears his choſen people on his heart, and preſents them by name, by his interceſſion with his Father. Nor has it without reaſon been obſerved by the learned, that, when under the New Teſtament we likewiſe read of twelve precious ſtones; the *jaſper*, which had the laſt place in the Old, has the firſt in the New, Rev. xxi. 19. as if it was the band or connection of both Teſtaments, intimating to us, that both having the ſame ſcope; namely Chriſt, whoſe cheriſhing never failing grace is elegantly repreſented by the greenneſs of the jaſper. (5.) and laſtly, To omit other particulars, Aaron's ephod, which otherwiſe hung looſe, was bound cloſe with a girdle of gold, blue, &c. interwove with fine linen, in a moſt curious manner, ver. 8. Which ſignified with what alacrity and readineſs, together with the moſt conſiderable prudence, Jeſus undertook his office.

XXXVIII.

* There was a common ephod, which was not peculiar to the high-prieſts, but to other prieſts alſo. We read that Doeg the Edomite ſlew 85 perſons, who did wear a linen ephod, 1 Sam. xxii. 18. but our author here ſpeaks of the ſacred *ephod*, which none but the high-prieſt was to wear, and none were to make any *like* it.

XXXVIII. 4thly, The authority of Aaron's prieſthood was ratified by the miraculous buds, bloſſoms, and fruits of the rod, which was cut from the almond-tree, which was the only one of all the other rods, that ſuddenly budded, Numb. xvii. That rod ſignifies Chriſt, who not only "came forth out of the cut ſtem of Jeſſe," Iſa. xi. 1. but was alſo "cut off out of the land of the living," Iſa. liii. 8. yet budded again immediately after his death, and became a tree of life, having at the ſame time buds, bloſſoms, and fruit, yielding new fruit every month, Rev. xxii. 2. It alſo repreſents the perpetual freſh and flouriſhing efficacy of Chriſt's prieſthood, who is a prieſt "after the power of an endleſs life," Heb. vii. 16.

XXXIX. 5thly, Aaron by the legal ſacrifices, expiated the ſins of the people, and by his prayers interceded for them, Numb. xvi. 43. eſpecially on the ſolemn day of expiation, when, with the blood of the ſlain ſacrifice, he entered into the holy of holies. So Chriſt in like manner "through the eternal Spirit offered himſelf without ſpot to God, entered not into the holy places made with hands, which are the figures of the true, but into heaven itſelf, now to appear in the preſence of God for us; nor with the blood of others, but with his own, he obtained eternal redemption," Heb. ix. 14, 24, 25.

XL. Theſe are a few inſtances, from among many, of the *hiſtorical types;* to which we ſhall ſubjoin two of the *legal types* from a great number of others. And in the firſt place, let us conſider the myſtery of the *ark of the covenant*, which is, as it were, the centre and compendium of all the ceremonies. The conſtruction of this ark is deſcribed, Exod xxv. 10. It was made of *ſhittim-wood*, or as is generally thought of, the moſt excellent cedar. That wood, when made into the form of an ark, was over-laid within and without, with the pureſt gold. The ark had a crown or cornice of gold around it. Four rings of gold were put in the ſides: and into theſe two ſtaves made of cedar wood, but overlaid with gold, to carry the ark by, and were never to be taken out of the rings, even while it remained in its place. In the ark the tables of the teſtimony were put: but the covering mercy-ſeat of pure gold, was placed above on the ark. And two cherubims of gold, made of one piece with the mercy-ſeat, covered it with their wings, having their faces ſo turned towards each other, as, at the ſame time, to look downwards to the mercy-ſeat. The figure of theſe cherubims is a matter of much diſpute among writers. The deſcription which Joſephus gives of them is not amiſs, Antiq. lib. 3. c. 6. when he ſays, that they were *winged animals, reſembling nothing that was ever ſeen by men.* That they came the neareſt

to

to the ſhape of an ox, may be gathered from Ezek. i. 10. compared with Ezek. x. 14. For in the latter place, what is called the *face of a cherub*, is in the former, called the *face of an ox*. Further, כרב, whence the name *cherubim* is derived, ſignifies in the Chaldee, Syriac, and Arabic, to *plough*, for which oxen were formerly much employed. On the mercy-ſeat, between the two cherubims, was the throne of the divine majeſty, from whence anſwers were given to the enquirers. The ordinary place of the ark was within the vail, in the holy of holies, Exod. xxvi. 33. but in ſuch a manner, that the ends of the ſtaves were ſeen from the holy place, towards the front of the holy of holies, 1 Kings viii. 8. While the tabernacle ſtood, the ark was taken out of it, when the Iſraelites were to march, that it might ſearch out a reſting-place for them, Numb. x. 33. and be to them as the ſymbol of the divine preſence, for their comfort; but a terror to their enemies, ver. 34, 35. But after it was once brought into the temple, it was not taken from thence, till that was deſtroyed, Pſal. cxxxii. 13, 14. 2 Chron. v. 9. Now let us enquire into the meaning of all this.

XLI. This ark principally ſignified, or was a type of Chriſt. 1ſt, Its *matter*, being partly of wood, and partly of gold, was proper to repreſent the two natures of Chriſt: the wood might denote his human nature, according to which he is *the fruit of the earth*, Iſa. iv. 2. And that it was incorrupted, free from all putrefaction, even when it was dead and laid in the grave, Pſal. xvi. 10. as Pliny aſcribes *eternity to cedar*, lib. 13. c. 5. Gold was accounted a ſymbol of divinity, in reſpect of ſolidity, purity, brightneſs, and value; and ſo that repreſented the eternity, holineſs, and glory of Chriſt; and at the ſame time, ſhewed us, how valuable he ought to be in our eyes; even of ſuch value, as *to count all things elſe but loſs and dung*, in compariſon of him, Phil. iii. 8. But as the gold only was conſpicuous and not the wood which was within and without overlaid with gold; did not this ſignify, that Chriſt was not then manifeſted in the fleſh, but his manifeſtation, which had hitherto been wrapped up in the moſt precious promiſes of God, was reſerved for a happier period? 2dly, The *form* of the ark, by which it was capable to contain a great treaſure, denoted that Chriſt was the perſon, in *whom are hid all the treaſures of wiſdom and knowledge*, and of all manner of happineſs; from *whoſe fulneſs* the elect may *receive grace for grace*. 3dly, *The corniſh*, or crown *of gold*, which encompaſſed the ark, ſeems to be a type of the crown and kingdom of Chriſt. 4thly, The tables of the covenant, which were put into the ark, ſignified, that Chriſt was [illegible]ve the law of God in the midſt of his bowels, or within

his

his heart, and to fulfil all the righteouſneſs of it for his choſen people.

XLII. 5thly, But the *propitiatory covering*, or the *mercy-ſeat*, in an eſpecial manner, ſignified Chriſt, as taking away the guilt of our ſins. For "God is in Chriſt, reconciling the world to himſelf," 2 Cor. v. 19. Formerly that propitiatory or mercy-ſeat, being placed in the holy of holies of the tabernacle, or temple, behind the vail, was concealed from the eyes of all, becauſe the expiation was not yet made: but God has now *ſet forth* Chriſt, expoſed him before the eyes of all believers, and openly exhibted him to their view, as *a propitiation in his blood*, Rom. iii. 25. The mercy-ſeat being of pure gold, but laid upon the ark of wood, teacheth us, what it was that added worth and value to the obedience and ſufferings of the man Chriſt; namely, the infinite dignity of his God-head. The tables of the law were covered by the mercy-ſeat: which the men of Beth-ſhemeth venturing to look into, when the cover was but a very little removed, brought a fearful deſtruction upon themſelves, 1 Sam. vi. 19. By Chriſt's propitiation all our ſins are covered, Pſal. xxxii. 1. but ſhould we venture to view the law without this, we ſhould find nothing there, but the ſentence of eternal condemnation. On the mercy-ſeat God diſplayed the preſence of his majeſty, and from thence gave gracious anſwers to his people. In Chriſt a throne of grace is erected, to which every believer may approach with boldneſs; and be aſſured, that if he pray according to the will of God, he ſhall not pray in vain, but there "find grace to help in time of need," Heb. iv. 16. There God dwelt *in the cloud*, Lev. xvi. 2. amidſt the darkneſs of which, the rays of divine effulgence ſhone forth: which indwelling the Hebrew doctors have expreſſed by the famous term, שכינה, *Shechinah*, and what elſe does this ſignify, but the fulneſs of the God-head, that was to dwell bodily in the man Chriſt, and through Chriſt graciouſly in us? Col. ii. 9. *The Word was made fleſh, and ἐσκήνωσεν tabernacled*, or dwelt as in a tabernacle (obſerve the elegant alluſion to the Hebrew word) ἐν ἡμῖν *in, among us*, John i. 14.

XLIII. 6thly, The *cherubim* over the propitiatory or mercy-ſeat, repreſented the holy angels who deſcended upon Chriſt to miniſter unto him, while in this world, John i. 51. And with myriads of whom he is now ſurrounded, while ſitting on a throne of glory, Dan. vii. 10. Iſa. vi. 2. Pſal. lxviii. 17. They were of the ſame piece with the mercy-ſeat, becauſe Chriſt, by his propitiation, has brought about a coalition of the elect from among men, into one heavenly ſociety with the angels. For,

by his means "we are come unto the heavenly Jeruſalem, and to myriads, an innumerable company of angls," Heb. xii. 22, The cherubim viewed the ark with their faces downward *deſiring to look into* the myſteris of our redemption, 1 Pet. i. 12. They were two in number, with their faces towards each other, nevertheleſs each might alſo view the ark: this their poſition repreſented the duty of blievers, both of the Old and New Teſtament, who, with eyes of a like precious faith and mutual love, view one another, but they jointly fix their eyes upon Chriſt. For the angels are often propoſed to us as examples.

XLIV. I dare not affirm with ſome, that the cherubim were directly an emblem of believers: it being certain, that by them in ſcripture angels are repreſented. God committed the guarding of paradiſe to the cherubim, Gen. iii. 24. Riding upon a cherub he flies, Pſ. xviii. 10. But I have not yet ſeen any ſcripture-teſtimony, to prove that believers are called cherubim. The only one produced, with any ſhow of probability, is that from, Rev. v. 8, 9, 10. where it is thought, that the ſame ſong is aſcribed to the four living creatures, which are the cherubim, together with the four and twenty elders, in which they proclaim their being redeemed by the blood of the Lamb out of every kindred: which is not true of angels, but of believers. But I anſwer. 1ſt, If by the four living creatures, believers are here to be underſtood, I could wiſh it was ſhewn, why theſe living creatures are generally placed before the four and twenty elders, who are the patriarchs and predeceſſors of the univerſal church; nay, and who lead and go before them in their ſacred ſongs, as may be ſeen, Rev. iv. 9, 10. As every reaſon would perſuade, that the patriarchs of the univerſal church ſhould have the precedency before the promiſcuous aſſembly in celebrating the divine praiſes. Alſo, how the church of believers ſhould introduce John to the viſion and knowledge of things to come, which certainly knew nothing about them but by means of John: and yet they are ſaid to have done τὰς, Rev. vi. 1, 3, 5, 7. Certainly, angels, and not men, uſually perform that office to the prophets. 2dly, The former clauſe of verſe 8. namely, "the four living creatures, and the four and twenty elders fell down before the Lamb," is affirmed of both conjointly. But we need not underſtand what follows, "having every one of them harps, &c. ver. 9. And they ſung a new ſong, &c." of any other, but the four and twenty elders. I will not now ſay, with a very learned perſon, that this appears from the Greek conſtruction; becauſe, as ἔχοντες ἕκαστος, *having every one*, is of the maſculine gender, it cannot be referred to ζῶα, *living creatures*, which is neuter; for I know that is of little weight: But

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I ſhall confirm this expoſition by ſome paſſages altogether ſimilar, Neh. xiii. 1, 2. it is ſaid; "therein was found written, that the Ammonite and the Moabite ſhould not come into the congregation of God for ever: becauſe they met not the children of Iſrael with bread and with water, but hired Balaam againſt them, &c." the firſt thing aſſerted, viz. That they met not Iſrael, is common both to the Moabites and Ammonites: but the latter, about hiring Balaam, is applicable only to the Moabites, as appears from, Numb. xxii. 3. In like manner, Jer. xxi. 7. "I will deliver Zedekiah king of Judah, and his ſervants and the people, &c. into the hand of Nebuchadnezzar king of Babylon, &c. who ſhall ſmite them with the edge of the ſword." What is ſaid in the former clauſe about delivering Zedekiah and his ſervants and the people into the hand of Nebuchadnezzar, is true of all: but what is afterwards added, who will ſmite them with the edge of the ſword, muſt be underſtood of the ſervants and people of Zedekiah, not of himſelf, who died a natural death, Jer. lii. 11. So in like manner here, it is true, that both the living creatures and the elders, fell down before Chriſt, whom angels as well as men adore. But the harps, and vials full of odours and the ſong belonging to the elders, not to * the living creatures. At leaſt it cannot be proved from this place. But let us return to the ark.

XLV. The STAVES, which were put into four rings of gold for carrying the ark, ſignified, that Chriſt with all his grace and glory ſhould be, as it were, carried by the preaching of the goſpel to the four quarters of the world. The faithful preachers of the goſpel may juſtly be called χριστοφόροι, † *bearers of Chriſt*. Theſe ſtaves were never to be taken out of the rings, even while the ark reſted, after it was ſet up in its place. The ſound of the goſpel has never been altogether ſuppreſſed: and no country can be aſſured, that Chriſt with his goſpel may not depart from it. The place in which the ark reſted, was the

* There are many and various opinions concerning theſe *living creatures*. Several think, that they repreſent the angels: but ſuch things are ſaid of them, that ſeem to be inconſiſtent with this. None of the angels could ſay, that Chriſt had redeemed them by his blood, and made them kings and prieſts unto God. Beſide chap. vii. 11, 12. It is ſaid, that all the angels ſtood round about the throne, and about the elders and the *four living creatures*, which are conſequently diſtinguiſhed from the angels. Others therefore, with greater probability, think, that the living creatures were the repreſentatives of the miniſters of the goſpel, and the twenty-four elders, the repreſentatives of the whole church, both of the Old and New Teſtament; and this may account for the placing the living creatures before the elders. Had our author therefore taken things in this view, he would have at once confuted the opinion he oppoſes; though upon his own principles his reply is judicious and ingenious.

† Thus the Lord ſaid in viſion to Ananias, that Paul was to bear Chriſt's name before the Gentiles, and kings, and children of Iſrael.

holy of holies within the vail. The place of Chriſt's reſt is in the ſanctuary not made with hands, Heb. ix. 24. after he entered into that within the vail, Heb. vi. 19, 20. But the ends of the ſtaves being ſeen in the holy place, ſignified, that though Chriſt indeed is in heaven out of the reach of our bodily eyes; yet he reveals himſelf to the eyes of our faith by a manifeſtation of his manifold grace. That, during the ſtanding of the tabernacle, the ark was carried ſometimes to one place, and ſometimes to another, but was not removed from the temple, till the deſtruction of it; might not this ſignify to believers, that Chriſt ſhould afterwards come forth from the ſanctuary of the divine decrees and promiſes, and ſo from heaven itſelf, and while he paſſed through the country of Iſrael, was ſeen ſometimes in one place, and ſometimes in another, but after he was again received into heaven, he ſhould continue there until the time, "in the which the heavens ſhall paſs away with a great noiſe, and the elements ſhall melt with fervent heat," 2 Pet. iii. 10. "Whom the heavens muſt receive, until the times of the reſtitution of all things," Acts iii. 21.

XLVI. It was not without a diſplay of divine wiſdom, that there was to be a time, when the ark was not in the houſe of God; namely, under the ſecond temple; as Jeremiah foretold ſhould happen; "they ſhall ſay no more, the ark of the covenant of Jehovah: neither ſhall it come to mind," Jer. iii. 16. For by this they might be admoniſhed, to expect another, and indeed, a far more noble habitation for God; another mercy-ſeat, far more excellent, to which the former was commanded to give place, as the ſhadow to the body. However, it is not without a myſtery, that John ſaw again "the temple of God opened in heaven," and that there was ſeen in his temple the ark of his teſtament," Rev. xi. 19. And that, at the time, in which the kingdoms of the world were become the kingdoms of our Lord, and of his Chriſt, ver. 15. John ſaw theſe things *in heaven*, becauſe heaven was the place, where he was favoured with theſe viſions, Rev. iv. 1. Not that every thing he ſaw was to be in heaven. For ſurely that war, which he deſcribes, Rev. xii. 7, 8. was not to be there, but in the church on earth. But what did he now ſee? *The temple opened.* This, if I miſtake not, ſignifies a free, open and unobſtructed entrance for all into the church of Chriſt. Into which the nations of the world, or as Paul ſpeaks, Rom. xi. 25. "the fulneſs of the Gentiles had come in;" and whoſe doors now ſtood open even for the Jews, againſt whom they had been ſhut for a great while. In that temple he ſees again the *ark*, which was a ſymbol of the covenant formerly entered into with the Jews: by which

which is ſignified a new habitation for Chriſt among the Jewiſh nation, not by an external ſymbol, but by internal and ſpiritual grace; and as they ſhall enjoy this, they will readily and with gladneſs be without an external ſymbol. See what Jonas le Buy, whom Bochart, Hieroz. lib. 3. c. 9. calls *an excellent perſon and highly ſkilled in thoſe matters*, has wrote on this place.

XLVII. Near the ark was laid up the *pot of manna*, and Aaron's rod which budded, Numb. xvii. 35. To repreſent the incredible and permanent ſweetneſs of that ſpiritual food, which Chriſt beſtows on his people, and which himſelf prefers, on ſo many accounts, to the manna, given by Moſes, John vi. 48, *&c.* and which, by an evident alluſion to what was contained in this pot, is called the *hidden manna*, Rev. ii. 17. And, at the ſame time, to ſhew the perpetual verdure and eternal efficacy of Chriſt's prieſthood, by virtue of which our buds alſo may come to blow, and humble ſhrubs to ſweet balſam. So much ſhall ſuffice concerning the ark of the covenant.

XLVIII. Let us now conſider the things, which the high-prieſt was to perform on the ſolemn *day of expiation*, in order to give another inſtance of a legal type, the ceremonies of which are deſcribed, Lev. xvi. Aaron was to put on the linen garments, appropriated for that day, and only during thoſe miniſtrations, which were to be performed within the ſecond vail, ver. 4. And after he was ordered to make an atonement for himſelf and his houſe, by offering a young bullock, he was commanded to take from the congregation of the children of Iſrael two kids of the goats for a ſin-offering, and a ram for a burnt-offering, ver. 5. Theſe kids were to be procured at the common expence of all, out of the treaſury appointed for defraying the charges of the ſacrifices, and other things neceſſary for the worſhip of God. Both, inſtead of one offering, belonged to one ſacrifice for ſin. Both were an expiatory ſacrifice, in the room of Iſrael-ſinners, bearing their ſin. Theſe goats were to be preſented to God before Jehovah, at the door of the tabernacle of the congregation; they were ſacred to God and devoted to his worſhip, ver. 7. Lots were to be caſt upon both; one lot for Jehovah, and the other for Azazel *, ver. 8. this, according to the Jews, was done in this manner. The high-prieſt ſtood before the goats between the Sagan, or the prieſt next the high-prieſt, and the head or chief perſon of the principal family; then out of a box he drew the lots, which were at firſt of wood; and under the ſecond temple of gold: on one of theſe was inſcribed, *for Jehovah*, on the other *for Azazel*: the

* Or, as our tranſlation renders it, for the *ſcape-goat*.

the lot, drawn out with the right-hand, was put on the head of the goat, oppoſite to that hand; and that drawn with the left, placed on the head of that oppoſite to the left. See Ainſworth and Altingius. That which fell to Jehovah, was to be prepared for a ſin-offering; which was directly done, not by killing immediately, but by declaration. For, the lot being laid upon it, the high-prieſt called it the *ſin for the Lord*, that is, appointed to be a ſacrifice for ſin; and he offered it, that is, put it in the place of ſlaughter, at the north ſide of the altar. But what fell to Azazel was again preſented alive before Jehovah to make an atonement over it, by confeſſion and impoſition of ſins, ver. 9, 10. Then that which was Jehovah's was to be killed for the ſins of the people, and its blood carried within the vail, with which blood the high-prieſt was to ſprinkle both the mercy-ſeat, and before the mercy-ſeat. Thus an atonement was to be made for the holy place, and for the tabernacle of the congregation, becauſe of the uncleanneſs of the children of Iſrael, ver. 15, 16. Then again the live-goat, which by lot fell to Azazel, was to be brought forth: and the high-prieſt laid both his hands on his head, and confeſſed over it the iniquities of the children of Iſrael; generally in this form, according to the Jews: "Lord, I beſeech thee, thy people, the houſe of Iſrael, have tranſgreſſed, been rebellious, and have ſinned before thee. Lord, I beſeech thee, forgive now the treſpaſſes and rebellions and ſins, which thy people, the houſe of Iſrael have treſpaſſed, and in which they have been rebellious; as it is written in the law of Moſes thy ſervant, becauſe on this day he will make atonement for you, to cleanſe you from all your ſins," Joma, c. 6. And the prieſts and people, who ſtood in the porch, upon hearing the name Jehovah pronounced by the high-prieſt, kneeled, with their faces downward, adored and ſaid; "Bleſſed be the Lord, and let the glory of his kingdom be for ever." In this manner all the iniquities of the children of Iſrael, and all their treſpaſſes of what kind ſoever, greater and ſmaller, ſins againſt knowledge, or ſins of ignorance, were laid upon the goat, which was ſent away *by the hand of a fit man* into the wilderneſs, bearing the iniquities of the children of Iſrael, *into a land not inhabited*, ver. 21, 22. But the bullock, which Aaron offered for himſelf, and the goat, which he offered for the people, were to be carried without the camp, that their ſkins and their fleſh and their dung might be burnt, ver. 27. Before we inquire into the myſtery of theſe things, ſome difficulties are firſt to be cleared up.

XLIX. And *firſt*, it is indeed very obſcure, what we are to underſtand by AZAZEL: I have chiefly met with four opinions of

of the learned concerning this word. The *firſt* is, that by Azazel we are to underſtand the very goat, which was ſent forth into the wilderneſs. And they ſuppoſe, this may be gathered from the etymology of the word, which is ſaid to be compounded of עז, a *goat*, and אזל, *went away*. And according to them, the words of Moſes are thus to be underſtood. One lot for Jehovah, that is, for the goat to be offered to Jehovah; the other for Azazel, that is, for the goat that was to go into the wilderneſs. But though the Hebrew word may ſignify a goat going away, yet it cannot thence be concluded, that by that name the goat itſelf was ſignified: as it is poſſible, that, on occaſion of the goat's going away, the place to which it was led, might be ſo called, which Kimchi in Radicibus contends for: *that place was ſo called*, ſays he, *becauſe the goat went thither*. But the main thing is, that this explication of the lots is very perplexed: whereas the words of Moſes are clear, that the lots were caſt for the goats to know which of them ſhould fall to Jehovah, and which to Azazel. Nor does it appear, that one of the goats could be called Azazel, unleſs we ſuppoſe, the other goat was called Jehovah, which is abſurd.

L. Thoſe of the *ſecond* opinion will have it, that Azazel was a ſteep and rugged mountain in the wilderneſs. Thus Jonathan, Saadias, Gaon, Jarchi, Kimchi, and moſt of the Jews. But it has been well obſerved by others: 1ſt, That Moſes no where mentions Mount Azazel, as he mentions the *mountains* of Ararat, mount Abarim, mount Ebal, mount Gerizim, &c. 2dly, That it does not ſeem probable, that, in a country ſo often travelled over, and ſo exactly deſcribed, none ſhould ever make mention of mount Azazel, and point out its ſituation. For, what a certain anonymous author mentions in Aben Ezra, that it was mount Sinai, will never have weight with thoſe, who know what vaſt deſarts lay between Jeruſalem and Sinai: whereas a goat was yearly led from that city to Azazel.

LI. The *third* opinion is, of thoſe who contend, that Azazel is the *devil*: and they will have one of the goats to have fallen to the devil, not as if it was offered to the devil, (for it was devoted to God, and brought before him to the tabernacle) but that, at the will of God, it was expoſed to be tormented by the devil. This ſentiment is ſupported by ſuch arguments as theſe. 1ſt, It is the received opinion of the Jews, that Azazel is one of the names of the devil, juſt as Sammael, Azael, and Machazael. In like manner a Chriſtian poet thus ſings againſt Marcus the diſciple of Volentinus, who was thought to deceive the ſpectators by his juggling tricks.

Α σοι χόρηγεῖ σὸς πατὴρ σατὰν αὖ,
Δι' ἀγγελικῆς δυνάμεως Αζαζὴλ πομπεῖν.

Hæc tu ille Satanæ *fretus auxilio Patris*
Azazclique *mira deſignas ope.*

Which thy Father Satan ever enables thee to perform by the angelic power of Azazel. Theſe verſes are cited by Epiphanius, Hæres, 34. 11. The etymology favours this. For, *the goat which went away;* that is, the creature which kept not its firſt eſtate, but revolted from God. Elſewhere in ſcripture the devils are called *goats*, as Lev. xvii. 7. 2 Chron. xi. 15. Kimchi in his Lexicon gives the reaſon of it: *they are called goats*, ſays he, *becauſe they appear in the ſhape of goats to their votaries. Maimonides in more Nebochim, lib.* 3. *c.* 46. ſpeaks much to the ſame purpoſe. To this may be referred the ancient mythology concerning Pan, Faunus and the Satyrs, who were likewiſe called goats. Since then devils have indiſputably been called goats, elſewhere, why may not the devil here likewiſe be emblematically ſignified by Azazel, that is, *the goat which went away;* or, as Ben Nachman ſpeaks, *the prince who rules in deſart places?*

LII. The *fourth* opinion is that of Bochart, who, though he owns, he can advance nothing certain on the head, yet offers his conjecture, which is thus: the Arabic verb *azala* ſignifies *to remove* and *ſeparate*. Which he proves by many inſtances. And he thinks that Azazel is derived from that, and ſignifies *ſeparation* and *receſſion*. The goat, therefore, whoſe lot is to Azazel, to receſſion, was that, which by lot was appointed for retreat, in order to be led into a ſeparate place of the wilderneſs, which, ver. 22. is called *a land cut off or ſeparated.*

LIII. But leaving every one to judge for himſelf, the third opinion pleaſes me not a little, becauſe it ſeems to reſt on the firmeſt grounds, and gives us a diſcovery of a great myſtery: and I ſcarce ſee, what can be objected to it, unleſs this one thing which Bochart advances: namely, that עז and אזל agree not in gender, the former being feminine, the latter maſculine: and therefore, ſays he, the word could not be made up of both. But that reaſon is of no great weight: for, 1ſt, In compound names, grammatical analogy is not always regarded: for inſtance, in the word שמואל, which at full ſhould be שאולמאל, *aſked of God*, the letters א and ו and ל are ſtruck out, and מ is joined with אל by a *ſchurec*, whereas analogically it ought to be joined by a *tzere*. Inſtances to this purpoſe are numerous. 2dly, A change of genders is common among the Hebrews,

Hebrews. We have a ſimilar inſtance in Gen. xxx. 38. הצאן ויחמנה in the feminine; and ver. 39. ויחמו הצאן, in the maſculine. Buxtorf has collected a great many examples to this purpoſe in his ſyntax. 3dly, Though אז be feminine in ſignification, yet it is maſculine in termination, as alſo the plural עזים; and therefore it is no wonder, it be joined with a word of a maſculine termination; which is alſo done, Lev. xxii. 27. שן כיולד ויהיה, where a double maſculine is joined to the word שן. But neither is Spenſer's obſervation to be overlooked, that עזאזל may be explained, by *the ſtrong one going away*. For עז, ſignifies *ſtrong*. And as the true God is ſaid Pſal. xxiv. 8. to be, *ſtrong and mighty;* ſo alſo the devil was called Azizos by the Phenicians; in the goſpel, Luke xi. 21. *the ſtrong man*.

LIV. *Secondly*, It is worth enquiring what might be ſignified by Aaron's laying his hands on the head of the goat: which was not done here only, but alſo upon other occaſions, Lev. i. 4. Lev. iii. 2. and Lev. iv. 4. and Herodotus ſays, this was likewiſe in uſe among the Egyptians, lib. 2. c. 39. See Outrom de Sacrif. lib. 1. c. 15. § 18. and c. 22. § 5. ſeq. Bochart, if I miſtake not, has given us the beſt explication of the reaſons of this. 1ſt, The offerer, by this rite delivered up the victim to God, and, as it were, manumitted, or releaſed it, profeſſing, he gave up all the right he had in that animal, exempted it from his own dominion, and devoted it to the ſervice of God. Juſt as the Romans formerly held in their hand the ſlave they were to ſet at liberty, uttering theſe words, *I will that this man be free.* 2dly, By this very ceremony, the ſinner deprecated the wrath of God, and prayed that it might fall on the head of that victim, which he put in his own ſtead. By this ceremony, therefore, the ſins of all Iſrael were laid on this goat, in order typically to bear them, and carry them away far from Iſrael.

LV. *Thirdly*, Let us enquire what is *the land of exciſion*, or ſeparation, into which that goat was to be carried. I do not think, that any particular place was preciſely ſignified: for it is not credible, when the ſacred ſervices were performed at Jeruſalem, that the goat was carried to the ſame place, to which it was carried, when Aaron performed that ceremony for the firſt time in the wilderneſs. In general, therefore, it ſignifies a place remote from the reſort of men; ארע צריא. *a deſolate place*, ſays Jonathan; ארע לא יתכא, *an uninhabited land*, according to Onkelos. The Greeks call γῆν ἄβατον it *wayleſs, or inacceſſible.* Abarbanel explains it, *a land of the decree*, meaning that country, concerning which, a decree was made, that the captive Iſraelites ſhould be ſent away thither.

LVI. *Fourthly*, We may enquire who is that איש עתי, *fit man*,

who was to carry away the goat? We meet with the Hebrew word עתי no where elſe. The Greeks render it ἑτοίμος, *ready*, עת, crtainly ſignifies *time*, the ſame that the Chaldee, זמן. Hence they inferred, that עת with the Hebrews, is the ſame with the זמן of the Chaldees, *ready*, *furniſhed*. It would not be improperly rendered Καίριος or εὐκαίρος, *ſeaſonable*, *opportune*.. Abarbanel will have it to be, *a man of great dignity in his age and time*, at leaſt in the application of the type. Whatever be in this, it is very plain, that God appointed no particular order of men for this office. The Rabbins tell us, that any one was fit for it, if he was appointed by the high-prieſt; and that formerly ſcarce any, but a ſtranger, was employed in this ſervice.

LVII. *Laſtly*, We are to enquire what became of that goat at laſt. The Jewiſh doctors have a conſtant tradition, that the prieſt faſtened a piece of ſcarlet cloth in the ſhape of a tongue, weighing two ſhekels, to the head of the ſcape-goat, which the conductor of the goat, when he was come to the place appointed, divided in two, and faſtening one part to the rock, to which he had driven the goat, and the other to the horns of the goat, he puſhed the goat down from behind, which falling head-long, was cruſhed to pieces before it reached half-way down the precipice. But Jonathan inſiſts, it was puſhed down by ſome divine power. Moreover, if this ſcarlet tongue turned white, which they ſay, was generally the caſe, they looked upon that as a happy omen; and thence conjectured, their ſins were forgiven; according to that, Iſa. i. 18. "Though your ſins be as ſcarlet, they ſhall be as white as ſnow." But theſe things are either falſe, or doubtleſs uncertain, which borders upon falſehood. Others therefore are of opinion, that it was let looſe in the wilderneſs, to feed where it liſted: and Bochart proves, that both the ancient Greeks and Romans had animals conſecrated to God, which were called ἄφετα ζῶα, *animals let looſe*, and the words of the text favour this, ver. 22. "and he ſhall let go the goat in the wilderneſs."

LVIII. Let us now ſearch into the myſtical meaning of all this. That ſolemn day repreſents to us Chriſt's death, reſurrection and aſcenſion into heaven; and principally, our reconciliation with God, in virtue of his ſatisfaction and interceſſion. Aaron, we ſee, performed, thoſe ſacred rites in linen garments, of leſs value indeed, yet white and very pure. This was to repreſent Chriſt's humiliation, which was never lower, than when he was moſt engaged in making atonement for our ſins: and likewiſe ſhewed his moſt holy purity, unſtained with the ſpot of the leaſt ſin. In this reſpect, our Lord is certainly greater than Aaron, and all the other high-prieſts; becauſe he

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ſtood in need of no offering for his own ſins, for he had no ſins, on account of which an offering was neceſſary, Heb. vii. 26, 27. When the Iſraelites ſaw Aaron firſt offering for his own ſins, they might thence eaſily conclude *the weakneſs and unprofitableneſs* of that earthly prieſthood. For what real good could that prieſt do the people, who by a ſolemn expiation, publicly declared, that he himſelf, together with the people, was in the number of the guilty? But our Lord Jeſus, having no occaſion to offer for himſelf, gave himſelf, as is evident, out of pure love for his people.

LIX. Chriſt, who is frequently in other places called the Lamb, is repreſented here by the emblem of *a goat*. For as on account of his meekneſs, patience, and holineſs, he merits to be called the Lamb; ſo on account of our ſins, which as ſurety he undertook for, and of his coming in the likeneſs of ſinful fleſh, Rom. viii. 3. he is typified by the ſymbol of a vile and wanton goat. That goat was given to Aaron by the people; Chriſt was given to men by God: yet what he offered, namely, his human nature, he took from men, being raiſed up by God *from the midſt of his brethren*, Deut. xviii. 15. Chriſt was bought with thirty pieces of ſilver, which were taken from the treaſury, in order, it ſeems, to be an expiation for the whole people. Both the goats were preſented to the Lord at the door of the tabernacle of the congregation. Chriſt willingly preſented himſelf to God; ſaying, "Lo! I come: I delight to do thy will, O my God," Pſal. xl. 7, 8.: and his offering was made in the view of the whole church, and at the inſtigation of thoſe who were the principal men of the tabernacle. The goat, which by lot fell to Jehovah, was ſlain. But as divine providence alone undoubtedly orders the diſpoſal of the lot, Prov. xvi. 33. So Chriſt alſo was delivered to death, by the *determinate counſel of God*, Acts ii. 23. and iv. 28. The ſlain goat was burnt in the ſacred fire: Chriſt, in like manner, was ſcorched and burnt, both by the fire of the divine wrath kindled againſt our ſins, for which he undertook to ſuffer, and by the flames of his own love for us, and of his zeal for the glory of God. The burning of the fleſh and ſkin of this goat was performed without the camp: Chriſt alſo ſuffered without the gate; and we are likewiſe to go out to him without the camp, bearing his reproach, Heb. xiii. 11—13. namely, we are courageouſly to bear it, if, for the ſake of Chriſt, we are expoſed to loſe the advantages of this world. Thus Chriſt's *humiliation* was typified by this *goat*.

LX. But let us alſo take a view of a type of his *exaltation*. Aaron entered into the ſanctuary with the blood of the goat,

which was given by and for the people. Chriſt having made an offering for our ſins, entered into heaven, and "ſat down on the right hand of the majeſty on high," Heb. i. 3. Aaron entered within the vail with the cenſer and incenſe. Chriſt aſcended into heaven, "to appear and intercede there in the preſence of God for us," Heb. ix. 24. And there was no entrance poſſible for Aaron without the blood of the expiatory ſacrifice: neither did Chriſt enter into the holy place without blood; blood, I ſay, not of goats or bulls, but his own, whereby he obtained eternal redemption for us, Heb. ix. 12. Nor is there any other way, by which we can enter into the ſanctuary, but by the blood of Chriſt, whereby he hath conſecrated for us a new and living way thereto, Heb. x. 19, 20. The vail, which gave way to the prieſt, who was to repreſent the atonement made, returned to its former place and uſe, when he went out again; becauſe an expiation was made for ſin, not in reality, but in figure only, Heb. x. 5. But, when Chriſt was to enter into the heavenly ſanctuary, the vail not only yielded to him for a time, but was rent by the hand of God, Mat. xxvii. 50, 51. having obtained a redemption of eternal efficacy and value. The blood of the goat was to be ſprinkled on and before the mercy-ſeat; and ſo that blood remained in the holy of holies. Chriſt appears always in heaven with his blood, which is the "blood of ſprinkling ſpeaking better things than that of Abel," Heb. xii. 24. Hence it is, that John ſaw before the throne "a Lamb ſtanding, as if it had been ſlain," Rev. v. 6. For, though Chriſt was once dead and liveth for ever more, Rev. i. 18. yet he is repreſented in heaven as ſlain, on account of the virtue and efficacy of his death, which is ever freſh. Nor is the interceſſion of Chriſt any thing elſe, but a continual repreſenation of his merits and death before his Father. But that an expiation was to be made by blood for the holy place itſelf, and for the tabernacle of the congregation, ſignifies, that God's indwelling in the ſinner man cannot be in a holy manner, without the ſacrifice and blood of Chriſt; and that heaven itſelf would be polluted, if, which is impoſſible, ſinners were to be admitted there without an expiation. Thus Paul affirms, Heb. ix. 23. "the heavenly things are purified with better ſacrifices." Not that there is any impurity in heaven, but that it is not conſiſtent with the divine holineſs to admit ſinners, unexpiated by the blood of Chriſt, into the communion or participation of his glory, nor for him to dwell in them. Theſe things concerning the firſt goat are ſufficiently evident.

LXI. There is greater difficulty about the myſtery of the ſcapegoat: concerning which we may modeſtly propoſe, what we imagine

imagine comes neareſt the truth, without prejudice to any. And here I find two different opinions among divines, that deſerve our conſideration. For, it is not worth while, to trouble ourſelves, in refuting the opinion of thoſe who, by the ſcape-goat, underſtand Barabbas or Antichriſt; though Cornelius a Lapide ridiculouſly ſays, that ſuch *ſpeak more diſtinctly and pertinently*, than others concerning *this figurative repreſentation*. But ſome learned men think, that, by the ſcape-goat, the rebellious Jews were prefigured: others will have it to be a type of Chriſt.

LXII. The former ſpeak to this purpoſe. Whereas the ſending the goat away into the wilderneſs, was done after the purification of the tabernacle, and it did not fall into the Lord by lot: ſo the diſobedient people, and not the mediator of the teſtament, ſeems to be ſet forth by the baniſhed goat. For, the wicked are called goats, Mat. xxv. 33. They controverted Chriſt's right of *acceſs to God*. The determination between both was made by a divine lot. Chriſt by his blood, was introduced into the heavenly ſanctuary: over the others hung that curſe in Deut. xxix. 21. "and Jehovah ſhall ſeparate him unto evil out of all the tribes of Iſrael." Are not alſo the Jews ſent away and diſperſed among the nations? They are given up to Azazel, or, according to the ancient Rabbins, they are fallen as a portion to Samael (for the *Serpent* may eat the *duſt*, Gen. iii. 14.) In a word, they are given up to the power of the devil. And how juſtly are the veſſels of wrath, ſaid to *bear the ſins of the faithful people*, is evident. For, though there is no procuring cauſe of juſtification in them, yet in them the ſeverity of God is ſeen; thus all the blood ſhed from the beginning of the world, and ſo every ſin, at any time commited, is avenged. *For, they who refuſe to confeſs their own ſins*, in order to ſubmit to the juſtice of God, make the ſins of all others their own. What is ſaid of the goat to be ſent away, namely, its being to be *preſented before the Lord to make an atonement*, ſignifies, that they alſo, as ſanctified in the root, *are preſented to God by Chriſt the Prieſt*, that even from them may ariſe a *holy ſeed*, Iſa. vi. 13. and children of the promiſe. In a word, that the time ſhall come, when all Iſrael ſhall be ſaved, and at laſt be expiated by Chriſt the Prieſt, Rom. xi. 26, 27.

LXIII. It always did, and ſtill does appear ſtrange to me, after the cloſeſt and moſt ſolicitous meditation, that learned men could ſeriouſly give into ſuch idle imaginations; than which I apprehend, nothing could be ſpoken more foreign to the myſtery of this ceremony; becauſe it is altogether inconſiſtent with the end and ſacred intention of this day. For, who can think it probable, that, on the ſolemn day of propitiation, which

which was ſet apart, for making an atonement for all the ſins of the whole people, the rejection of the ſame people ſhould be ſo ſolemnly inculcated by an anniverſary ſymbol? The whole people faſt, afflict their ſouls, confeſs their ſins, pray for the forgiveneſs of them: the high-prieſt is wholly taken up in procuring an expiation: God promiſes to *the whole congregation of Iſrael; ye ſhall be cleanſed from all your ſins before Jehovah.* Can we believe, that, at the ſame time, and by the very ſame ſacred rites, the high prieſt and the believers among the people, ſhould be commanded to lay their ſins by direful ceremonies on the goat, repreſenting the far greateſt part of their brethren according to the fleſh, in order to be puniſhed in them, by a moſt ſevere inſtance of a divine curſe; the like to which was never afterwards ſeen among men. I allow that the puniſhment of the rebellious Iſraelites was foretold in awful propheſies: nor would I deny, that there were ſome Moſaic inſtitutions, which prefigured that puniſhment. But at that time when the typical expiation of all Iſrael from all their ſins was to be procured by thoſe rites, it appears to me of all things the moſt improbable, that, at the ſame time, and by the very ſame ceremonies, the dreadful curſe of God for the ſins of all, which could not be ſeparated from the impoſition of ſin, was repreſented as reſting on the greateſt part of Iſrael, and that according to the imprecation of the expiating prieſt, and of believers who prayed for expiation. I know, it is ſaid, that "the godly, who were mixed with the ungodly among this people, might have the conſolation of beholding, on this day, a ſign, or token of their happier lot beyond the diſobedient. But none, I imagine, will deny, that even this conſideration muſt have yielded the greateſt grief, which would have been an exceeding damp to the joy they had conceived from the pardon of their ſins; and that the pious would rather intercede in behalf of the periſhing than lay their own ſins upon them with an imprecation. Certainly, Jeſus himſelf deplored, with bitter tears, the impending deſtruction of the moſt abandoned city. And Paul calls not only his conſcience, but alſo Chriſt and the Holy Spirit to witneſs, that he had great grief and continual anguiſh of heart, when ever he reflected on the deplorable ſtate of his brethren, according to the fleſh; and was ſo far from wiſhing to make them a curſe for himſelf, by the impoſition of his ſins, that he rather wiſhed himſelf ſeparated from Chriſt, to become a curſe for them, Rom. ix. 1, 2, 3.

LXIV. Moreover, as the interpretation, we are now examining, is foreign to the end and intention of that day, ſo almoſt all the ceremonies, that were then uſed, ſtrongly diſſuade us from it. 1ſt, Aaron was commanded to receive both goats from

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the congregation of the children of Iſrael, and that *for ſin*, that is, to expiate and take away ſin, ver. 5. "But the goat which was given by the people, ſhews that what was from them, is offered for them:" as theſe learned men themſelves ſpeak very juſtly. If that be true of the one goat, why may it not be ſaid of the other, even that it repreſented its being from the people, in order to take away ſin? For, ſo far both are on a level. Both being from the people; both bought at the common expence; both of them for ſin: thus far there was no diſtinction in the types. What can then conſtrain us to imagine, there was ſo great difference in the ſignification? Is it conſonant to reaſon, that what was appointed to repreſent their eternal curſe, was bought at their expence; that is, with their conſent and approbation? And was the rebellious nation of the Jews given to the reſt *for ſin*, that in this reſpect, they might be joined together with the Lord Chriſt? Be it far, ſays the learned perſon, they ſhould thus be joined along with Chriſt, *for whoſe honour we are too much concerned, to ſpeak ſo impertinently.* We are thankful to God, that he ſpeaks ſo far piouſly. But he denies, that one of the goats was taken for ſin. He ſays, "that is aſſerted of both which is true only of one. Before the lot diſtinguiſhed them that could be affirmed collectively of both, which, after the lot, was to be the caſe only of one." But I think, we are by no means to depart from the plain meaning of the words; nor to underſtand only of one, what is affirmed of both. Though we are to underſtand, with ſome difference, what the following words of the law intimate: namely, both goats were for ſin, which the law expreſsly affirms; yet with this difference; the one was ſin, becauſe it was ſlain for ſin, the other, becauſe by bearing the ſins of the people, it took them away. To ſum up all in a word, the whole of this ſacred expiation conſiſted of two parts; firſt, the ſlaying of the one goat, whoſe blood was ſhed to expiate the ſins of the people: and then the ſending away the other goat, which took away the ſins which were laid upon it, by virtue of the ſacrifice juſt offered. Both therefore concurred, in their place and order, to the ſolemn atonement.

LXV. *Secondly*, Aaron was commanded to preſent both before Jehovah at the door of the tabernacle of the congregation, ver. 7. By which both were declared to be equally devoted to God. Without all controverſy Aaron is here a figure of Chriſt as prieſt; the goat to be ſlain, ſignified Chriſt as the ſacrifice. For, he preſented himſelf to God, when "he went up to Jeruſalem, that all things, that are written by the prophets concerning the Son of man, might be accompliſhed," Luke xviii.

xviii. 31. But how did our high-prieſt, when he was about to to make an atonment, at the ſame time preſent before God the the rebellious Jews, who were to be given up to the devil? To ſay, that they were preſented before God, ſo far as they were ſanctified in the root, and were to be the fathers of the ſons of the promiſe, is quite from the purpoſe. For, the rebellious Jews, conſigned to the devil, are to be wholly diſtinguiſhed from the holy root, from which thoſe degnerate branches took their riſe, and from the children of the promiſe, who were to deſcend from them in their appointed time. *Theſe*, certainly, the prieſt daily preſented to God in the names of the twelve tribes, which he wore on his breaſt: the very ſame he alſo now preſented to God, though without that ſymbol. But it cannot be explained, how the high-prieſt, when making atonement, could preſent *thoſe* to God, if by this goat they were repreſented, as the portion of the ſerpent.

LXVI. 3dly, After both the goats, which were purchaſed for God at the common expence of the whole people, were conſecrated to God, by bringing them before Jehovah, to the door of the tabernacle of the congregation, Aaron was commanded to find out by lot, which was for *Jehovah*, and which for *Azazel*, becauſe this was unknown both to the people, and the prieſt, till the lot determined it. But it ſcarce admits of a favourable meaning, if that, which fell to Azazel, was the figure of the rebellious Jews. For, that ſortition, or deciſion by lot, muſt be referred either to the figure, or to the thing repreſented. That it cannot to the thing repreſented is plain. For the Iſraelites neither ought, nor could have any doubt, which ſhould fall to the devil, Chriſt or the rebellious Jews, ſo there was no need to make a trial of it by lot. What pious ears would not be offended, to hear any perſon aſſert, that the high-prieſt, at the command of God, caſt lots between Chriſt and the rebellious Jews, whether he or they ſhould be offered to the Lord? I imagine none will contend with me on this point. Though the wicked Jews had a controverſy with Chriſt concerning the prieſthood, yet it was not proper for that to be decided by lot, but, as was really done, by a demonſtration from the ſacred writings. It therefore follows, that the caſting of lots here, regarded the goats themſelves, ſince it was unknown, what each of them was to prefigure. Moreover, as both were purchaſed at the common expence, for the benefit of the whole people of Iſrael, and conſecrated to the ſervice of God; neither the one nor the other ſeems adapted ſymbolically to repreſent thoſe, who were to be given up to the devil. For, though the goat fell by lot to Azazel, yet it ceaſed not to be the Lord's.

The

The very learned Friſmuthus ſpeaks to the purpoſe, *de hirco Emiſſar, Diſſert.* 2. §. 14. "We muſt not think, that the former goat alone was conſecrated to God. For as both were uſually preſented before him, it is evident, that the goat, on which the lot fell for Azazel, was alſo the Lord's, as even R. Nachman has granted. But that the one, on which the lot fell for the Lord, did peculiarly and by ſpecial right become the Lord's, was becauſe it was ſlain upon the altar. Such a ſacrifice offered in honour of God is called, in the Hebrew phraſeology, the bread of God, Lev. xxi. 6. Which appellation could not be given to the other, that was to be ſent to Azazel, it being appointed to be ſeparated from the flock, and carried to remote places, to be expoſed, perhaps, to the teeth of wild beaſts. The goat therefore, which is, and in the whole ceremony, remains conſecrated to God, ſeems not adapted to be allotted for a ſymbol of thoſe, who on all accounts were to be the ſlaves of the devil.

LXVII. 4thly, A ſtrong argument may be taken likewiſe from the impoſition of the hands of the prieſt, of the ſins of Iſrael, with thoſe prayers of the high-prieſt and applauſe of the people, we mentioned, *ſect.* 48. which are very eaſily applied to Chriſt, when he bore, according to his own and his Father's will, and the wiſhes of all the godly, the ſins of the whole myſtical Iſrael. And if any thing was to be repreſented to the Jews, on the day of expiation, certainly this was the thing, which is the alone foundation of a true expiation. But very difficultly, nay indeed in my judgment, on no account, can that which is ſignified, in the ſacred ceremonies, by the impoſition of hands and of ſins, be referred to the rebellious Jews, whom the faithful Iſraelites never conſtituted to ſtand in their room and ſtead. Do they, the moſt abandoned of mankind, "who pleaſe not God, and are contrary to all men," 1 Theſſ. ii. 15. bear the iniquities of all Iſrael, laid upon them by the prieſt, into an uninhabited land, carrying them far away from Iſrael? Why do we yield ſo much to that moſt peſtilent ſect the Socinians, as to go to overturn an argument for the ſatisfaction of Chriſt, hitherto happily defended from this rite, by this extravagant fiction.

LXVIII. In fine, who can digeſt ſo hard a ſaying? *It appears, how juſtly the veſſels of wrath may be ſaid to bear the ſins of the faithful.* Which of the prophets or apoſtles, ever ſaid ſo? Is this to ſpeak with the Scriptures? Who has to this day ever heard, that *thoſe make all the ſins of all men their own, who refuſe to confeſs their own?* or, that *all the ſins ever committed, are avenged on the rebellious Jews?* This is an imputation of ſin, al-

together new and unknown in the ſchools of divines. Certainly, our modeſty forbids us to diſpute againſt that right of God, whereby he puniſhes the ſins of parents in their children, and poſterity, which he himſelf, ſuch is his clemency, uſually confines to the third and fourth generation of thoſe that hate him. Nor is it lawful for us to deny, that the ſeverity of God's anger may at times burn to a farther degree, if the ſins are above meaſure atrocious; and poſterity ſhall, for a long ſeries, not only equal, but even exceed their anceſtors in wickedneſs. God was pleaſed to give us an example of this in the wicked Jews, according to that threatening propheſy of Chriſt, Mat. xxiii. 35. Luke xi. 50. "So that from this inſtance his wrath might be ſeen, burning from the beginning of the world againſt hypocrites, enemies of righteouſneſs, and murderers;" as the learned perſon very well ſpeaks elſewhere. But, that "all the ſins of all men are puniſhed in ſome one perſon or people," I do not remember, that I ever read or heard till now: neither that "the wicked bear the ſins of the faithful." I know that, when God, in pathetic language, Iſa. xliii. 3, 4. commends his love towards Iſrael, he declares, that he gave the Egyptians, Ethiopians, and Sabeans for their ranſom, and *other men and people for their life.* But, as our Calvin judiciouſly obſerves, the prophet borrowed that way of ſpeaking from the common method of men, as if he had ſaid, "the Egyptians, Ethiopians and Sabeans, have been ſubſtituted for thee, and, as it were, by way of exchange, forced to undergo that deſtruction, which was hanging over thee: for that I might ſave thee, I have deſtroyed them; and turned againſt them the power of the enemy, that was ready to fall upon thee." Or, to return to the learned perſon's own words: "the meaning of that paſſage is; ſuch is my eſteem for thee, that I am to bring to nought the greateſt and moſt flouriſhing empires of the world, in order to relieve and comfort thee." This certainly, is quite different from bearing the ſins of the faithful, as was typically done by the goat.

LXIX. It is with joy we learn from Paul, that the time will come, when all Iſrael ſhall be ſaved, after the fulneſs of the Gentiles is come in. But we think, this cannot be inferred from theſe words, "the ſcape-goat ſhall be preſented alive before Jehovah, to make an atonement with it. The learned perſons themſelves teach us that ב ſometimes ſignifies an *inſtrument*, as Gen. xxvii. 40. Deut. xiii. 3. And why not here? That the meaning ſhould be, *to make an atonement with* or *by it.* We ſhall preſently ſhew how this is done by the live-goat.

LXX. Others therefore, and, if I can form any judgment, to better purpoſe, affirm, that this ſcape-goat, no leſs than that which

which was killed, was a type of Chriſt. But theſe again run into different ſentiments. Some maintain, that here are repreſented the two natures of Chriſt, the human, to be expoſed to miſery and torment; the other the divine, as being impaſſible, to remain free and to live for ever; which Cornelius a Lapide relates, was the opinion of Theodoret, Iſychius and Cyril. Others ſay, that the twofold ſtate of Chriſt, before and after his reſurrection, was here ſet forth. Thus the ſlain goat was the type of Chriſt, lifted upon the croſs, but that ſent away alive, of the ſame Chriſt, raiſed from the dead, and living for evermore. Of this opinion, after Auguſtin and Procopius, were Bochart and other celebrated divines. Yet two things ſeem very much to oppoſe this ſentiment: 1ſt, That the ſins of Iſrael were laid upon the live-goat: but Chriſt roſe from the dead, and entered into glory *without ſin*, Heb. ix. 28. 2dly, That the ſame goat, as loaded with ſin, was accounted unclean, ſo that the perſon who conveyed it into the wilderneſs, ſtood in need of cleanſing, ver. 26. But no uncleanneſs can ſo much as be conceived to be in Chriſt after his reſurrection.

LXXI. Others therefore, to whom I readily yield, imagine that a twofold relation of Chriſt the mediator is ſignified; the one to God the judge, to whom ſatisfaction was to be made by the merit of his death; the other, to the devil his enemy, with whom he was to encounter by the efficacy of his life. With reſpect to the former, the goat to be ſlain, fell to God: in the latter reſpect, the live-goat fell to Azazel. Let us add, that, in the ſlain goat, a true expiation of ſin was repreſented, which is performed by ſhedding of blood and undergoing puniſhment: but in the other, the effect of this expiation; namely, the removing and taking away of ſin, by the bearing it away ſo far as never to come into the ſight of God againſt us. And this ſeems to be the reaſon of the order, why, after ſlaying the former goat, ſins were laid on the other, to be carried a great way off. Becauſe there could be no taking away of ſin *without ſhedding of blood*. Both indeed was done in the ordinary ſacrifices: but, becauſe the latter was not ſo evident in the other ſacrifices, God was pleaſed to ſet it forth by a peculiar ſymbol in this ſolemn feſtival, for the greater conſolation of his people. And thus the riches of the divine goodneſs and wiſdom manifeſtly appear, when he laid before the eyes of his people, by different types, all the relations of Chriſt the Redeemer, which could not be diſtinctly exhibited in one ſingle piece or picture.

LXXII. But let us more particularly illuſtrate the analogy. 1ſt, The ſins of Iſrael were laid on this goat that he might bear them. Chriſt truly bears, and by bearing takes away the ſins

of the whole world. And as Aaron laid both his hands on the head of the goat, ſo the hand of God lay very heavy and grievous on our ſurety. 2dly, This goat was appointed by lot for Azazel: not that this brute creature, which was conſecrated to God, might be offered to the evil ſpirit, but expoſed to be tormented by the devil, who very much reſides in ſolitary places, Mat. xii. 43. Now the firſt promiſe ſhews, that Chriſt alſo, by the divine will, was to be given up to the Serpent who deceived Eve, Gen. iii. 15. "Thou ſhalt bruiſe his heel." And Chriſt himſelf ſays, John xiv. 30, 31. "the prince of this world cometh, and hath nothing in me, but that the world may know, that I love the Father; and as the Father gave me commandment, even ſo I do." That is, "the devil indeed has no right "in me, who am, and as I am, perfectly holy, nor can he ever "prevail againſt me: yet he is come out to combat with me, "to vex and even to ſlay me, becauſe I have interpoſed in the "room of thoſe who deſerve death. But I go cheerfully to "meet him; to the end, my obedience and love to my Father, "may appear to all the world." 3dly, The goat was to be ſent to a wilderneſs, and a land not inhabited: and ſuch was the whole world, ſuch, above all, was Judea, when Chriſt came to ſuffer there. Scarce any harveſt of faith, truth, and piety, was to be found there; nothing but unfruitfulneſs, every where the thiſtle and prickly thorn aroſe. And why may we not apply to this, what Matthew relates concerning Chriſt, when he was carried by the Spirit into the wilderneſs, there to be tempted by the devil? Mat. iv. 1. For the wilderneſs, into which the goat was driven, could not leſs typify the wilderneſs in which Chriſt was tempted, than the wood on which the ſerpent was raiſed, typified the wood on which Chriſt was lifted up. 4thly, The hand of a fit man, by which the goat was ſent away (which, by a conſtant tradition of the Jews, might be done as well by a ſtranger as by an Iſraelite) ſeems to denote the power of thoſe, who roſe up againſt Chriſt, namely, *the Gentiles and people of Iſrael*, Acts iv. 27. and above all, Pilate, who had cauſed Chriſt to be carried without the gate, loaded with the croſs, the ſymbol of a curſe, when he was to encounter with the devil for the laſt time.

LXIII. I acknowledge I have learned theſe things, partly from Turretin *, partly from Cocceius himſelf; the former explains

* Turretin concludes § 5. with theſe words. But, as I formerly ſaid, it ſeems to be more ſimple, that the two goats ſignify nothing, but the perfect expiation, which Chriſt made, who not only bore our ſins in his death, but took them away by his reſurrection; not only ſatisfied by the offering of himſelf, but demonſtrated

plains this opinion in a large diſcourſe, and with cogency and ſucceſs defends the argument deduced from it, for the ſatisfaction of Chriſt againſt the Socinians, de Verit. ſatisfact. Chriſti, p. 3. § 22, 23. But the words of the latter in Comment. ad Heb. c. 9. § 25, *ſeq.* as far at leaſt as they are to our purpoſe, very well deſerve to be inſerted here. He ſays, "it is evident "from Ezek. xx. 35? That Chriſt was to come to Iſrael, when "Iſrael was, as it were, *in the wilderneſs*, but that was, when "Judea was a Roman province, and had a Roman governor: "for then it was a part of the *wilderneſs of the people*. And it is "plain enough, that by the *dragon*, Rev. xii. is repreſented the "Roman people. He made himſelf ready to devour Chriſt, "as ſoon as he was born. Moreover, *the firſt promiſe declares*, "Gen. iii. 17. *That Chriſt was to be given up into the hands of "the devil*, who deceived Eve, under the appearance of a ſer-"pent. The Jews aſcribe this to Sammael. As therefore the "ſlaying of the one goat repreſents the death of Chriſt, and "the ſheding of his blood: *ſo the ſending away of the other goat "into a place uncultivated and deſart, denotes, the delivering of "Chriſt into the hands of the devil, who has the power of death; "in order to vex and diſquiet him;* and that by the hands of ſin-"ners, and of ſuch men, to whom the land was ſubject, like "the reſt of the wilderneſs of the people, and a part thereof. "That this was done by the appointment and will of God, "*Chriſt himſelf declares*, John xiv. 30, 31. As if he ſhould ſay, "the prince of this world, who has nothing in me, is come to "exerciſe his cruelty upon me; which will happen, to the end, "my obedience may appear to the world. We have therefore "a figure of a twofold delivering up of Chriſt. Firſt, Of that "by which he delivered up himſelf as prieſt. Secondly, Of "that, by which he was given up into the hands of ſinners, or "the Gentiles." Thus far Cocceius. To the like purpoſe, the very learned Momma Oeconom. Temp. t. 1. lib. 2. c. 11. § 36. *ſeq.* Where, after explaining the ſame opinion with neatneſs and elegance, and proving it from Scripture, he then ſubjoins: *we might reſt contented with theſe things, and proceed to others.* Let therefore none be offended, that being ſatisfied with theſe things, which exhibit a doctrine ſound and certain, I paſs over other things, in which I find neither that ſoundneſs, nor that certainty.

LXXIV.

the perfection and truth of his ſatisfaction by his diſcharge, whereby we are aſſured, that our ſins, being tranſlated from us and laid upon him, are carried away, ſo that there is now no condemnation to them who are in Chriſt Jeſus, Rom. viii. 1. and that of Paul is fulfilled; that he was delivered for our offences and raiſed again for *our juſtification*, Rom. iv. 25.

LXXIV. Very lately were publiſhed the Varia Sacra of the very famous John Vander Waeyen, in which are two diſſertations concerning the goat Azazel; the former of which is principally levelled at me. But I would neither have my reader, nor the illuſtrious author ignorant, how much I have profited by the peruſal of that diſſertation. By it I was really brought under a kind of neceſſity, to conſider more accurately the whole of this ſubject. Which I have alſo endeavoured to do with a mind ſo free from, and diveſted of all prejudices, as if I had never written any thing on the point before. Nor do I conceal, that from thence I had an opportunity to explain ſome things more clearly, others alſo more diſtinctly, and to ſet a keener edge on my arguments, than I had done in the former editions of this book. On that account therefore, if he will accept of it, I return him my thanks. But then he muſt ſuffer me to ſay, that I have not found reaſons cogent enough in his diſſertation to render his opinion more probable, or mine leſs ſo. While he oppoſes my ſentiment, and ſeems to charge it with many inconveniencies, he oppoſes what Dr Cocceius himſelf has dexterouſly explained and confirmed by Scripture teſtimonies, and as far as I know, never condemned or diſapproved; though he ſuperadded another opinion. But I could never yet think it probable, that one and the ſame ceremony ſhould ſignify things ſo very remote from one another. As for my particular, I leave the entire deciſion of this controverſy with the equitable reader; who, if he is not wiſer than us both, may profit by our writings. But as to the manner in which the illuſtrious perſon manages the diſpute, I imagine, I have very weighty grounds of complaint. Whoever happens to enter the liſts with him, contend indeed on unequal terms. While he thinks, he may ſay what he will againſt others, he gives no quarter to any expreſſion of his opponent, if it has but the leaſt appearance of harſhneſs in it; and aſſuming to himſelf, what is the prerogative of God alone, canvaſſes not only the heart and inmoſt principles of the thoughts, but alſo boldly pronounces what ſentence upon them he thinks proper. Indeed, I ſhould appear ridiculous, was I ſeriouſly to ward off from myſelf the grudge conceived againſt Cocceius, as the origin and the cauſe of this diſſention. Every page in my book ſhews my eſteem for that celebrated perſon. And though I cannot aſſent to him in every particular with an implicit faith, yet I never once dreamed of charging him with hereſy: much leſs in this controverſy, where the diſpute is not ſo much about a doctrinal point, as about the myſtical ſignification of ſome Moſaic inſtitutions, without any detriment to our common faith. In which kind of ſubjects, if,

I may not be allowed, for John Vander Waeyen, the liberty to diſſent, in what pray ſhall I be allowed it? But I will ſuffer no mortal ever to deprive me of this liberty. But, good ſir, whenever I am to diſpute, I deſire my method of writing may be as different from yours as poſſible. While your language breathes nothing but harſhneſs, mine ſhall be all mildneſs. As in this diſpute, I have ſtruck out every word, that had but the leaſt tendency to harſhneſs, and ſubſtituted ſofter. And let this ſuffice, by way of ſpecimen, concerning the types.

CHAP. VII.

Of the Sacraments of grace down to Abraham.

I. WE have explained with what wiſdom and condeſcenſion, God ſaw it proper to confirm and ſeal the promiſes of his covenants by certain ſacred ſymbols. As he did this under the covenant of works, ſo eſpecially he was likewiſe pleaſed to do the ſame upon introducing the covenant of grace. To which, under whatever œconomy it ſtood, he appended, as it were, certain peculiar ſigns and ſeals, which the church has, now for many ages paſt, been accuſtomed to call ſacraments. In ſome of the types, which we have already explained, and in others of the like nature, there was alſo, indeed, ſomething ſacramental; as they prefigured the Meſſiah and the ſpiritual benefits he was to procure for his people: yet more eſpecially we call by the name of ſacraments, thoſe things, which were given by God to man, to be ſeals of his covenant, or earneſts and pledges of his favour.

II. And theſe again, were indeed, very different; conſiſting either in things *natural*, on which God inſcribed that character in order to be vouchers and ſeals of his teſtaments. To which Calvin refers Noah's ark, Inſtit. lib. iv. c. 14. § 18. Or in things *miraculous*; ſuch as the manna, which was rained down from heaven, and the water iſſuing out of the rock, which conſtituted the miraculous meat and drink of the Iſraelites in the wilderneſs: or in certain *ceremonies*, and ſacred rites, inſtituted by God to repreſent ſpiritual things. Some were alſo *extraordinary*, in favour of ſome certain perſons, and but of a ſhort continuance. Others *ordinary*, given for the uſe of the whole church, and not to ceaſe but with that particular œconomy of the covenant. And hence it is, that in reckoning up the ſacraments of the

the Old Teſtament, divines are not agreed; for ſome take the term in a larger extent, and others in a more reſtricted ſenſe. We are not inclined to confine ourſelves within too narrow bounds: but ſhall freely and calmly conſider, according to our capacity, what has any relation to a ſacrament, in every period of time.

III. Some would have the firſt ſacrament of the covenant of grace to be the *ejection of man out of paradiſe*, and blocking up his acceſs to the tree of life, leaſt he ſhould put forth his hand and eat of it, thinking that he ſhould thereby obtain eternal life. For man being deprived of this ſarcrament of works, was at the ſame time, given to know, that righteouſneſs was to be ſought for from another covenant; and thus he was led by the hand from the covenant of works to the covenant of grace. But we cannot be ſatisfied with theſe things. 1ſt, Becauſe man's ejection out of paradiſe, and excluſion from the tree of life were the effects of the divine wrath and vengeance againſt his ſin, as appears from that truly holy, but ſtinging irony; *behold the man is become as one of us*. But the inſtitution of a ſacrament is an act of the higheſt goodneſs and mercy. We deny not, that man was already received into favour, and had the hopes of eternal life: nevertheleſs, ſome things were inflicted upon him becauſe of his tranſgreſſion, that he might, by his loſs, experience the direful nature of ſin, and God's hatred of it. Among theſe was this ignominious ejection out of paradiſe. It was an inſtance of grace and favour, that God placed him in paradiſe immediately upon his creation, but of wrath, that he turned him out, when he had ſinned. 2dly, This ejection doubtleſs declared, that man could not now obtain ſalvation by the covenant of works, and that he, who was deprived of the thing ſignified, was unworthy to uſe and enjoy the ſign; and that it was in vain, and to no purpoſe, for him to pleaſe himſelf with the thoughts of it. But it by no means ſhewed, that there was another covenant, by which righteouſneſs could either be ſought for, or obtained. Adam was to know, and he did know this elſewhere. 3dly, Every thing, upon the ſuppoſition of the promiſe of the covenant of grace, that, by convincing man of his own impotency, leads him to that covenant, is not to be eſteemed a ſacrament of it. For then every demonſtration of God's wrath from heaven againſt ſinners, and every ſign, which is proper to give us an intimation of the curſe of the covenant of works, in a word, every chaſtiſement, as all theſe are appointed to bring the elect to Chriſt, ſhould be called ſacraments of the covenant of grace.

IV. According to my judgment, the learned have much more

ore probably ranged them in this manner: that God firſt of l dealt with fallen Adam about ſacraments; that is, when the rons of fig-leaves, which man ſewed together, were not at all fficient to cover the ſhame of his nakedneſs, he himſelf cloth- l Adam and his wife with coats of ſkins, Gen. iii. 21. And is very probable, theſe were the ſkins of thoſe beaſts, which ere ſlain for ſacrifices. But it is a vain controverſy, which me make about the matter of thoſe garments: ſince the Heb- w word כתנת is never uſed in ſcripture to ſignify any thing, but e outward ſkin of animals. And as this is the moſt ſimple d plain, ſo it is the moſt ancient kind of clothing. See Job xi. 20. Prov. xxvii. 26. Hence the ancient heroes among e Greeks were clothed with the ſkins of a wild boar, or a ger, or a lion, or the ſkin of the Lybean bear, or the ſkin orn by the Bacchæ or female prieſts of Bacchus, which was at of a fox. And who now is ignorant, that the progenitors the Romans were clothed with ſkins, and were of a rude poſition of mind. See Voſſius, de Idololatria. lib. 3. chap. . It is a curious obſervation of Mr. Cloppenburg Schola crificiorum, p. 12. Here we may ſee the original of that law Lev. vii. 8. by which the ſkin of any man's burnt offering is propriated to the prieſt, who offers it. And who will deny, it God's clothing our firſt parents was a ſymbolical act?) not Chriſt's own words very clearly allude to this? Rev. iii. . "I counſel thee to buy of me white raiment, that thou ıyeſt be clothed, and that the ſhame of thy nakedneſs do t appear." Compare Joh. Henrici Urfini Annalecta, lib. 6. ap. 15.

V. The myſtical ſimilitude of theſe things is this. 1ſt, As it clothing, which man contrived for himſelf, could not ver him, ſo as to appear before the eyes of God. In like nner, nothing that a ſinner can work or toil by his own in- ſtry, or wiſdom falſely ſo called, can produce any thing it can procure him a juſt and well grounded confidence, by ich he may appear before the tribunal of God. "Their ebs, which are ſpiders webs, ſhall not become garments, ither ſhall they cover themſelves with their works," Iſa. lix. 6. 2dly, Proper garments for men, were the gift of God's efcy, and ſo that righteouſneſs, by which our ſins are cover- , *is of God*, Phil. iii. 9. contrived by God, perfected by riſt, who is God, and applied to us by the Spirit of God rough faith. 3dly, The bodies of our firſt parents were vered with the ſpoils of mortality and the ſkins of ſlain imals. The garment of grace, whereby the body of ſin is vered, is owing to the very death of Chriſt; without which

that righteouſneſs, which makes us acceptable to God, could not have been performed. 4thly, That ſimple clothing of the firſt man was, in its appointed time, to be changed for one more convenient and fine. And this garment, which we have from God, while we are under the croſs and partakers of the death of Chriſt, and which in external appearance is mean and deſpicable, ſhall afterwards be changed. For ſince we ſhall be partakers of Chriſt's reſurrection, no longer in hope, but in reality; ſo the garment, which now appears to be mean and contemptible, ſhall be then moſt neat and beautiful, and worthy to be accounted the nuptial robe. See *Peter Martyr* and *Muſculus*.

VI. The other ſarcament of that firſt period, were the *ſacrifices* which were ſlain at God's command, after the very firſt promulgation of the covenant of grace, as appears. 1ſt, Becauſe "Abel offered by faith," Heb. xi. 4. That is, he knew that himſelf and his ſacrifice were acceptable to God, and in his offering he looked by faith to the future offering of the Meſſiah. But ſuch a faith plainly preſuppoſes the divine inſtitution of ſacrifices, and a revelation about their ſignification. 2dly, Becauſe God gave that teſtimony to the ſacrifices of the ancient patriarchs, whereby he declared they were acceptable to him, *ibid.* But, in the matters of religion, nothing pleaſes him, but what himſelf has commanded. All will-worſhip is condemned, Col. ii. 23. 3dly, Becauſe there was a diſtinction between clean and unclean animals before the deluge, which was not from nature, but from the mere good pleaſure of God, and has a particular reſpect to ſacrifices. And it is probable, that this was the caſe of every kind of ſacrifices, even of thoſe that were of a propitiatory nature, by which the promiſes of the covenant of grace were more clearly and diſtinctly ratified, than by all the others. For, while Moſes ſhews, that the patriarchs offered ſuch ſacrifices, as he himſelf offered, and that they were adapted to ſignify the ſame things, it is not for us to reſtrict, what is ſaid in general, to certain particular kinds, in excluſion of others. Certainly Job offered burnt offerings for the ſins of his children and friends, Job i. 6. and Job xlii. 8. which doubtleſs were propitiatory.

VII. But theſe ſacrifices were ſeals of God's covenant. For, though there is a difference between ſacrifices and ſacraments formally conſidered; becauſe ſacraments are given by God to men, but ſacrifices are offered by men to God: nevertheleſs, there is no reaſon, why the conſideration of a ſacrament and ſacrifice may not, in different reſpects, concur in one and the ſame thing. For, even ſacrifices are given by God to men, that

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is, are inſtituted by divine authority; that, by theſe ceremonies, the coming of the Son of God in the fleſh, and his bloody death, and the remiſſion of ſins thereby, might be ſignified and ſealed. And believers, in the uſe of them, declared for that worſhip and veneration, that is due to God. Auguſtin, de Civit. Dei, lib. 10. c. 5. ſays, "the viſible ſacrifice is a ſacrament, that is, a ſacred ſign of an inviſible ſacrifice." To make this more evident, let us diſtinctly conſider. I. The prieſt offering. II. The animal offered. III. The ceremony of offering. IV. The empyriſm, or burning it by fire from heaven. V. The expiation, which is the conſequent of the ſacrifice. VI. The ſacred feaſt, annexed to ſacrifices.

VIII. The prieſts were in a manner, typical ſureties, in ſo far as they approached to God in the name of the people; being "ordained for men in things pertaining to God," Heb. v. 1. And they became ſureties, when ever thy took upon them to offer ſacrifices for ſin. For, by that offering, they performed what God, at that time, required for the expiation of ſins. Lev. i. iv. and Lev. iv. 26, &c. and Lev. xvi. 34. And thus believers were aſſured, that Chriſt is the ſurety of an eternal teſtament; who, immediately, on man's firſt ſin, undertook to fulfil the whole will of God, at the appointed time, and to offer a ſacrifice, which ſhould be the cauſe not of a typical, as formerly, but of a true and ſaving expiation. By which will of God and of Chriſt *we are ſanctified*, Heb. x. 10.

IX. In the *animal*, which is offered, we ſhould conſider, 1ſt, That it was to be clean, without ſpot or blemiſh: that it might ſignify that moſt unſpotted purity of Chriſt, "as of a lamb without blemiſh and without ſpot;" 1 Pet. i. 19. 2dly, That it was to be ſuch, as was given to man for food, by the uſe of which food, man continues to be what he is. And therefore ſuch an animal might be ſubſtituted for man himſelf, and, in the typical ſignification, be a ſponſer, partaking of the ſame fleſh and blood with us. 3dly, That it was to be ſuch, as men ſet a great value upon: "The goats are the price of the field," Prov. xxvii. 26. Of old, flocks and herds were the only or principal riches. Accordingly Columella, in prefat. lib. 7. conjectures, that the names *pecunia*, (money) and *peculiam* (private property) ſeem to be derived from *pecus* (a beaſt), which not only the ancients poſſeſſed, but are, at this day among ſome nations, reputed the only kind of riches. By this was repreſented, that Chriſt was to be offered for men; and as he is the choice and beloved of his Father, and his blood infinitely more precious than gold and ſilver; ſo he ſhould alſo *be moſt precious* to us, *who believe*. 1 Pet. ii. 4, 6, 7. 4thly, That it be an animal, dumb

before its ſhearer and ſlayer, in order to be an hieroglyphic of that unſpeakable patience, which was illuſtrious in Chriſt. 5thly, That the firſtlings were moſt acceptable to God; which therefore Abel offered, and God afterwards required under the law, Exod. xiii. 12. By this emblem we may diſcern that pre-eminence of Chriſt, whereby he is the firſt-born among many brethren, both as to inheritance and dignity. For, none comes to the inheritance but by Chriſt, nor to any other inheritance, but what was his before.

X. Theſe following particulars belong to the rite of offering. 1ſt, The prieſt laid upon the propitiatory ſacrifices the ſins of theſe, for whom they were to be offered, which is plain from the names, *ſin* and *guilt*, by which the ſacrifices themſelves are uſually called, and the thing itſelf ſhews it. For, as in reality none but the guilty are puniſhed; ſo in the type alſo, that, which is appointed to die for ſin, is typically under the guilt of ſin. And thus far the prieſts repreſented God, as laying ſin upon Chriſt; and the ſacrifices were a figure of Chriſt, as ſuffering for ſin. 2dly, The blood of the ſacrifices was ſhed, when they were ſlain, to be a ſymbol of Chriſt ſhedding his blood, when he was put to death. 3dly, The ſlain ſacrifices were burnt on the altar. This repreſented that Chriſt was to be conſumed by the flames of his love for his Father and his elect, and, at the ſame time by the flames of the divine wrath againſt ſin, which he had undertaken to bear. 4thly, Together with the flames and ſmoke, there was a ſweet-ſmelling ſavour, that aſcended up to heaven; on which account, ſacrifices are ſaid to be acceptable to God; nay, alſo the food of God. This ſhadowed forth that moſt grateful fragrancy of Chriſt's ſacrifice, by the efficacy of which all the ſeverity of the divine vengeance is changed into the moſt tender love for the elect.

XI. The *accenſion*, or miraculous conſuming the ſacrifices by fire, ſeems to be cotemporary with ſacrifices themſelves: and the opinion of ſome excellent divines is very probable, that God had ſuch a regard to Abel's gift, as in this manner to ſet it on fire, while Cain's was neglected. For, at the time, when ſacrifices were in uſe, God generally teſtified, by fire from heaven, that they were acceptable to him, when offered in faith. "A burning lamp paſſed between the pieces," Gen. i. 5, 17. See alſo Lev. ix. 24. Judges vi. 21. 2 Chron. vii. 1. And this burning of the ſacrifices by fire from heaven, being the moſt certain token of the divine acceptance, was prayed for, Pſal. xx. 3. *remember all thy offerings, and accept* (reduce to aſhes) *thy burnt-ſacrifice.* This fire from heaven ſignified the Holy Spirit, by whoſe flames whatever is not ſet on fire, cannot be an acceptable

ceptable ſacrifice to God; and by which Chriſt alſo offered himſelf to God without ſpot; by which, in fine, he baptizes his people, that both they, and their actions may be pleaſing to God. We may ſee what John the Baptiſt ſays; "he ſhall baptize you with the Holy Ghoſt and with fire," Mat. iii. 11. For, this burning of the ſacrifices, we are now ſpeaking of, was, in all reſpects, a typical baptiſm of fire, that came ſuddenly from heaven, after the other typical baptiſm of water, wherein the hands and feet of thoſe, who approached the altar, were waſhed, Exod. xl. 30—32. as Cloppenburg has ingeniouſly obſerved, *Schol. Sacrific. p.* 65.

XII. When the ſacrifice was duly performed, the *expiation* followed; which conſiſted in this, that God was ſatisfied with the ſacrifice, which he graciouſly accepted, and that, when the guilt of the ſin, laid on the ſacrifice, was, together with the ſacrifice, typically aboliſhed, the wrath of God was appeaſed, the raging plague ſtayed, and God gave tokens of his favour to the ſinner. For this reaſon, the atonement for the ſoul is aſcribed to the ſacrifices, Lev. xvii. 11. namely, a typical and ſacramental. See what we advanced, *ſect.* 8. *Sacramental*, I ſay, becauſe that typical expiation was a ſacrament or ſign of the true expiation, which all believers obtain in Chriſt. And thoſe types prefigured, that God, from the very firſt notification of the goſpel, acquieſced in Chriſt's undertaking to make ſatisfaction for ſins, in the fulneſs of time, by which they might be truly expiated. And in this ſenſe, Paul declares, that the blood of Chriſt purges the conſcience from dead works; as the blood of bulls and of goats ſanctified formerly to the purifying of the fleſh, Heb. ix. 12, 13. For this laſt prefigured and ſealed the former on ſuppoſition of the faith of the offerers.

XIII. There was, laſt of all, a ſacred *feaſt* kept before Jehovah, upon the offered gifts and ſacrifices, which were not entirely conſumed by fire: this under the Moſaic law, was the caſe eſpecially with thoſe ſacrifices, which were called שלמים, *peace-offerings*, Lev. vii. 15. Which word the Greeks have rendered ειρηνικα, the Latins, *pacifica*: others prefer Ευχαριστικα. But *confeſſion* or *thankſgiving*, is one of the kinds of this ſort of ſacrifices, Lev. vii. 12. and theſe were alſo *propitiatory*; as appears from the impoſition of hands, which denotes the impoſition of ſins, Lev. iii. 2, 8, 13. And therefore, it has not been improperly obſerved by a learned perſon, that the reaſon and notation of the name ſeems to be; that, in this ſacrifice, there was in ſome meaſure a *perfection*, a *conſummation*. For, burnt-offerings were entirely conſumed, and no body eat of them: of the others the prieſt ate; of the laſt, even any private perſon, whoſe

whoſe ſacrifice it was, Deut. xii. 6, 7. To which the apoſtle has an eye, 1 Cor. x. 18. "are not they, which eat of the ſacrifices, partakers of the altar?" This was a ſacrament of communion, which they who approach to God, have with the altar and the true Prieſt: and a ſymbol of that communion, which all believers have among themſelves in Chriſt; whereby Chriſt and all his benefits, and all the gifts of every believer in particular, are the gifts of all, as belonging to the ſame body. Paul intimates, that to this feaſt, the holy ſupper anſwers, as an antitype, 1 Cor. x. 16—18. In this manner the grace of God and the benefits of Chriſt were ſignified and ſealed to believers in the ſacrifices.

XIV. But there was in them no leſs a *reminding of the duty*, which believers owe to God, and to which they bound themſelves by the uſe of the ſacrifices. *Firſt*, There was in ſacrifices a confeſſion of ſin and guilt. For, there were no ſacrifices before the fall. And the animals, which the offerers ſubſtituted for themſelves, as oxen, ſheep, goats, &c. ſignified ſome fault. For, the ox is an emblem of ignorance, Iſa. i. 3. the ſheep, of wandering, Iſa. liii. 6. the goat of petulence and miſchievouſneſs, Mat. xxv. 33. And the ſlaying and burning the ſacrifices extorted from man a confeſſion, that he deſerved eternal death, and to be ſcorched in the flames of divine juſtice.

XV. *Secondly*, There was likewiſe in ſacrifices an excitement to the practice of holineſs and real goodneſs. 1ſt, It was not lawful to offer any thing to God, but from among clean animals, which were given to man for food. Thus, "pure religion and undefiled before God and the Father is this, to keep himſelf unſpotted from the world," James i. 27. 2dly, Nothing was to be offered, but what was ſound, without blemiſh, or defect in any part, not the blind, the deaf, the maimed, the lame, the languid and the ſick, Mal. i. 13. Thus, which will alſo be a thing acceptable to God, we ought to ſerve him with all our faculties, with all attention and intention, with a right judgment, a *ſound heart*, a cheerful will, and to conſecrate all our members to him: becauſe God requires *perfection*, Mat. v. 48. 3dly, The animals, appointed for ſacrifice, had ſomething peculiarly adapted to repreſent thoſe virtues, which ought to be in thoſe, that approach to God. Oxen are both patient in labour, and obſtinately reſiſt what is hurtful to them: ſheep and goats know their ſhepherd, and hear his voice, without liſtening to that of a ſtranger, John x. 4, 6. Polybius, lib. 12. not far from the beginning, relates a remarkable ſtory concerning goats, with reſpect to this particular. And then they are led to the ſlaughter, without a murmur or noiſe, Iſa. liii. 7. All theſe things

things ſhould in a ſpiritual ſenſe be in thoſe, who are devoted to God.

XVI. *Thirdly*, by the offering of the ſacrifice is ſignified, 1ſt, That our old man with all his luſts ſhould be ſlain to the honour of God. 2dly, That it is equal and juſt, that the whole man, who endeavours to pleaſe God, ſhould preſent himſelf before him in the exerciſe of faith and love, and with his heart inflamed, or a deſire to have it inflamed with zeal, as "a living ſacrifice; holy and acceptable unto God, Rom. xii. 1. 3dly, As ſacrifices conſumed with ſtrange fire, were diſpleaſing to God: ſo is every act of worſhip, that has not the Spirit of God for its author, or does not proceed from heavenly love. They who "kindle a fire, and compaſs themſelves about with ſparks, ſhall go into the fire, and the ſparks they have kindled," Iſa. l. 11 "Though one ſhould give his body to be burned, and has not charity, it profiteth nothing," 1 Cor. xiii. 3. 4thly, That we ought to conſecrate to God not only ourſelves, but alſo our all: for, as we hinted above, riches formerly conſiſted chiefly in herds and flocks, and Paul tells us, that the "doing good and communicating are ſacrifices, with which God is well pleaſed,' Heb. xiii. 16. 5thly, That our very lives ought not to be dear to us: but when God calls us to it, we are willingly to lay them down for his glory, Phil. ii. 17. "yea, and if I be offered upon the ſacrifice and ſervice of your faith, I joy and rejoice with you all."

XVII. We are next to ſpeak of the RAINBOW, which was given for a ſign of the covenant made with Noah, Gen. ix. 12—16. And here we are, firſt to conſider, what covenant it was: and then, how the *rainbow* was a ſign of the covenant.

XVIII. Concerning the *covenant*, we obſerve the following things. 1ſt, That it was not formally and preciſely the covenant of grace. For here, there is no mention of a ſpiritual and ſaving benefit; and then the promiſes of this covenant are not only made to Noah and his elect ſeed, but to all men, to every living creature without exception, fowl, cattle and every beaſt of the earth; an univerſality this, not to be found in the covenant of grace. God indeed ſays, when he ſpeaks of the covenant of grace made with the church, Iſa. liv. 9. *for this is as the waters of Noah unto me, &c.* nevertheleſs by theſe words, God does not declare, that the covenant made with the church was, in every reſpect, of the ſame nature with that univerſal covenant, which ſecured the world from being deſtroyed by a deluge. He only runs the parallel between both, with reſpect to permanency and ſtability: juſt in the ſame manner, that he compares his covenant made with Iſrael, with the covenant concerning day and night, Jer. xxxiii. 25.

XIX.

XIX. 2dly, However, it would not be conſiſtent with the divine perfections, to make ſuch a covenant with every living creature, but on ſuppoſition of a covenant of grace, and with a reſpect to it. For all the patience of God, in the preſervation of the world, which was ſtained with ſo many crimes, and of men, who more than deſerved an avenging deluge, was ordained for the elect, whoſe ſalvation God intended, and for whoſe ſake all other things are preſerved, to be ſubſervient to the promoting their ſalvation, 2 Pet. iii. 9. "It is a queſtion," ſays Pareus, "whether it is a different covenant from the former, in Gen. vi. 18. and from the covenant of grace? *Anſwer*, Certainly it is another with reſpect to the earthly promiſe which is common to men, beaſts, and the earth, and as to its peculiar ſign. Yet the ſame as to origin and grace; for God would not have adopted the ſons of Noah into that covenant, unleſs he had firſt received them into the covenant of grace. It is therefore an appendage of the covenant of grace with regard to an earthly promiſe."

XX. 3dly, Nay, in this covenant there is a confirmation and a typical repreſentation of the covenant of grace. I ſhall here uſe the words of Peter Martyr, "This we are carefully to remark; though in this covenant, God promiſed to deliver men, as to their bodily life, that they ſhould not periſh in the waters; yet in this there was a ſhadow or type of the deliverance from eternal death; namely, they ſhould not be overwhelmed with eternal damnation. And beſides, as this is held forth by a ſhadow, believers may alſo form an argument to this purpoſe: if God thus provides for thoſe that truſt in him, as to give them aſſurance, without doubting of their deliverance from the waters; how much more will he deliver their ſouls, their better part, not from a momentary, but from an eternal death. If he is ſo careful in theſe things of leſs moment, how much more, about what concerns the ſum of our happineſs?" See Owen's Theologumena, lib. 3. c. 1. And ſince we ſhould obſerve, that previous to this, there was a ſymbol of the covenant of grace, whoſe antitype was baptiſm, 1 Pet. iii. 21. in the deluge and the ark of Noah, which contained as it were, the univerſal ſeeds of the whole world: why ſhould we not take notice of a confirmation of the covenant of grace in the promiſe, that no deluge ſhould any more come upon the earth?

XXI. Concerning the *rainbow*, we remark theſe following things: 1ſt, As that covenant, of which the rainbow was given to be a ſign, was not preciſely and formally the covenant of grace, ſo the rainbow ſhould not be accounted a ſacrament, ſtrictly and properly ſo called; and it is alſo very impertinent,

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to call it a third ſacrament of the New Teſtament. However, the ſigns of the covenant of grace, in a way of proportion, bear the very ſame relation, that the rainbow bore in ſealing or ratifying this covenant: and therefore our writers effectually argue from this topic againſt Bellarmine, who obſtinately denies, that the promiſes of the covenant are ſealed, or ratified by the ſacraments.

XXII. 2dly, But then, as this covenant preſuppoſed, and in its univerſality, implied the covenant of grace, we are not to deny, but the promiſes of it were alſo ſealed to believers by the rainbow. Hence John mentions a rainbow, Rev. iv. 3. and Rev. x. 1. Which he ſaw *round about the throne and the head of Chriſt:* "That we may acknowledge," ſays Rivet, Exercit. 60. in Geneſin, "that Chriſt's throne is encompaſſed with mercy, and that he ſhews it on his countenance, whenever he manifeſts himſelf. But eſpecially, that in his face we have that rainbow, by which we are aſſured, not only that the waters ſhall no more overflow the whole earth; but eſpecially, that we are not to be afraid of the deluge of divine wrath, ſeeing Chriſt has reconciled the Father, ſo that while God beholds him, he remembers his mercy and his promiſes, which in him are yea and amen. Chriſt therefore appears crowned with a rainbow, as the meſſenger of grace and peace." *For he is* "the prince of peace, and our peace," Iſa. ix. 6. Eph. ii. 14.

XXIII. 3dly, Every ſign ſhould have ſome analogy with the thing ſignified. This, in ſuch ſacred ſigns, which by divine inſtitution, repreſents ſuch and ſuch ſigns, doubtleſs, chiefly depends on the good pleaſure of the inſtitutor. However ſome natural coincidence or agreement with the ſpiritual thing ſignified, is generally ſuppoſed, as appears from an induction of all the ordinary ſacraments. What is natural to the rainbow, was likewiſe ſo * before the flood; but its virtue of ſignifying and ſealing the promiſes was ſuperadded to it by divine inſtitution. We are therefore to take notice of ſuch things in the rainbow,

* Some have thought that their was no rainbow before the flood, becauſe it had been ſmall comfort and aſſurance to the new world, to ſee that which had been ſeen before; but according to others, it is not likely, that in the ſpace of ſixteen centuries, which were expired before the deluge, the ſun ſhould never have darted his rays upon the water in the clouds, in ſuch manner as was neceſſary to produce a rainbow. Beſides, it is not eſſential to an arbitrary ſign, that the matter of it did not ſubſiſt before its eſtabliſhment; it is enough if it did not ſubſiſt as a ſign. The rainbow therefore might have often appeared before the flood, but God had never joined to it, that idea which he communicated to Noah, *viz.* that it was appointed for the future, to ſeal the covenant he had made with him, and in his perſon with all mankind. Saurin.

as are proper to repreſent the patience and grace of God: and they are either *general* or *more eſpecial.*

XXIV. Muſculus has judiciouſly taken notice of the general analogies. 1ſt, God would have this to be an *everlaſting covenant*, to continue to the end of the world: and therefore appointed a ſign, which not only Noah and his family might view at that time, but alſo his poſterity have before their eyes, while the covenant endured. 2dly, That covenant has the nature of a teſtament and laſt will, is abſolute, without depending on any condition of our righteouſneſs and piety. And therefore he hath alſo added ſuch a ſign to it, which we can neither make nor repeat, but can only be produced in the courſe of the ſeaſons, and being formed by himſelf, be propoſed to the view of our eyes only, and the meditation of our minds. 3dly, We are alſo to conſider, *where* he placed the *bow*, the ſign of his covenant; and *when* he produces it. For he placed it, where it may be ſeen by all; namely, *in the heavens:* not in any place of the heavens whatever, but *in the clouds;* he does not produce it but only in time of rain, when thick clouds hang over the earth, and either threaten or actually pour down their ſhowers. Here we muſt be obliged to acknowledge the ſingular providence of God; whoſe goodneſs calls aloud to every one from thoſe very watery clouds; "be from henceforth not afraid of them: be- "hold in thoſe very clouds, the rainbow, the ſymbol of my "favour, and the ſign of the covenant between me and all "fleſh: what was formerly the inſtrument of my vengeance, "ſhall now preſent you with a token of my perpetual grace."

XXV. But Peter Martyr aſſigns a more eſpecial analogy from the Jewiſh doctors, as well in the *figure* as in the *colours*. The bow, ſays he, is a military inſtrument. Upon making leagues, and concluding a peace, neither arrows nor the ſtring bent, are to be ſeen; but the ſoldiers carry it, with its horns or extremities down to the earth; but it is otherwiſe in the time of battle: then they draw its horns together towards their face, that aiming with the eye, they may throw their arrows at the enemy. In like manner, God being reconciled, has taken out the ſtring, removed the arrows, and turned its horns down to the earth; thereby aſſuring us, that his anger is appeaſed.

XXVI. Concerning the *colours* he goes on as follows: from the matter, which is water, and from the nature of the colours, which repreſent both the light and darkneſs of water, it appears to be a ſuitable ſymbol. For by this, God has promiſed, that for the future, he would ſo order the waters, that they ſhould not deſtroy all things: but what repreſſes or reſtrains waters more than heat, both contained in, and ſignified by light? This

ſign,

ſign, which is mixed with water, has ſomething to give it a check, I mean the light of heaven, whereby God reſtrains its violence. Grotius obſerves, that the three colours of the rainbow repreſent the ſeverity, mercy, and goodneſs of God. Another learned perſon thinks, that the colours of the rainbow, red, fiery, and green, ſignify a mixture of holineſs, and mercy by means of blood; that both theſe being manifeſted by the ſhedding of blood; may render God venerable and lovely in our eyes on account of theſe perfections of his nature. The ſame perſon elſewhere would have us behold in the rainbow, the colour of fire, blood, and green graſs, and in them to reflect on the zeal of God, the blood of Chriſt, and on mercy and life: for the zeal of God is unto life, by the blood of Chriſt: Another likewiſe has obſerved, that the rainbow, with which John ſaw the throne of God encompaſſed, was only of one colour, *in ſight like unto an emerald*, Rev. iv. 3. To ſet forth that God's gracious covenant with the church is different from the general covenant made with all mankind after the flood. For in this covenant God indeed promiſed, he would no more cover the whole earth with water; yet, at times he hath reduced whole countries to aſhes by avenging flames: and therefore the ſymbol of this covenant was painted out in various colours, the red or fiery colour flaſhing out between the bright and green. But the ſign of the covenant of grace made with the church is of one colour only; namely, green or emerald; to repreſent, that this covenant was always one, and always yielding joy to thoſe who are truly in covenant. For in the kingdom of God there is nothing but *peace and joy in the Holy Ghoſt*, Rom. xiv. 17. Theſe obſervations of learned men, are curious and judicious, and may be matter of pious meditation: but I doubt whether they will meet with the aſſent of thoſe of a difficult and nice taſte. It is enough, that we have related them. Let the prudent and pious reader judge for himſelf.

CHAP. VIII.

Of Circumciſion.

I. LET us now ſpeak of *circumciſion*. Concerning which we ſhall take notice of the following things. I. The outward ceremony. II. The divine inſtitution. III. The ſubject of it. IV. The neceſſity. V. The miniſter. VI. The time. VII. The ſpiritual ſignification. VIII. Its abrogation.

II. The *rite* of circumciſion was, according to God's appointment, as follows: The extreme cuticle or thin ſkin of the *glans* was cut off with a ſharp knife. This, from its natural uſe, was called ערלה by the Hebrews, Gen, xxxiv. 14. from the verb ערל to *cloſe* or *ſtop up*. The Greek interpreters of the Old Teſtament, and the writers of the New, expreſs it by an elegant term ακροβυστία, becauſe τὸ ἄκρον τῆς βαλάνου βύει, *it covers the extremity of the glans*. Gomarus ad Luc. 2. 21. has made many learned remarks on this word. The Latins call it *præputium*, a word of uncertain derivation. On account of circumciſion, the Jews were, by way of contempt, and in deriſion, called Apellæ and Recutiti, becauſe they had not that pellicle or ſkin. But it pleaſed God, in order to confound all the wiſdom of the fleſh, and to try the faith and obedience of his people, to give them for a ſign of his covenant, a rite ſo much to be bluſhed at and almoſt aſhamed of; juſt as he alſo laid the ground-work of all our ſalvation in what appears no leſs ſhameful to fleſh, namely, the croſs of Chriſt.

III. The *inſtrument* of circumciſion was any knife they could procure, made of any matter, that was fit to take an edge; namely, of ſtone, glaſs, or wood. Yet Buxtorf in Synagoga Judaica ſays, that it was generally one of iron, and that very ſharp, as ſurgeon's inſtruments uſually are; ſome think, that knives of ſtone were formerly uſed, becauſe the inſtrument of circumciſion, mentioned Exod. iv. 25. is called צור which in Ezek. iii. 9. denotes a *ſtone*: and in Joſh. v. 2. the knives of circumciſion are called, *ſwords of ſtone*. But that inference is not ſo certain. For the word ſignifies not only a ſtone, but alſo an *edge*; as is manifeſt from Pſ. lxxxix. 43. "thou haſt turned the edge of his ſword:" nor formerly did they fight with ſwords of ſtone. Hence the Chaldee paraphraſt tranſlates Joſh. v. 2. *ſharp knives*.

IV. The firſt *inſtitution* of circumciſion, Gen. xvii. 11. was in the houſe and family of Abraham, about the year of the world * two thouſand. Circumciſion was not immediately given, to be a public and univerſal ſacrament to the whole church in thoſe times, but was confined to Abraham's family. The remnant of the ancient fathers, ſatisfied with their ſacrificial ſacraments, could exerciſe their faith, and pleaſe God, in uncircumciſion, without being obliged to ſubmit to this rite. But, after the expiration of about four centuries, when the viſible churches, without Abraham's family, gradually apoſtatiſed to heatheniſm,

* According to the chronology of the learned archbiſhop Uſher, circumciſion was inſtituted in the year of the world 2107 and before Chriſt 1897.

heatheniſm, the godly remnant being removed to the heavenly aſſembly; and when the republic of Iſrael, in the mean time, wonderfully increaſed, and the meaſure of iniquity among the nations being now full, the church was confined to Iſrael, and the reſt of the world was rejected; and all that feared God, were bound to join themſelves in communion with them by a participation of the ſame rites. Well ſays Maimonides, in Iſſure Bia, c. 13. "Whenever any Gentile would betake himſelf to the Iſraëlitiſh covenant, and put himſelf under the wings of the divine majeſty, and take upon him the yoke of the law, there were required circumciſion, baptiſm, and a voluntary offering." From that time, circumciſion became an univerſal ſacrament of the church. Thus the Lord Jeſus diſtinguiſhes it, as it was *of the fathers*, to them it was a family inſtitution, and as *given by Moſes*, an univerſal ſacrament of the church, that was to be conſtituted or ſet up, John vii. 22.

V. Moreover, circumciſion was not only enjoined upon Abraham and Iſaac, but alſo on all the deſcendants of Abraham, whether by Sarah, Hagar or Keturah, and even on all his domeſtics, bought with his money, and ſtrangers, Gen. xvii. 25, 26, 27. For though, even at time, God had determined to form a peculiar people to himſelf from the poſterity of Iſaac alone, not indeed from all of them; nevertheleſs the time was not yet come, when he would have his church confined to one particular people. Nor are we to doubt, but he had his choſen people among the other ſons and deſcendants of Abraham. And nothing is more certain, than that, within the compaſs of theſe four centuries, circumciſion, and with it, the viſible church, was propagated among all thoſe eaſtern people, who derived their origin from Iſhmael, from the ſons of Keturah, from Eſau, and the proſelytes who were circumciſed in Abraham's family. But I would obſerve by the way, that moſt of the Jewiſh Rabbins will have it, that Keturah was Hagar herſelf, while others of them ſometimes deny it, and at other times call it in queſtion. As may be ſeen in Selden, de Syendr. Lib. 2, c. 3. Thoſe churches therefore, which, from among Abraham's poſterity, had the ſign of circumciſion, as well as the uncircumciſed churches, from the pious remnant of the other fathers, together with the Iſraelites, whom God began to claim to himſelf by a nearer relation, made up the univerſal church of thoſe times. Nor ſhould they, in the mean time, be accounted ſtrangers from the covenant of God, confirmed with Abraham in Chriſt, but rather brethren, and fellow-profeſſors of the ſame religion. To this purpoſe we may apply Deut. xxiii. 7. "thou ſhalt not abhor an *Edomite*, for he is thy brother,"

ther." And as circumciſion was at firſt enjoined even on ſtrangers in Abraham's family, this ought afterwards to have put the Iſraelites in mind of the future calling of the Gentiles.

VI. Meanwhile, among the nations that deſcended from Abraham, the uſe of circumciſion continued much longer than the true religion. For, while they revolted by degrees from the God of their fathers, ſo they polluted themſelves with horrible idolatries, and were rejected by God, and baniſhed from his covenant: but ſtill they retained circumciſion. Accordingly authors of every kind ſpeak of many circumciſed nations, beſides the Iſraelites. Grotius has drawn up a catalogue of them, in Notis ad lib. 1. de Veritate Relig. Chriſtianæ. And Selden, in a place already quoted, has much to this purpoſe.

VII. It is then certain, that other nations, beſides the deſcendants of Abraham, were circumciſed; as Herodotus in Euterpe teſtifies of the Egyptians, the Ethiopians, and the inhabitants of Colchis. Grotius indeed ſays, that the Ethiopians were deſcended from the poſterity of Keturah; and that the Colchians and neighbouring people, are the deſcendants of the ten tribes, which were carried away by Salmanaſſar. But Bochart, Geograph. Sacr. lib. 4. c. 26 and 31. has made it appear, by cogent arguments, that both the Ethiopians and Colchians owe their origin to the Egyptians. And Diodorus Siculus, whoſe fidelity on this point Grotius vainly attempts to weaken, relates, that the rite of circumciſion paſſed from the Egyptians to their colonies, and *ancient offspring*, as Ammianus, lib. 2. calls the Colchians. The ſame thing we are to believe concerning the Colchians. What Ambroſe, de Patriarcha Abrahamo, lib. 2. c. 11. relates of the Egyptians, is both remarkable and ſurpriſing. The Egyptians, ſays he, "circumciſe their males, at fourteen years, and at the ſame years, their females. Namely, becauſe at thoſe years, the paſſions of the male begin to rage, and the monthly courſes of the females to take their riſe." But Gomarus, ad Luc. 2. 21. Has juſtly obſerved: that we may very well doubt of the truth of that narration (unleſs he probably ſpeaks of his own time), on account of its diſagreement with ancient hiſtory. Beſides, we can ſcarcely allow the leaſt doubt, that the Egyptians had learned circumciſion from the Iſraelites, when they dwelt among them, and were acceptable gueſts at firſt.

VIII. Here it ſeems proper to ſay ſomething concerning the circumciſion of the Ethiopians, which they ſtill retain, notwithſtanding their having embraced Chriſtianity. Zaga Zabo,

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an Ethiopian biſhop, and ambaſſador from his prince at the court of Portugal, aſcribes the firſt riſe of it to the queen Maqueda. He will have her to be ſame whom the ſacred writings tell us, came to Solomon, being excited thereto by the fame of his wiſdom. He ſays, that being with child by Solomon, ſhe brought forth a ſon, called Meilech. When he was grown up, ſhe ſent him to Jeruſalem to his father, to be inſtructed in the law of God. After Solomon had carefully performed this, he ſolemnly anointed this his ſon, before the ark, king of Ethiopia, changing his former name to that of David. After his return to his own country, with a great retinue, among which was Azarias the ſon of Zadok (who preparing himſelf for the journey ſtole out of the ark, and, for the ſake of the new king, carried away with him the two tables of the law, and perfidiouſly placed falſe ones in their room) the Gynecocracy, or government of women, was entirely aboliſhed, and, it was ordained, that the male deſcendants alone, in a right line from this David, ſhould ſway the ſceptre; that circumciſion ſhould be introduced, that of the women being added by the queen Maqueda. But they proteſt, they retain it, not from any religious view, but as an herditary and political ſymbol of their nobility.

IX. But who does not ſee, that theſe are fooliſh and trifling ſtories? Not to mention other things, the abſurdity and groſs falſehood of which lie open to view of every one. They arrogantly brag, that it was their queen who went to Solomon, when it can be eaſily proved, that it was the queen of Arabia Felix. 1ſt, She is called in ſcripture the queen of Sheba, 1 Kings x. 1. But Philoſtorgius ſays, that this *was the name which the Greeks gave to* Abrabia the great and happy. It is otherwiſe called Homeritis, from an Arabic word. The Nabian Geographer relates, that this queen reigned there, whom he calls Belkis, and the wife of Solomon. 2dly, Chriſt calls her *the queen of the ſouth*. But Sheba, or Arabia Felix, is not only ſouth of the land of Iſrael, but is alſo in Arabic called *Alejman*, that is, the *ſouthward*, as Druſius, ad Mat. xii. 42. has obſerved from Judæus Salmanticenſis and Aben Ezra. And Benjamin, in his Itinerary, p. 73. ſays, *Sheba* is *Aljeman*. When Chriſt therefore called her queen of the ſouth, which in Syriac, is queen of Timena, he ſpoke after the vulgar, ſo that he might eaſily be underſtood by any one. 3dly, Chriſt adds, that this queen *came from the uttermoſt parts of the earth*; which much better agrees to the Sabeans, than to the Ethiopians; for the moſt extenſive countries lie beyond Meroe, the metropolis of Ethiopia; whereas the Sabeans occupy, on the ocean,

ocean, the utmoſt parts of Arabia towards the ſea, conſequently of the earth. 4thly, There is much greater plenty of gold and ſpices, with which this queen is ſaid to have loaded her camels, 1 Kings x. 2. in Arabia, than in the country of the Ethiopians, and therefore called by the Greeks Αρωματοφορος, *ſpice-yielding*. 5thly, What Joſephus ſays, Antiq. lib. c. 2. concerning the queen of the Ethiopians, and her royal city, formerly called Saba, afterwards Meroe, is not only uncertain, but alſo bewrays very great ignorance in hiſtory, as Bochart, who may be conſulted on this head, has invincibly ſhewn; Geograph. Sacr. lib. 2. c. 24. As therefore the queen of the ſouth is not the queen of the Ethiopians, the modern Ethiopians vainly boaſt, that they received circumciſion, and therewith Judaiſm, on occaſion of that queen. It is much more probable, they received it long before that time, from the Egyptians, whoſe deſcendants they are: but it is more likely, the Sabeans, who according to Philoſtorigus, were circumciſed the eighth day, were taught it by their queen, who viſited Solomon.

X. It is intolerable, by whoſoever introduced, that ſome attempted, out of a human device, to obtrude a kind of circumciſion, or ſomething analogous thereto, on women: as we juſt heard concerning Maqueda, that fictitious queen of the Ethiopians, and the Egyptians. For, God enjoined circumciſion expreſsly to the males only: women are accounted in the men, and in and with them reckoned to be in covenant. Nor was this without its myſtery. 1ſt, Thus they were taught, that ſalvation depends not on circumciſion. 2dly, It ſignified the imperfection of that œconomy, which was afterwards to give place to one more perfect, in which perſons were to be initiated by a more eaſy and common ſacrament, of which women themſelves were alſo to partake.

XI. But in all other nations, who were ſtrangers to the true worſhip of God, circumciſion was nothing but a mere ſuperſtitious practice, and a wretched imitation of a ſacrament given by God to his covenant people. But he would have thoſe in covenant with himſelf, ſtrictly to be bound by this tie, Gen. xvii. 14. "and the uncircumciſed man-child, whoſe fleſh of his foreſkin is not circumciſed, that ſoul ſhall be cut off from his people, he hath broken my covenant." I am not now inclined to tranſcribe what the learned have long ago obſerved on כרת, or *the cutting off a ſoul from his people*. Among many others may be ſeen Fagius ad Exod. xii. 15. Amama in Antibarbaro, lib. 3. towards the end. Seldenus de Synedriis, lib. 1. c. 6. and de jure Naturali, lib. 7. c. 9. L'empereur in notis ad Bertramum

Bertramum de Republ. Hebræor. lib. 1. c. 2. And Hen. Ainſworth ad Num. xv. 30, 31. Hottingerus ad juris Hebraic. præceptum 227. Owen in proleg. ad Hebr. p. 289. And very lately John a Mark, Exercit. Juvenil. Diſp. 1 and 2. I do not think it improbable, that the cutting off a ſoul from the people ſignified a ſeclusion or ſeparation, from the church, and from the ſolemnites and prerogatives of the people of God, to which is oppoſed *to enter into the congregation*, or church, *of Jehovah*, Deut. xxiii. 2. To this purpoſe is Exod. xii. 19. *even that ſoul ſhall be cut off from the congregation of Iſrael*, that is, ſhall be removed from the fellowſhip of the ſaints, Ezek. xiii. 9. *they ſhall not be in the council*, or myſtical aſſembly, *of my people, neither ſhall they be written in the writing of the houſe of Iſrael:* namely, he who *has broken* my covenant, which *I made* with him, *ſhall be cut off* from among this covenant-people, and ſhall not partake of their privileges. Beſides this eccleſiaſtical death, there ſometimes was added to it death by the ſentence of the judge, Lev. xx. 6. compared with ver. 27. ſometimes by the immediate hand of God, and other grievous calamities inflicted by him, ſee Exod. iv. 24, 25. ſometimes a being childleſs, Lev. xviii. 29. compared with Lev. xx. 20, 21. and at laſt, unleſs the ſinner repented, the eternal deſtruction of his ſoul. Abarbanel does not ſpeak amiſs, as his words are quoted by L'empereur: "the ſoul ſhall be cut off from that ſupreme bundle of life, and ſhall not obtain the ſplendor of the divinity, that is, the pleaſure and reward of a ſoul." And why may we not include all theſe in this general expreſſion? But by this threatening, God would guard the command of circumciſion, leaſt a ſacrament, in other reſpects full of ſhame and pain, ſhould be either ſlighted or neglected. It was his will, that his covenant ſhould be in ſuch eſteem, that its yoke, though hard, might be cheerfully ſubmitted to. Aben Ezra has obſerved, that, in the whole ſacred Scripture, he finds twenty-three places, where God threatens *extermination* to thoſe who tranſgreſs the negative precepts; but with reſpect to the poſitive he only found with regard to the precepts of circumciſion, and the due ſolemnizing the paſſover. From which it is evident, it was the will of God to bind his people to theſe ſacraments by the ſtricteſt tie.

XII. But yet we are, on no account, ſo to underſtand theſe things, as if all infants, dying uncircumciſed after the eighth day, were conſigned to condemnation; which, after ſome popiſh writers, I wonder that Chamierus ſhould have adopted, *lib. 3. de Sacram. c. 2.* But the meaning is, as Perkins has well obſerved, *Tract. de Sacram. Baptiſmi*, "whoever has not been circumciſed in his infancy, and being come to years of diſcretion

and knowledge, ſhall then refuſe circumciſion, his ſoul ſhall be cut off from his people." And therefore this is ſaid of adults, not of infants, who cannot break the covenant. There are the following reaſons for this explication: 1ſt, Becauſe the words of the orginal text are active, אשר לא ימול את בשר, *he who ſhall not have circumciſed the fleſh of his foreſkin.* Where את, the ſign of the accuſative, ſhews, that the word ימול is not here of the form *niphal*, from מול, but of the form *kal*, from גמל. Whence I conclude, theſe words are not addreſſed to him, who, in the act of his circumciſion, unknowingly ſuffers any thing; but to him who can procure his own circumciſion, and yet deliberately neglects it. 2dly, Becauſe it is added, *he hath broken my covenant.* In which words he is charged with a culpable action, who only before could be charged with a culpable deficiency. But an infant who is without circumciſion, not through his own default, does not thereby render the covenant of God of no effect. 3dly, The occaſion and end of this ſanction lead to this: namely, circumciſion was enjoined to Abraham, when ninety-nine years old, to his ſervants and domeſtics, when grown up, to Iſhmael, a lad thirteen years old. But as it would have been difficult to perſuade grown perſons to that act of cutting away, or of mutilation, conjoined with ſo much ſhame and pain; for this reaſon that threatening was added, that, for fear of a greater evil, they might obſequiouſly ſubmit to the command. As this could only be ſeriouſly conſidered by grown-up perſons, ſo it regards them only. 4thly, We may add this inconvenience; if infants dying uncircumciſed after the eighth day, are, on that account, conſigned to condemnation, as covenant-breakers; there can be no reaſon, why the ſame thing may not be ſaid concerning the infants of Chriſtians, who die before baptiſm; becauſe baptiſm, no leſs than circumciſion, is a ſign of the covenant. And that this was alſo the conſtant opinion of the Jews, ſee in *Selden de Synedriis, lib.* 1. *c.* 6.

XIII. The *miniſter* of circumciſion was every maſter of a family, Gen. xvii. 23. or any other perſon, qualified for that office, and ſubſtituted in the maſter's place. Nor does it appear that Zacharias, though a prieſt, circumciſed his ſon John with his own hands, Luke i. 59. At leaſt, it appears not, that God confined the adminiſtration of this ordinance to any particular order of men. But yet, that women were not called to do it, may be gathered from the example of Zippora, Exod. iv. 24, 25. Becauſe amidſt the confuſion, ariſing from a preſent danger, neither ſhe nor Moſes ſeem ſufficiently to have attended, by whom circumciſion was to be adminiſtered, if it was only done. And it is plain, that God really approved that circumciſion;

ciſion; but it does not appear, that he approved the manner of it.

XIV. The *day* appointed for circumciſion was the eighth from the birth. Though the principal reaſon of this is, the will of him who commands; yet other reaſons are likewiſe probably added. 1ſt, That thus a regard might be had to the tender ſtate of infants, who, before the eighth day, are ſcarce able to bear the pains of circumciſion, under which grown perſons themſelves almoſt ſink, Gen. xxxiv. 25. 2dly, Becauſe infants juſt born, are with their mother, accounted unclean till the eighth day. This reaſon *R. Simeon, the ſon of Jachi*, gives *in Peſikta, fol.* 16. *col.* 3. "Why has the law appointed circumciſion on the eighth day? Circumciſion is put off, till the woman in child-bed be cleanſed from her uncleanneſs," *Lightfoot ad Luc.* 2. 21. And this reaſon ſeems to be grounded on Lev. xii. 2, 3. Certainly the infant was initiated by circumciſion, and offered up, as it were, to God by the ſhedding of his blood. And it was after the ſeventh day, before God admitted of any ſacrifices from among brute animals, Exod. xxi. 30. Lev. xxiii. 27. 3dly, This was ſo appointed, that we might not imagine ſalvation depended on an external ſign; for otherwiſe a good and gracious God would not have deferred it till the eighth day, before which time many muſt needs have died. Upon this account alſo Abraham himſelf was juſtified in uncircumciſion, Rom. iv. 10.

XV. I will not ſay with ſome (who yet, I own, can defend themſelves by the authority of Cyprian and ſixty-ſix biſhops aſſembled by him in council. See Cyprian's epiſtles, *lib.* 3. *Epiſt.* 8. which in Pamel's edition is the 59th) that this myſtery prefigured the day of Chriſt's reſurrection, which in the order of the days is the eighth, and on which the true circumciſion and our ſalvation were entirely completed and perfected. 1ſt, Becauſe Chriſt is no where ſaid to have riſen on the eighth day, but either on the third from his death, or on the firſt day of the week. But this day, with reſpect to circumciſion, is no more the eighth than any other day. Nor is it uſually called the eighth from the firſt day of the preceding week, as the week is cloſed with the ſeventh day; from which the firſt of the new week is reckoned. 2dly, Becauſe circumciſion was not a type ſo much of the reſurrection, as of the ſufferings and death of Chriſt; as we ſhall directly ſhew. 3dly, Neither does it ſeem an accurate way of ſpeaking, to ſay that the true circumciſion and our ſalvation, were entirely completed and perfected on the day of Chriſt's reſurrection. For, as to the impetration or purchaſe of our ſalvation, that indeed was per-

fected by the death of Chriſt. The complete application of the purchaſed ſalvation not only requires the reſurrection of Chriſt from the dead; but his aſcenſion into heaven, and waits for his return to the general judgment. There is therefore no reaſon, why theſe days ought not, as much as the day of his reſurrection, to be prefigured. We are carefully to be on our guard, not to run into extremes in allegorizing.

XVI. The ſpiritual *ſignification* of circumciſion is as excellent, as the ſign itſelf ſeems mean and almoſt ſhameful. In general it was a "ſign of the covenant of God with Abraham," Gen. xvii. 11. And therefore, by a ſacramental phraſe, it is called the *covenant* itſelf, ver. 10, 13. Nay it was not only a ſign, but alſo a *ſeal*: for not only Paul has declared this, Rom. iv. 11. but alſo the Jewiſh maſters, Lightfoot ad Mat. 28. 19. Whoſe words, from the Jeruſalem Talmud, Tract. Berachot are as follows: "Bleſſed be he, who ſanctified the beloved from the womb, and put a ſign in his fleſh, and *ſealed* his ſons with the *ſign* of the holy covenant." God promiſed to give the Meſſiah, and with him all manner of bleſſings, earthly, ſpiritual, heavenly, to Abraham and his ſeed, and that all theſe ſhould come from his ſeed. God required of Abraham by covenant, that he ſhould walk before him. Circumciſion was the ſign and ſeal of this covenant; ſo that all, who duly ſubmitted to this, according to God's preſcription, were ſolemnly declared by God himſelf to be partakers of the promiſes made to Abraham: and, at the ſame time openly avowed, that, by a lively faith, they received the promiſed Meſſiah, and expected from him bleſſings of every kind. And thus circumciſion became to them a ſeal of the righteouſneſs of faith, Rom. iv. 11. And the circumciſed perſon was ſaid *to enter, and to have a ſafe ſtation, under the wings of the divine majeſty*. And by the ſame act, they alſo bound themſelves to the ſincere obſervance of the whole of religion, and conſequently of all the precepts of God, as became thoſe in covenant with the ſupreme being. It is not to be doubted, but from the remains of ancient piety is that prayer, which the Jews, at this day, ſtill uſe in the circumciſion of their young infants, *Buxtorf. Synag. Judg. c.* 2. "As thou haſt made this young child to enter, or haſt received him, into the covenant of Abraham our father; ſo make him enter into the law of Moſes, into the ſtate of matrimony, (which Selden de Jure Nat. lib. 2. c. 2. renders, into protection or ſafe-guard) and into good-works."

XVII. More eſpecially theſe three principal heads of the whole of our religion are held forth by the figure of circumci-

ſion:

ſion: namely, our *miſery*, our *redemption*, and our *returns of gratitude*.

XVIII. Man's *miſery* conſiſts partly in *ſin*, partly in the *puniſhment* of ſin. Both theſe are ſignified by circumciſion. For the foreſkin, that is the extreme pellicle of the generative member, which was to be cut off by circumciſion, denotes that viciouſneſs or corruption of the whole man, inherent in him from his very firſt origin, and frequently in ſcripture is called the foreſkin of the heart, or an uncircumciſed heart, Deut. x. 16. Jer. iv. 4. Lev. xxvi. 41. Jer. ix. 26. And the painful cutting away of that fleſhy part ſignified, that the whole man deſerved to be ſeparated for ever from the communion of God and all his ſaints, with exquiſite and intolerable torments both of ſoul and body.

XIX. Here the *Redeemer* and the *redemption* of men are no leſs clearly diſcovered. For, this ſacrament ſignified and ſealed, 1ſt, That from Abraham, now circumciſed, was to ariſe Iſaac, Gen. xvii. 16. the father of that bleſſed ſeed or of the Meſſiah, who was to take upon himſelf, and to expiate, all our ſin and all our guilt. 2dly, That this Meſſiah was to ſhed his blood for men, without which the covenant of grace could never be ſealed, and to commence his ſufferings from the very beginning of his life. 3dly, That he was to partake of the ſame fleſh and blood with us, Heb. ii. 14. to be cut off from the land of the living, Iſa. liii. 8. in order to the preſervation of his body, the church, Eph. v. 23. as in the carnal circumciſion a part of the body was to be cut away, that the whole man might not be cut off from his people. 4thly, That he would freely enable us to cut away and to put off the ſins of the fleſh, by regeneration and ſanctification, which are perfected in glory, Col. ii. 11. This, I imagine, was the meaning of the ancient Jewiſh doctors, when they ſaid, that, *whenever one becomes a proſelyte, he is like a newborn child.* This being ſo very common in the mouths of their maſters, Chriſt juſtly replied to Nicodemus, when he ſo impertinently inquired about being born again, "art thou a maſter of Iſrael and knoweſt not theſe things?" John iii. 10. They taught, that a new ſoul, which came under the wings of the divine majeſty, and was received into the embraces of the ſupreme Being, dropt down from ſome heavenly palace on him, who was circumciſed. By ſuch dark and myſterious expreſſions it is probable, the ancient Jewiſh doctors deſcribed ſpiritual regeneration; which, not being underſtood by the more modern, was by them changed into mere empty ſound: ſee *Selden, de jure nat. lib.* 2. *c.* 11.

XX.

XX. Laſtly, By the uſe of this ſacrament, they were put in mind of the duties of a becoming *gratitude*. 1ſt, That they were to apply themſelves to internal, ſecret, and ſpiritual piety, juſt as circumciſion was performed on a ſecret member of the body, which is to be vailed, Rom. ii. 28, 29. 2dly, To mortify their members, which are upon the earth, Col. iii. 5. that is, to renounce their luſts, even thoſe that formerly were moſt dear to them, and beloved by them. 3dly, To have no longer any intimate friendſhip with the world which lieth in wickedneſs; as the deſcendants of Abraham were ſeparated by circumciſion from other nations, and renounced their friendſhip: as appears from the open declaration of the ſons of Jacob, Gen. xxxiv. 14, 15. Though indeed they ſpoke this from an evil intention, yet what they ſaid was right: compare Acts x. 28. A circumciſed perſon, ſay the Jews, *has withdrawn himſelf from the whole body of the nations*. And indeed, circumciſion was a great part, and as it were, the foundation of the middle wall of partition. 4thly, They were cheerfully and willingly, at the command of God, and for his glory, to ſubmit to every thing however difficult, grievous, and painful, and however improper, fooliſh, and ridiculous, in the eyes of the world: not to account their reputation, nor even their life dear in compariſon thereof.

XXI. God has determined the *duration* of circumciſion in theſe words, Gen. xvii. 13. "and my covenant ſhall be in your fleſh for an everlaſting covenant." This is not to be underſtood of a perpetual duration even to the end of the world. The diſtinction is well known of עולם הזה, *of this age*, as they ſpoke formerly, which compriſed the whole œconomy of the Old Teſtament, and of עולם הבא, *of the age to come*; which by the Apoſtle, Heb. ii. 5. is called ὁ μέλλων αἰών, *the age to come*, or οἰκουμένη μέλλουσα, *the world to come*, to which age belong the *days of the Meſſiah*. But the prophecies conſtantly ſay, that what was inſtituted for the covenant of the former age muſt not be extended to the latter age, whoſe face or ſtate and œconomy were to be quite different.

XXII. Moreover, that circumciſion was to be abrogated in the days of the more joyful diſpenſation of the covenant may thus appear. 1ſt, Becauſe it is a part of thoſe ſhadows, which, becauſe they prefigured the body that was to come, ought now to give place to it, ſince it is come, Col. ii. 17. 2dly, Becauſe it was a great part of that middle wall of partition which ſeparated the Jews from the Gentiles, and whoſe encloſure was to be broken down by the death of Chriſt, "having aboliſhed in his fleſh the enmity, even the law of commandments, contained in ordinances: for to make in himſelf, of twain, one new man,

ſo

ſo making peace," Eph. ii. 15. It was certainly foretold of old time, that the Gentiles were to be fellow-heirs, and of the ſame body with Iſrael, and partakers of the ſame promiſe, Eph. iii. 6. ſee Deut. xxxii. 43. Iſa. xix. 24, 25. and Iſa. lx. 3, *&c.* But this *concorporation*, or being of the ſame body, was not to be brought about by encloſing the Gentiles with Iſrael, within the ſame encloſure of rites and ceremonies (for that encloſure was appointed to eſtabliſh a ſeparation and enmity) but by deſtroying the ſame: "for in Jeſus Chriſt, neither circumciſion availeth any thing, nor uncircumciſion, but faith which worketh by love," Gal. v. 6. *They which are of faith*, whether circumciſed or not, *the ſame are the children of Abraham*, Gal. iii. 7. 3dly, Becauſe circumciſion plainly ſhewed, that the blood of the New Teſtament was not yet ſhed, that the Meſſiah was not yet born of the ſeed of Abraham, or at leaſt not yet cut off for the ſalvation of his myſtical body. But when the world was made to know, by the preaching of the goſpel, that theſe things were done; it was neceſſary, that what teſtified they were not yet done ſhould be abrogated; leaſt any inſtitution of God ſhould be found to bear witneſs againſt the truth. To this purpoſe is that of Paul, Gal. v. 2, 3, 4. "Behold, I Paul ſay unto you, that if ye be circumciſed, Chriſt ſhall profit you nothing: for I teſtify again to every man that is circumciſed, that he is a debtor to do the whole law." The meaning is, whoever ſubmits to circumciſion, as a neceſſary part of God's inſtituted worſhip, or as a mean of juſtification thereby renounces Chriſt. 1ſt, Becauſe he would have that ſign to be ſtill neceſſary, which teſtifieth, that every thing is not yet accompliſhed by Chriſt. 2dly, Becauſe, as circumciſion cannot be ſeparated from the reſt of the ceremonial law, to which it was as the porch, ſo he who ſubmits to circumciſion, thereby binds himſelf to the obſervance of the whole ceremonial law. But that is in effect to deny the coming of Chriſt, and the time of reformation and liberty. 3dly, Becauſe, as the righteouſneſs of man before God, muſt either depend wholly on his own works, or wholly upon Chriſt, and theſe two cannot be conjoined, Gal. ii. 21. and Gal. iii. 12, 18. whoever ſeeks for righteouſneſs in circumciſion, as his own work, is fallen from the righteouſneſs of Chriſt; and ſo, if he would obtain ſalvation, it is neceſſary, that he keep the whole law: which being impoſſible for him to do, he knows, he is cut off from all hopes of ſalvation.

XXIII. But the abrogation of this rite of circumciſion had its ſeveral degrees. It was firſt in a languiſhing ſtate, then it was dead, and at laſt became pernicious. 1ſt, It began to languiſh at the circumciſion of Chriſt, who by ſubmitting himſelf to

to the law for the elect, and ſolemnly teſtifying that ſubjection, by taking upon him the ſymbol of circumciſion, made it appear, that he was that ſingular ſeed of Abraham, whoſe future nativity circumciſion was originally appointed to prefigure. From the time therefore, that he appeared, circumciſion, which ſignified that he was to come, loſt a great part of its ſignification. 2dly, It was further weakened, after Chriſt had, in the thirtieth year of his age, manifeſted himſelf to Iſrael, and was pointed out by John, as the Lamb of God which taketh away the ſins of the world, and was publicly owned by the Father as his beloved Son, to whom all were to hear and obey. For then the goſpel of liberty and of the kingdom began to be preached, and baptiſm, a ſign oppoſed to circumciſion, was uſed, as a ſacrament of initiation into a better covenant, whereby circumciſion came to loſe much of its dignity. 3dly, It began to die at the death of Chriſt. For when he was cut off from among his people, for the ſalvation of the whole myſtical body, and had ſealed the New Teſtament by his blood, every thing relating to the future Meſſiah, which circumciſion prefigured, and to which Chriſt by his own circumciſion bound himſelf, was fulfilled. And thus the hand-writing, which was againſt Chriſt the ſurety, and againſt believers, was torn aſunder in his croſs, Col. ii. 14. 4thly, It came to be quite dead after Chriſt, by his reſurrection from the dead, had received from the Father a diſcharge, in witneſs that the fulleſt payment was made, and exhibited it to the view, as it were, of the whole world. Yet believers had ſo little knowledge of the liberty purchaſed for, and offered to them, that Peter himſelf wanted to be taught it by a heavenly viſion, Acts x. 28, 34, 35, 47. 4thly, It was not yet deſtructive, but ſo long as the church was not ſufficiently inſtructed in her liberty, it might at times, to avoid giving offence to the weak, be prudently, yet freely uſed, not from a principle of conſcience, but from the dictates of charity and prudence, leaſt the Jews, who were too tenacious of their peculiar and paternal rites, ſhould be alienated from the Chriſtian religion: juſt as Timothy was circumciſed, being the ſon of a Jeweſs, Acts xvi. 1, 3. 6thly, But after the nation of the Jews, on rejecting the goſpel, were caſt off by God, and continued obſtinately to inſiſt on circumciſion, as a neceſſary part of religion, nay, of righteouſneſs, and the church was ſufficiently inſtructed in her own liberty, circumciſion came to be deſtructive, as being a character of ſuperſtition and a badge of Jewiſh infidelity, and a renunciation of Chriſtian liberty, as we have ſhewn from Gal. v. 2, 3.

XXIV. It is not now difficult to determine that queſtion; namely, whether the nation of the Jews, when they ſhall in the laſt

laſt times be fully converted to Chriſt, will religiouſly retain the circumciſion of infants? Without any heſitation, I think, we are to anſwer this queſtion in the negative, for the reaſons juſt given. As they are ſuch as evince, that not only the Gentiles, but alſo the Jews were made free, under the liberty of the New Teſtament from circumciſion, which is the band of the whole yoke. And in every reſpect, the reaſon of both ought to be altogether the ſame. Though *the pre-eminence of the Jew* was formerly great, yet now he has none at all. None under Chriſt has wherein to glory: Paul accounted it as loſs and dung, Phil. iii. 7, 8. In Chriſt there is no difference of Jew and Greek, of circumciſion and uncircumciſion: but Chriſt himſelf is all in all, Col. iii. 11. all pre-eminece of whatever nation being totally removed. *Henceforth*, ſaith the Apoſtle, 2 Cor. v. 16. *know we no man after the fleſh*, that is, we have no greater eſteem for him on account of his pedigree from the holy fathers; *yea, though we have known Chriſt after the fleſh*, that is, though we have looked upon our carnal relation to Chriſt, as any prerogative; *yet now henceforth know we him no more*; we now place all our happineſs [not in that, but] in our ſpiritual union with him by faith. And ſince God is now in no ſenſe *a reſpecter of perſons*, Acts x. 34. we can never be allowed "to have the faith of our Lord Jeſus Chriſt the Lord of glory, with reſpect of perſons, James ii. 1. or, in the kingdom of Chriſt, to put a greater value on the deſcendants of Abraham, as ſuch, than on Barbarians or Scythians, "who have obtained like precious faith with us," 2 Pet. i. 1. In a word, the circumciſion of the believing Iſraelites in the laſt times, would be either a future privelege, or a burden and yoke. But can be neither: not the latter, becauſe that would be repugnant to the liberty purchaſed by Chriſt, which, as is meet, ſhould be exceeding glorious in that happy period: not the former, becauſe the goſpel of the kingdom hath removed all pre-eminence of one above another, *hath made both one*, Eph. ii. 14.

XXV. Yet I have heard of two arguments againſt this, which have the appearance of ſtrength, and but the appearance only. The one is taken from the New Teſtament, the other from the Old. From the New, that ſpeech of James and the elders to Paul, Acts xxi. 21. has been propoſed to my conſideration by a learned perſon: "and they are informed of thee, that thou teacheſt all the Jews, which are among the Gentiles, ſaying, that they ought not to circumciſe their children, neither to walk after the cuſtoms." But when this made a great commotion among thoſe who were zealous of the law, and yet believed in

Chriſt, James authoriſed Paul to do ſuch things, from which all might know, "that thoſe things, whereof they were informed concerning him were nothing, but that Paul himſelf alſo walked orderly, and kept the law," ver. 24. Paul complied with this advice. From this it might be concluded, that the true ſenſe of Paul's doctrine was; that though the Gentiles were not indeed bound to circumciſion and the other ceremonies, yet the Jews, even after they embraced the faith of Chriſt, were to circumciſe their children, and to walk after the cuſtoms; becauſe Paul, at the perſuaſion of James, by this compliance removes from himſelf the ſuſpicion of his teaching a contrary doctrine.

XXVI. But we are here to conſider diſtinctly three things. 1ſt, The true doctrine of Paul. 3dly, The calumny invidiouſly fixed upon him. 3dly, The prudential advice ſuggeſted to him by James and the elders. Indeed Paul, who was an excellent preacher of Chriſtian liberty, ſet both Jews and Gentiles, who had ſubmitted to the goſpel, at liberty from the neceſſity of ſubmitting to circumciſion and the other ceremonies: for he proclaimed to all, that "circumciſion is nothing, and uncircumciſion is nothing, but the keeping of the commandments of God," 1 Cor. vii. 19. And he compares the law to a tutor, under whoſe tuition the Old Teſtament church was placed, being then in a ſtate of bondage: but now the kingdom of heaven being ſet up in the world; he declares that the ſame church was come to age, which no longer ſtanding in need of a tutor, was not again to be given up to bondage under thoſe firſt elements of the world, Gal. iv. 1. Which certainly compriſe both Jews and Gentiles. He every where publiſhed this privilege of the New Teſtament freely and openly. Nevertheleſs he was not againſt making ſome allowances for the weakneſs of the Jewiſh brethren, in the exerciſe of that liberty; in caſe there was not a ſpirit of contention, nor an opinion of neceſſity and righteouſneſs, in ſtanding up for the practice of the ceremonies. Calumny put a quite different conſtruction on this conduct; as if he acted thus to the reproach of the law, and taught apoſtaſy from Moſes, and did not agree in this doctrinal point, who with others, maintained the Chriſtian faith. But the caſe was certainly the reverſe: for it is no reproach put upon the law, to teach, that Chriſt made ſatisfaction to it: any more than it is a reproach put upon a hand-writing, that on payment being made, it is cancelled. Nor is it any apoſtaſy from Moſes, to preach that Chriſt is the beſtower of liberty, ſince Moſes himſelf commanded him to be heard: nor did Paul diſagree with the other Apoſtles; becauſe they alſo taught according

according to the decree of the ſynod of Jeruſalem, an immunity from that yoke; and Paul, in the exerciſe of that liberty, by no means diſowned, that charity and prudence were to be regarded. Nevertheleſs the calumny gained ground; and many of the brethren, who were not truly informed of the Apoſtle's doctrine, entertained groundleſs ſuſpicions of him. Hence aroſe the advice, that he himſelf ſhould openly perform ſome certain ceremonies: not in order to create any prejudice to that Chriſtian right and liberty, which he had preached; but to ſhew publicly, that he had done nothing inconſiderately, which could give riſe to any juſt indignation: that it was a vile calumny, by which he was defamed, as entertaining leſs reverent thoughts of Moſes, and teaching the Jews a contempt of the law. With this advice the Apoſtle complies, not that he approved the violence of thoſe zealots, but to wipe off a calumny, and to ſuit himſelf prudently and friendly to the weak. Thus, "unto the Jews he became as a Jew, that he might gain the Jews; to them that are under the law, as under the law, that he might gain them that are under the law," 1 Cor. ix. 20. Theſe things being duly conſidered, it is evident, nothing can be concluded from this paſſage for the continuance of circumciſion among the converted Iſraelites.

XXVII. From the Old Teſtament is objected Ezek. xliv. 9. Where the Lord, deſcribing the ſtate of the church after the the converſion of Iſrael, thus goes on; "no ſtranger, uncircumciſed in heart, nor uncircumciſed in fleſh ſhall enter into my ſanctuary." By which words, all who have a right to enter into the ſanctuary, are required to have the circumciſion both of fleſh and heart. If the queſtion was about uncircumciſion in general, we might very plainly explain it of the depraved diſpoſition of the unregenerate heart. Nay if the uncircumciſion of the fleſh was expreſsly mentioned, nothing could hinder us from taking a prophetic expreſſion, borrowed from the rites of the Old Teſtament, in a ſpiritual ſenſe. But when the circumciſion both of fleſh and heart is diſtinctly mentioned, it ſeems altogether neceſſary, we ſhould underſtand the one, certainly ſpiritually, but the other literally.

XXVIII. In anſwer to this reaſoning I offer the following conſiderations. 1ſt, That the whole context of Ezekiel concerning the building of a new temple, is myſtical and allegorical, and is expreſſed by ſimilitudes, borrowed from the Old Teſtament, all which, as is ſuitable to the ſtate of the New Teſtament, are to be explained ſpiritually. 2dly, That though the uncircumciſion of fleſh and heart are diſtinct, yet they are both myſtical. Surely uncircumciſion myſtically ſignifies any

depraved diſpoſition of man. Hence we read of *uncircumciſed lips*, Exod. vi. 12. and *ears*, Jer. vi. 10. Acts vii. 51. Nay, any impurity, even of thoſe fruits, which God had forbid to be eaten, is called uncircumciſion, * Lev. xix. 23. The uncircumciſion therefore of the heart, in the myſtical language of Ezekiel, ſignifies the impurity of the heart and inward affections; the uncircumciſion of the fleſh, the impurity of the outward actions, performed by the body, according to the diſtinction of Paul, 2 Cor. vii. 1. Both kinds of impurity are to be laid aſide by him, who would be reckoned to belong to the communion of the people of God. "Who ſhall aſcend into the hill of the Jehovah? And who ſhall ſtand in his holy place? He that hath clean hands and a pure heart," Pſal. xxlv. 3, 4. But we are eſpecially to take notice, that the diſcourſe here is not concerning the Iſraelites, but concerning the ſtrangers, who were to be admitted into the ſanctuary. They certainly ſhall have their proper place in this new temple, Iſa. lvi. 6, 7. and not have reaſon to complain; "Jehovah hath utterly ſeparated me from his people," ver. 3. But to impoſe upon them, in the latter days, the neceſſity of circumciſion, from which they were free, all the intermediate time, is, as has been ſhewn, diametrically oppoſite to the doctrine of the Apoſtles.

CHAP. IX.

Of the Paſſover.

I. THE whole doctrine of the *paſſover* has been learnedly and copiouſly, above what can well be expreſſed, unfolded by the very laborious Samuel Bochart, Hierozoic. lib. 2. c. 50. But becauſe that moſt excellent and invaluable book is rarely to be found in the hands of the youth under our tuition, we have thought proper in this chapter, to exhibit what he has handled at large, in a compendious way. Yet in ſuch a manner, as to follow at times our own judgment, and now and then interſperſe what obſervations we have made from other authors.

* The words are, "and when ye ſhall come into the land, and ſhall have planted all manner of trees for food, then ye ſhall count the fruit thereof as uncircumciſed: three years it ſhall be as uncircumciſed to you, it ſhall not be eaten of." The meaning in general is, it ſhall be unclean, and not to be eaten of, but caſt away, and counted abominable, as the foreſkins were.

authors. We will therefore briefly run over these seven particulars. I. The appellation of the passover. II. Its time. III. Its place. IV. Its ministers. V. Its guests. VI. Its rites. VII. Its mystery.

II. The *name paschа* is Chaldee, as Philo justly observs. In Hebrew it is called פסח, *pesach*, by the ancients *phase* and *phasec*. The root פסח, signifies to *passover*. Josephus renders it ὑπερβάσια: *Philo* διαβατήρια. Just as there were also *sacrifices* called *for passage* at *Lacedemon*, that is, for the happy progress of an expedition. But is thus called *paschа*, because God, while he slew the first born of the Egyptians, *passed over* the doors of the Israelites, on seeing the posts thereof sprinkled with the blood of the lamb, Exod. xii. 13. Thus Isa. xxxi. 5. God delivers Jerusalem, by *passing over* it, while he takes due vengeance on other people. But the term *paschа* is of various acceptations, denoting: 1st, The passing over of the angel, who while he smote the first-born of the Egyptians, passed over the houses of the Israelites. 2dly, The lamb, which was slain in memory of this deliverance, Exod. xii. 21. "kill the passover;" Luke xxii. 7. "then came the day of unleavened bread, when the passover must be killed." 3dly, The sacrifices then usually offered to God along with the lamb, Deut xvi. 2. "Thou shalt sacrifice the passover unto the Lord thy God, of the flock and the herd." 4thly, The festival days on which these things were solemnized, Luke xxii. 1. "now the feast of unleavened bread drew nigh, which is called the passover." Seeing Christ our Lord suffered at that time, hence some of the ancients, who were not acquainted with Hebrew literature, derived the name *paschа* from the Greek πασχω, *I suffer*.

III. The *time* is expresly specified, Lev. xxiii. 5. "in the fourteenth day of the first month, at even" (between the two evenings) "is the Lord's passover" Where observe. (1.) The month. (2.) The day. (3.) The hour or time of the day. The *month* Abib is mentioned Exod. xiii. 4. elsewhere called Nisan, Neh. ii. 1. Est. iii. 7. Abib signifies in Hebrew an *ear of corn*, as yet *fresh* or green. Hence was the name of the month; because in those warmer countries, and especially in Judea, in that month, which answers partly to our March, partly to our April, and standing corn necessary for the support of life, are, according to Philo, beginning to ripen; and at that time the Israelites began to put the sickle to the standing corn, Deut. xvi. 9. and on the second day of the paschal solemnity, they offered to God a handful of the first fruits. But why the same month is in Chaldee called Nisan, is not so evident. A great man conjectures, it ought to be written Nissan,

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as is done by Joſephus; or the *dageſch* ſtruck out of the latter ם to be made by a long vowel; as נִיסָן, Niſin is often put for נֵס, Niſin that is *ſtandards*. And thus the appellation Niſan is very properly taken from the warlike enſigns or ſtandards, with which, in that month, they firſt took the field. And this very time the Jews underſtand to be intended, 2 Sam. xi. 1. "and it came to paſs, that after the year was expired, at the time when kings go forth to battle." For a like reaſon, the two former ſpring months were called by the Bithynians Στρατιος and Αρεις, as by the Romans *Martius Mars*. But this month is called the *firſt*, namely, of the ſacred or eccleſiaſtical year, from the Exodus out of Egypt; being otherwiſe the ſeventh of the civil year, whoſe beginning was about autumn, and whoſe firſt month was called Tiſri. And there was the expreſs command of God for this, Exod. xii. 2. "this month," namely Abib, compare, Exod. xiii. 4. "ſhall be unto you thee beginning of months, it ſhall be the firſt month of the year to you."

IV. The *day* of this firſt month, ſet a part for the paſſover, was the fourteenth. The *hours*, or time of the day, was *between the two evenings*; the one of which was a little paſt noon, when the ſun began to deſcend, the other a little before the ſetting of the ſun. Not only the Hebrews diſtinguiſhed their evenings in this manner, as may be ſeen in Buxtorf's lexicon under the word ערב; but alſo ſome of the Greeks, according to the teſtimony of Euſtathius, ad lib. 17. Odyſs. "According to the ancients the evening is twofold: for, the late evening, according to them, is the latter part of the evening towards ſun ſet: the other the early evening, the firſt of the evening, following juſt upon noon. See alſo Heſychius under the word Δειλη. Within the compaſs therefore of that time, in which the ſun begins to decline, and in which he ſets, the paſſover was to be ſlain and roaſted, that it might be eaten on the beginning of the fifteenth day, which was at ſun ſet. Joſephus ſays, that the Paſchal lambs were killed, *from the ninth hour till the eleventh*, that is, from three in the afternoon till five, Bell. Jud. lib. 7. c. 17.

V. As to the *place*; the paſſover was celebrated the firſt time in Egypt, Exod. xii. 21. then in the wilderneſs of Sinai, Numb. ix. 5. And in Egypt, indeed, every one ſlew it in his own houſe, as there was no altar, no place ſet apart for God there. But after the Exodus, none were allowed to kill the paſſover any where, but in the place which God had choſen: as is expreſsly enjoined, Deut. xvi. 5, 6. But that place was not Jeruſalem only, after Solomon built the temple there, but alſo the very court of the temple where they uſually killed the other ſacrifices.

ſacrifices. For God placed his name, and cauſed it to dwell not ſo much in the whole city, as in the temple. The Jews all agree in this: "they kill the paſſover as they do other ſacrifices only in the court of the temple," ſays Maimonides, lib. de Paſch. c. 1. Sect. 3. And a very learned Engliſh author has ſhewn, that this is confeſſedly the opinion of the Karaites or ſcripturarian doctors of the Jews.

VI. And the reaſon is obvious: for every one knows, it was not allowed to kill the ſacrifices but in the court of the temple. But that the *paſſover* was a real *ſacrifice*, is evident from the following arguments. 1ſt, Becauſe the ſcripture in expreſs words calls its זבח, *ſacrifice*, Exod. xii. 27. "it is the *ſacrifice* of Jehovah's paſſover." Though this word, in other places, denotes any feaſt whatever, made up of ſlain animals, as Prov. xvii. 1. yet that it is here to be taken in its moſt common and ſacred ſenſe, we gather from this; becauſe the paſchal ſacrifice, was a type of that moſt real ſacrifice of Chriſt, concerning which, Paul ſays, 1 Cor. v. 7. "Chriſt our paſſover ἐτύθη is ſacrificed for us." Joſephus and Philo likewiſe every where call the paſchal lambs θυσίας or θύματα, that is, according to the interpretation of Ruffinus, *hoſtiæ*, *ſacrifices*. 2dly, Becauſe the perſons, celebrating the paſſover, are ſaid to "offer the offering to Jehovah," Numb. ix. 7. 13. 3dly, Becauſe the blood of the paſchal lamb, as of a true ſacrifice, was offered to the Lord. Which may be gathered from the words of Moſes, Exod. xxiii. 18. "thou ſhalt not offer the blood of my *ſacrifice* with leavened bread, neither ſhall the fat of my *ſacrifice* remain until the morning:" of my ſacrifice, that is, of my paſſover, as even Onkelos has it *the blood of my ſacrifice*, and Jonathan, *the blood of the libation* of my paſſover. Add a parallel paſſage, Exod. xxxiv. 25. "thou ſhalt not offer the blood of my ſacrifice with leaven, neither ſhall the *ſacrifice of the feaſt of paſſover*, be left unto the morning." 4thly, Becauſe the blood of the paſchal lamb was ſprinkled as well as the blood of the other ſacrifices. In 2 Chron. xxx. 16. ſpeaking of the paſſover, it is ſaid, that the prieſts ſprinkled the blood, which they received from the hands of the Levites: alſo chap. xxxv. 11. "and they killed the paſſover, and the prieſts ſprinkled the blood from their hands." And none is ignorant, that this belongs to a ſacrifice. Maimonides obſerves well on this occaſion, that the ſprinkling is of great importance, as being the foundation of the offering. And Peter alluding to this, ſays, that we are elected, "unto ſprinkling of the blood of Jeſus Chriſt," 1 Pet. i. 2. As therefore we have a more clear repreſentation of the ſacrifice of Chriſt in the paſſover, beſides ſo many arguments, it is plain,

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we are by all means to aſſert, that the paſſover was a true ſacrifice. And if ſo, it could not be properly killed any where, but in the court of the temple.

VII. The ſtraitneſs of time and place is in vain objected; as if it was not poſſible, within the compaſs of the two evenings, to preſent and offer at one altar, ſo many thouſand lambs. Concerning the prodigious number of theſe, ſee an extraordinary hiſtory or fable in Lightfoot on John xii. 12. For, that the court of the temple was very extenſive appears from the twenty-two thouſand oxen, and a hundred and twenty thouſand ſheep, which Solomon offered there at the dedication of the temple, 1 Kings viii. 63. and the ſacrifices without number offered by the reſt of the people, 2 Chron. v. 6. moreover, there were very many and expeditious prieſts at leiſure, for four hours, if circumſtances ſo required, to be employed in offering theſe lambs. And thoſe very perſons, who tell us, there was ſuch a prodigious number of paſchal lambs, at the ſame time tell us, that the number could not be aſcertained, but by the calculation made by the prieſts, who offered in the court.

VIII. The *miniſters* here were (1.) The common people. (2.) The Levites. (3.) The prieſts. It belonged to the *common people* not only to bring the paſchal ſacrifices to the prieſts, but alſo, if they pleaſed, to kill them. Which Philo, after the manner of orators, exaggerates, when he writes, *lib. de decalogo:* "that at the feaſt of the paſſover every one indiſcriminately ſacrificed, the law granting, on one extraordinary day once a year, the office of prieſt to the whole people, to offer ſacrifices for themſelves." God himſelf ſeems to have granted that privilege to all the people, Exod. xii. 6. "and the whole aſſembly of the congregation of Iſrael ſhall kill it." Nor was this peculiar to the paſſover, as Philo ſpeaks, but allowed to the common people in the caſe of any other ſacrifice, namely, to kill the ſacrifices, even the moſt holy, whether for themſelves, for private perſons, or for the whole congregation; as Maimonides has more accurately obſerved than Philo, *de Ingreſs. Sacred. in Sanct. c.* 9. §. 14. and the thing is clear from ſcripture. See concerning the burnt-offering, Lev. i. 3, 4, 5. concerning the peace-offering, Lev. iii. 2. and concerning the ſin-offering, Lev. iv. 24.

IX. But when private perſons did not chooſe to kill the paſſover, or were not allowed on account of uncleanneſs, the *Levites* were ſubſtituted for this work, in their room, becauſe they were more ſkilful and expeditious. We have an example, 2 Chron. xxx. 17. "for, there were many in the congregation that were not ſanctified; therefore the Levites had the charge of the killing of the paſſovers, for every one that was not clean,

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to ſanctify them unto the Lord." Similar to this is the paſſage, Ezra vi. 20.

X. The buſineſs of the *prieſts* was to ſprinkle at the altar the blood received from the common people or the Levites, as we have already ſhewn from 2 Chron. xxx. 16. and xxxv. 11. They alſo alone burnt the fat on the altar, as the Jews conſtantly aſſert. Inſtead of all others let us only hear Maimonides, *de paſcha, c.* 1. §. 14. Who, after he had deſcribed a long circle of prieſts around the altar, with baſons of gold and ſilver, adds, when any of them had killed the paſſover, the blood was received in a baſon by the next prieſt, who was to deliver it to a ſecond, and ſo on, till it came to the prieſt next the altar, who poured it out at once at the bottom of the altar, and returned the baſon empty, which he had received full. After the blood was poured out, as he ſays elſewhere, v. 6. they ſtrip the paſchal lamb of his ſkin, and opening his belly take out the fat on the inwards and burn it leiſurely as in every ſacrifice. Which they might do during the whole night, till the morning dawn. Which is a further confirmation, that the paſſover was a true ſacrifice.

XI. As to the *gueſts*; they were, in the firſt place, all true born Iſraelites, if they were not excluded by legal uncleanneſs. For, Exod. xii. 6, 47. *all the congregation of Iſrael* is commanded to ſolemnize the paſſover. And then the proſelytes, who *were circumciſed and became Jews*, Eſt. viii. 17. whether they were bond-men born in the houſe, or bought with money, or mercenary, or inmates of the land of Canaan, ſubject to no bondage; or in fine, thoſe, whom they called proſelytes of righteouſneſs, who upon being circumciſed alſo, had a right to eat the paſſover, Exod. xii. 48. "And when a ſtranger ſhall ſojourn with thee, and will keep the paſſover to Jehovah, let all his males be circumciſed, and then let him come near and keep it; and he ſhall be as one that is born in the land: for, no uncircumciſed perſon ſhall eat thereof.

XII. It is a queſtion, whether women were likewiſe excluded by the ſame law, that the uncircumciſed were; eſpecially as the law commanded the males only to repair to the three feſtivals, Exod. xxiii. 17. and xxxiv. 23. Deut. xvi. 16. It would ſeem, they were not. 1ſt, Becauſe women cannot be numbered among the uncircumciſed, nor accounted as ſuch, for circumciſion did not belong to them, but they were reckoned along with their circumciſed parents, or huſbands. 2dly, Becauſe all the congregation of Iſrael, as we have juſt ſhewn, is commanded to celebrate the paſſover. But the women make a part of this congregation, Deut. xxix. 11. 3dly, That the women together

with the men celebrated theſe ſolemn feſtivals, appears from the example of Elkanah, who yearly carried with him his two wives, with his ſons and daughters to Shiloh, to the ſolemn feſtivals, 1 Sam. i. 3, 4. Joſeph alſo and the holy virgin repaired yearly to Jeruſalem to the feaſt of the paſſover, Luke ii. 41. From which it appears, that the ſame thing may be concluded concerning all the pious women in thoſe times. 4thly, From a parity of reaſon: becauſe in other euchariſtical ſacrifices, or peace-offerings, women alſo had their portion: thus Elkanah gave to his wife Peninnah, and to all her ſons and daughters, parts of the ſacrifice; but to Hannah, whom he loved, a worthy, a double portion, 1 Sam. i. 4, 5. When David likewiſe offered euchariſtical ſacrifices, he dealt out a part of them to all Iſrael, as well to the women as men, 2 Sam. vi. 18. And the daughters of the prieſts ate of the ſacred food, Numb. xviii. 11, 19. And why may we not ſuppoſe, that women alſo partook of the paſſover, which was a kind of euchariſtical ſacrifice, or peace-offering? 5thly, We add the teſtimony of Maimonides, who ſays, that women were not only admitted to the paſchal feaſts, but alſo at times there was a company, which conſiſted only of women, *de Paſch. c.* 2. §. 5.

XIII. We muſt not, however, omit here the obſervation of the Rabbins, who diſtinguiſh between the command concerning the paſſover, and concerning the not eating leavened bread. They ſay, that all were abſolutely bound to this laſt, females as well as males. This law, not to eat leavened bread, Exod. xiii. 3. is, ſay they, "at every time and in every place, equally binding on males and females." See *Hottinger. jus. Hebr. Sect.* 4. §. 22. But the command concerning women's appearing at Jeruſalem to keep the paſſover is no where to be found in expreſs terms. Hence it is ſaid in *Talm. Hieroſol. Tract. Kidduſchin, fol.* 61. *col.* 3. "the paſſover of women is a diſcretionary thing." But thoſe women, who were led by a zeal for religion, were accuſtomed to preſent themſelves before God, in order to partake of this ſacrifice, *Lightfoot ad Luc.* 2. 43.

XIV. The gueſts, who partook of the paſchal lamb, are commanded to meet, by houſes, or families, Exod. xii. 3. "They ſhall take to them every man a lamb, according to the houſe of their fathers, a lamb for an houſe." But if a houſe had not a number ſufficient to conſume a lamb, the neighbours were to be called in, till a juſt number was made up, ver. 4. The Jewiſh maſters took care, that the number of gueſts ſhould not be under ten, nor above twenty. Which Jonathan's paraphraſe on Exod. xii. 4. and Joſephus, *de Bell. Jud. lib.* 17. *c.* 7. obſerve. In thoſe companies or ſocieties, called θιάσοις by Joſephus, by

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the Hebrews חבורות, men and women ſat down together, old men and young, whole and ſick, maſters and ſervants; in fine, every Jew, that could eat a morſel of fleſh, not excluding even young children.

XV. They who were legally unclean, whether by touching a dead body, or by a leproſy, or whoſe ſeed went from them, or by any other accident, and women in their monthly courſes, were debarred from the paſſover, Num. ix. 6. Perſons thus polluted, till the time for their purification was elapſed, were not permitted to taſte the fleſh, either of the paſchal lamb, or of any peace-offering, under pain of being cut off, Lev. xxii. 3, &c. And therefore the Jews, being to eat the paſſover, would not enter the judgment-hall, leaſt, they ſhould be polluted, John xviii. 18. But under king Hezekiah, many tribes of Iſrael broke this law, for a great part of them had not ſanctified themſelves as they ought. Yet God being appeaſed upon the prayer of the pious king, forgave thoſe who were truly converted, 2 Chron. xxx. 17, &c.

XVI. But leaſt they who were unclean, at the time of that paſſover, ſhould be deprived of ſuch an excellent ſacrament for a whole year, a ſecond paſſover was, at God's command, appointed for them in the ſecond month; on which a perſon on a journey afar off, was bound to attend, if he was not able to come to Jeruſalem at the ſtated time of the paſſover, Numb. ix. 10, 11. The Jewiſh maſters fix * a journey afar off, at fifteen miles without the walls of Jeruſalem; ſo that a perſon at that diſtance from the city, on the fourteenth day of the month, might lawfully keep the ſecond paſſover. But why ſhould he not rather ſet out on the preceding day, in order to be at the feaſt, and not ſuffer himſelf to be ſtraitened in time? For if any one who ſet out on a journey, was retained by the invincible ſlowneſs of his beaſts, or by a diſorder in his feet, or any accident of the like nature, ſuch a perſon was not accounted to be on a journey afar off, but to be אנוס, *detained by force*. Philo therefore, de vita Moſis, lib. 3. ſeems to have better underſtood the meaning of this law, when he applies the following things to thoſe, "who on account of a journey afar off, are hindered from ſacrificing with the reſt of the nation. For, *ſays he*, they who travel, and live, in other parts of the world, are

* Ainſworth makes the following remark upon this. The Hebrew of this word *afar off*, hath extraordinary pricks over it for ſpecial conſideration. Hereby the Lord might ſignify, that we Gentiles who were unclean, even dead in treſpaſſes and ſins, and *afar off*, Eph. ii. 1, 13. ſhould be made nigh by the blood of Chriſt, and ſo partakers of him, the ſecond paſſover, who now *is ſacrificed for us*, 1 Cor. v. 7.

not guilty of any ſin, for which they are deprived of the common honour with the reſt. Eſpecially, as one country cannot contain ſo populous a nation, but is obliged to ſend out colonies into many places. Concerning this ſecond paſſover of the unclean, there are fine things in Selden, de Synedriis, lib. 2. c. 1.

XVII. In the *rites* preſcribed by Moſes, there are five things to be obſerved. (1.) The appointment of the paſchal lamb. (2.) The preparation. (3.) The ſlaying. (4.) The roaſting. (5.) The eating of it.

XVIII. The paſchal beaſt was to be שה, *a ſmall cattle* or *beaſt*, a *lamb* or *kid*, Exod. xii. 3. for that name is common to both, Deut. xiv. 4. ye ſhall eat *a ſmall beaſt, of ſheep, and of goats:* thus alſo, Exod. xii. 5. it is emphatically added, *ye ſhall take it out from the ſheep, or from the goats.* However, it is probable, that the pious uſed this liberty, in ſuch a manner, that they more frequently offered a lamb, as a more acceptable ſacrifice to God, becauſe, in ſheep there is a greater degree of meekneſs, docility, and innocence. And therefore it is, that though Chriſt is in ſo many different places, propoſed to us, under the type of a lamb, yet we never once obſerve, that he is pointed out under the denomination of a kid. And therefore, Theodoret, Quæſt. 24. in Exod. ſeems not to have given a bad explication of the meaning of the lawgiver: *that he who has a ſheep, ſhould offer it; but he who has none, ſhould offer a kid.*

XIX. We are not to think, that oxen were made uſe of in the paſchal ſacrifice, ſtrictly ſo called; though in ſcripture, even they are called by the name of the *paſſover:* as Deut. xvi. 2. "thou ſhalt therefore ſacrifice the paſſover unto the Lord thy God, of the flock, and the herd;" and 2 Chron. xxxv. 8. "they gave unto the prieſts for the paſſover offerings two thouſand and ſix hundred ſmall cattle, and three hundred oxen:" and again, ver. 9. "they gave unto the Levites, for paſſover offerings, five thouſand ſmall cattle, and five hundred oxen." The appellation paſſover, when it comprehends oxen, is taken in a larger ſenſe, and then denotes thoſe peace-offerings, which were killed at the paſſover feſtival, in order to feaſt on them with joy before Jehovah. Thus in the ſolemn paſſover under king Hezekiah, "they did eat throughout the feaſt, ſeven days, offering peace-offerings," 2 Chron. xxx. 22. To this alſo, it ſeems, we ſhould apply what John relates, John xviii. 28. that the Jews would not enter the judgment-hall leaſt they ſhould be defiled; *but that they might eat the paſſover:* not certainly, the paſchal lamb which they had eaten at the ſame time that Chriſt did the day before; but the ſacrifices that were uſually offered for the ſeven days of the feaſt, which were hence alſo called

called *paſſovers*. We therefore infer, that the ſacrifice appropriated to the paſſover, conſiſted of a lamb, or a kid only.

XX. The lawgiver requires three things in the lamb, or kid to be offered; that it be ſound, *a male*, and *of the firſt year*, Exod. xii. 5. To be *ſound*, ſignifies, to be without defect and blemiſh, Lev. xxiii. 19—21. The blemiſhes in a ſacrifice are deſcribed at large, ver. 22. God would have a *male*, becauſe the more excellent things are to be offered to him; but a male is more excellent than a female, Mal. i. 14. In fine, it was to be *the ſon of a year*, or of the firſt year. By which expreſſion is not meant a lamb come to, but ſhort of his firſt year. For every beaſt was, from its eighth day, pure or fit for ſacrifice, Exod. xxii. 30. Lev. xxii. 27. From the eighth day therefore, if we regard this general law, a lamb might be offered, till it completed its firſt year. After which, the Jewiſh maſters exclude it from ſacrifice. Yet to me it ſeems more natural, by a lamb of the firſt year, to underſtand that which is almoſt a year old, at which time it is come to its proper ſize, and its moſt grateful reliſh. Nor can I imagine, that the ancient believers were ſo minutely nice in calculating the time that they accounted their lambs profane, directly on the commencement of the ſecond year; or that they ſet down the nativity of their cattle in journals, leaſt they ſhould miſtake in a minute.

XXI. The *preparation* of the paſchal lamb, conſiſted in the keeping it up, or ſetting it apart, which was done on the tenth day, and continued until the fourteenth, on which it was to be killed, Exod. xii. 3. The Jews give the following reaſons for this command. 1ſt, Leaſt they ſhould forget it if they delayed it, and took no care about it, till the very moment of their departure, ſince they would then be hurried with a variety of buſineſs. 2dly, That they might more exactly obſerve whether the lamb had any blemiſh. 3dly, That they might have an opportunity, from the ſight of the lamb, to converſe together concering their redemption out of Egypt. 4thly, That they might have time to prepare themſelves for keeping the approaching ſolemnity.

XXII. The *killing* of the lamb, followed upon its ſeparation, Exod. xii. 6. "And the whole congregation of the children of Iſrael ſhall kill it." The blood was to be received in a baſon, and a bunch of hyſſop to be dipt therein, with which they were to ſtrike or ſprinkle the lintel, and the two ſide-poſts of the houſe, ver. 22. The lintel, I ſay, not the threſhhold, leaſt thoſe that paſſed, ſhould trample under foot the ſacred blood, which was inſtead, both of a ſacrifice and a ſacrament. For why ſhould not true religion have the ſame effect on them, that

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ſuperſtition had on the people of Aſhdod, who, for a long time, would not tread on the threſhhold of their temple, after Dagon had fallen on his face upon it? 1 Sam. v. 5. God himſelf ſhews the reaſon of this ſprinkling, Exod. xii. 13. "And the blood ſhall be to you, for a token upon the houſes where you are: and when I ſee the blood, I will paſs over you, and the plague ſhall not be upon you, to deſtroy you, when I ſmite the land of Egypt." Not that there was any natural efficacy in the blood of the lamb, or that God ſtood in need of a ſign to diſtinguiſh his own people: 2 Tim. ii. 19. But this ſign was given to the Hebrews, that thereby they may be confirmed and aſſured of their deliverance, Heb. xi. 28. "through faith Moſes kept the paſſover, and the ſprinkling of blood, leaſt he that deſtroyed the firſt-born, ſhould touch them.

XXIII. God gave a command about *roaſting* it, Exod. xii. 9. "eat not of it raw, nor ſodden at all with water, but roaſt with fire." Firſt, God forbids the eating it *raw*. Not that this is to be underſtood of what is quite raw: for the Iſraelites knew this of themſelves. They were not ſo voracious, as uſually to feed on fleſh altogether undreſſed. It is therefore, meant of that which is not ſodden or roaſted *enough*, as the Jewiſh maſters well explain it. For in that great hurry, with which the firſt paſſover was enforced, and in ſo great a number of paſchal lambs, it might eaſily happen, that ſome of them might be only half done, or ſcorched, unleſs the lawgiver had provided againſt it by an expreſs command. A thing not without its myſtery, as we ſhall preſently ſee. But it was not ſufficient to have the lamb perfectly done, unleſs alſo done in that manner which God preſcribed, namely, *roaſted*, not *boiled*. This was quite otherwiſe, than in the other peace-offerings, whoſe fleſh was cuſtomarily boiled, in order to be eaten both by the people and the prieſts, even at the paſchal ſolemnity. Wherefore, 2 Chron. xxxv. 13. theſe things are accurately diſtinguiſhed: "and they roaſted the paſſover with fire, according to the ordinance, but the other holy offerings, ſod they in pots, and in caldrons, and in pans." Where obſerve, that in both caſes the word בשל is uſed, to ſhew that it is applied both to boiling and roaſting, according to the nature of the ſubject.

XXIV. The roaſting is followed by the *eating* it. Where firſt, we are to obſerve the dreſs or attire of thoſe who were to eat it, which they were to do, with their loins girded, their ſhoes on their feet, and their ſtaff in their hand, Exod. xii. 11. which is the dreſs of travellers, and of thoſe, who undertake ſomething laborious. For the garments of the orientals, being long and flowing, and generally ungirded, were to be

be tucked up, when either they addreſſed themſelves to a journey, or ſome laborious work, that they might be no impediment to them, 2 Kings iv. 29. And a *perſon girded*, does not ſeldom denote an *induſtrious perſon*, whom the Greeks call ἐυζωνος ἀνηρ, *a man well girded*, and the Hebrews חלץ. And none is ignorant, that a *ſtaff* is proper for a journey, as travellers are ſupported in dangerous places, and defend themſelves with it againſt aggreſſors and wild beaſts; ſee Gen xxxii. 10. Mark v. 8. Nor was the rod of Moſes, which is ſo celebrated, any thing but a traveller's ſtaff, Exod. iv. 2.

XXV. Their being commanded to eat the paſſover with *ſhoes on their feet*, ſeems to be to the ſame purpoſe. For it is probable, while the Iſraelites were in Egypt, they were generally without ſhoes; at leaſt they did not uſe them daily, during their ſevere bondage. As in the flouriſhing ſtate of the Jews, we have examples of perſons being unſhod even in Judea. As this want of ſhoes was leſs hazardous to the Iſraelites in Egypt, God was pleaſed to provide them with ſhoes, when they were now to undertake a tedious, hard, and rough journey: In other caſes, one's being bare-footed, was a ſign of ſubmiſſion and devotion, Exod. iii. 5. Hence that ſaying of the Pythagoric ſchool, "do thy religious worſhip and adoration bare-footed." And Bernice, the ſiſter of king Agrippa, *came bare-footed before the tribunal*, to prefer her ſuit to Florus, who exerciſed great cruelties againſt the Jews, Joſeph. de Bell. Jud. lib. 2. c. 15. This putting on of ſhoes, was not therefore a part of religious worſhip, but a ſymbol of their approaching journey.

XXVI. We ſhall not grudge to ſubjoin, becauſe of the affinity of the ſubject, what Zaba Zago relates, in *Damianus a Goes*, concerning the manners of the Ethiopians. He affirms, they cannot enter their churches, but unſhod. Becauſe, ſays he, "the Ethiopic churches are not like that country, where the people of Iſrael eat the paſchal lamb on their departure out of Egypt, in which place God commanded them to eat it with ſhoes on their feet, and their loins girded, on account of the defilement of the country; but are like mount Sinai, where God ſpoke to Moſes; ſaying, Moſes, Moſes, put off thy ſhoes from off thy feet, for the place whereon thou ſtandeſt is holy ground. And this mount Sinai is the parent from which churches have derived their origin; juſt as the apoſtles from the prophets, and the New Teſtament from the Old." Thus far he: but the obſervation appears to me, to be idle and ſilly: like thoſe to which the eaſterns are too much addicted.

XXVII. But to return from this digreſſion. Moreover, God was, Exod. xviii. pleaſed to command them to eat the paſſover

paſſover with *unleavened bread, and bitter herbs*. Plutarch relates, that among the Romans, the Flamen Dialis, or prieſt of Jupiter was forbid the uſe of leaven, in Queſt. Roman. Becauſe, as leaven ariſes from a ſtate of corruption, ſo alſo when it is mixed, it corrupts the lump. Nor was only the paſchal lamb to be eaten with unleavened bread, but God commanded the Iſraelites to abſtain from leaven, for whole ſeven days, Exod. xii. 15. Since the five intermediate days of theſe ſeven were working-days, God ordered the firſt and laſt to be accounted feſtivals: for as on the firſt they we ſet at liberty, from ſuch a hard and grievous bondage, ſo on the ſeventh, the Red Sea ſwallowed up Pharoah and all his hoſt. And this divine inſtitution was ſerved to perpetuate the memory of both theſe among his people. But of what ſort theſe bitter herbs were, we are neither much inclined to enquire, nor is it of great importance. Whoever would know the opinions of the Jewiſh maſters on this head, may conſult our great author (Bochart.) We haſten to other matters.

XXVIII. God alſo forbid them, to break ſo much as a bone of the paſchal lamb, Exod. xviii. 46. Numb. ix. 12. This law ſeems likewiſe to have a reference to their being commanded to eat it in haſte; for they who are in hurry do not ſpend time in breaking and taking the marrow out of the bones. But a myſtery alſo lay concealed in this law, of which preſently.

XXIX. There was another law, not to leave any of the fleſh of the lamb until the morning, but to burn what remained thereof, Exod. xii. 10. Of this kind, were the laws, in all ſacred feaſts, ſee Exod. xvi. 19. Lev. vii. 15. and Lev. xxii. 30. excepting only the fleſh of the offering of a vow, or a voluntary offering, Lev. vii. 16, 17. The deſign of theſe laws, was to preſerve the ſacred food, from corruption, and from being put to profane uſes. In the lamb, they were to take ſpecial care, that its remains ſhould neither hinder nor clog the Iſraelites, who were now to depart: nor yield matter of deriſion to the Egyptians nor become a prey to dogs. And perhaps alſo to prevent their becoming an object of idolatry, as the brazen ſerpent was.

XXX. Moreover, God commanded, that none ſhould go out of the door of his houſe until the morning, Exod. xii. 22. leaſt they ſhould meet with the deſtroying angel, who, indeed, could have diſtinguiſhed the Iſraelites, even out of their houſes; but they were to be taught, that their ſafety conſiſted in keeping themſelves, as it were under the protection of the blood of the lamb, with which they had ſprinkled the poſts of their doors.

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If they had rejected this ſacrament of their ſecurity, they would thereby have alſo rendered themſelves unworthy of the grace that was repreſented by that ſign.

XXXI. In fine, it was ordained to be eaten in one houſe, and none of the fleſh to be carried out, Exod. xii. 46. This law ſeems to be joined with ver. 4. in which thoſe families, which were ſo ſmall, as not to be able to eat a whole lamb, are commanded to join with their neighbouring families. But here leſt any ſhould think, that the lamb could be halved, and one half carried out to the abſent family, the law directs two families joining together, to eat the lamb in one houſe, and carry none of its fleſh abroad. Becauſe ſo ſalutary a victim could not be divided: and nothing but an entire lamb in every houſe, could reſcue that houſe from the imminent deſtruction.

XXXII. But we are to obſerve, that ſome of thoſe ceremonies, were perpetual; as the killing, roaſting, and eating the lamb, with unleavened bread, and bitter herbs, without breaking a bone, &c. others again were uſed only once, and no where elſe but in Egypt. To this may we reckon. 1ſt, The law concerning the keeping up the lamb for the ſpace of four days, before it was to be killed. God would have this done in Egypt, leaſt the Iſraelites, when among their enraged enemies, ſhould not have lambs, if they were obliged to look out for them, only at the very laſt: but in Judea they had nothing to fear of this kind: and it would have been no eaſy matter for thoſe who came a great way to the city, to provide themſelves preciſely at that time, as the greateſt part did not come till the preparation for the feaſt, or at moſt, the day before, and then purchaſed from theſe who uſually expoſed lambs to ſale in the temple. John ii. 13, 14. It alſo appears, from the hiſtory of Chriſt's laſt paſſover, that the diſciples aſked their maſter, only on the firſt day of unleavened bread, "where wilt thou that we go and prepare, that thou mayeſt eat the paſſover?" Mark xiv. 12. Conſequently they had not kept up a lamb four days before. 2dly, The law concerning ſtriking the lintel, and ſide-poſts with the blood of the lamb: becauſe the reaſon which God gave for this command, could only reſpect Egypt, Exod. xii. 12, 13. And from 2 Chron. xxx. 15, 16. and chap. xxxv. 5, 6, 10, 11. we learn, that in Judea, the paſchal lambs were killed in the court of the temple, and there their blood was poured out. Nor does it appear that any part of this blood was carried into private houſes, to be ſprinkled on their door-poſts. 3dly, The law concerning the eating the paſſover, with their loins girded, with ſhoes on their feet, a ſtaff in their hands, and with haſte. Becauſe theſe things had a reſpect to that

long and tedious journey, they were in a few hours to take: but after they had performed that journey, they ate it quietly and ungirded, not ſtanding, but ſitting, not in haſte, but at leiſure; as is plain from the example of Chriſt, who ſat down on a couch, in an upper room with his diſciples. 4thly, The law not to ſtir abroad out of their houſes, leaſt they ſhould meet the deſtroying angel: as in like manner appears from the example of Chriſt, and his diſciples, who, in that very night, in which they kept the paſſover, repaired to the mount of Olives, Mat. xxvi. 30.

XXXIII. It now remains, that we explain, and briefly ſhew, the *myſtery* of the paſſover, and to what all this pomp of ceremonies tended. And in general, it is certain, that two benefits were ſhadowed forth thereby; the one temporary, and peculiar to the people of Iſrael; the other eternal, and common to all true believers in Chriſt. On the former we ſhall curſorily hint a few things: on the latter be more diſtinct and explicit.

XXXIV. And, 1ſt, The very name *paſcha*, which, as we have ſaid, ſignifies a paſſing over, reminded the Iſraelites of the angel, who paſſed over their houſes, without touching them, in that night, in which he fell on the Egyptians, in ſuch a manner, that not a houſe was free from the ſlaughter, Exod. xii. 30. 2dly, The bitter herbs, with which they were to eat the lamb, ſignified, the *bitter life* they had led in Egypt, *under hard bondage, in mortar, and in brick*, Exod. i. 14. ſo that they juſtly might cry out, as they afterwards did in the Babyloniſh captivity, Lam. iii. 15. that they *were filled with bitterneſs, and made drunken with wormwood*. This they teſtified in the paſſover, ſaying to each other, as Maimonides de Paſch. c. 2. §. 40. relates, "we have eaten that bitter thing, becauſe the Egyptians embittered the life of our fathers in Egypt, as it is written," Exod. i. 14. 3dly, The unleavened bread alſo, which was but little grateful to the palate, was eaten for the ſame end. Wherefore the maſter of the family, when he diſtributed the pieces of it to his domeſtics, addreſſed them thus: "this is the bread of affliction, which our fathers did eat in the land of Egypt," in the very words of Moſes, Deut. xvi. 3. They therefore ſet down the unleavened bread only in pieces, becauſe not whole, but pieces of bread are given to the poor. 4thly, Moſt of the other rites ſignified to the Iſraelites, that, being now called to liberty by God, they were as ſoon as poſſible to betake themſelves out of that ſtate of bondage. And therefore they are commanded to eat in a ſtanding poſture, with their loins girded, with ſhoes on their feet, and leaning on their ſtaves, and in haſte, becauſe that very moment they were to depart. They

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were not to eat it boiled, but roaſted, that being ſooner done: and with unleavened bread, that they might not ſlip the opportunity of departing, ſhould they ſtay, till the lump was leavened. 5thly, However, as it is neceſſary to explain dumb ſigns by words; ſo, when their children aſked what this ceremony meant, they were commanded to anſwer; "this is the ſacrifice of the Lord's paſſover, who paſſed over the houſes of the children of Iſrael in Egypt, when he ſmote the Egyptians, and delivered our houſes," Exod. xii. 27.

XXXV. But a deeper myſtery was vailed under theſe things, of which we are now to ſpeak. And that we may do it with greater exactneſs, we will ſhew, that four things are repreſented by this ſacrament. I. The very perſon of Chriſt. II. The ſufferings he bore for us. III. The fruits of his ſufferings. IV. The manner we are made partakers of them.

XXXVI. The ſcriptures frequently repreſent the *perſon* of Chriſt under the type of a *lamb*, John i. 29, 36. On account of his meekneſs and humility, Mat. xi. 29. the ſimplicity of his manners, 1 Pet. i. 19. his extraordinary patience, Iſa. liii. 7. which was the more amazing in him, that though he was able to take vengeance and deliver himſelf, yet he voluntarily ſubmitted, and, by an aſtoniſhing transformation from the lion of the tribe of Judah became a lamb: and thus Samſon's riddle was fulfilled in Chriſt, "out of the eater came forth meat, and out of the ſtrong came forth ſweetneſs," Judges xiv. 14. This ſame lamb feeds us with his fleſh, gives us his blood to drink, and in fine, clothes us with his wool, Rom. xiii. 14. Gal. iii. 27. But there were peculiar circumſtances in the paſchal lamb.

XXXVII. For *firſt*, as the lamb was taken out of the flock, ſo alſo was Chriſt from among his brethren, Deut. xviii. 15. being a "partaker of fleſh and blood, and in all things like unto his brethren," Heb. ii. 14, 17. *Secondly*, The lamb was to be perfect; Chriſt in like manner, is "a lamb without blemiſh and without ſpot," 1 Pet. i. 19. "who through the eternal Spirit, offered himſelf without ſpot to God," Heb. ix. 14. *Thirdly*, The ſame lamb was to be a male, a ſymbol of vigour, ſtrength and excellency. So Chriſt alſo is that *man*, Jer. xxxi. 22. the *man-child*, Rev. xii. 5. *Fourthly*, It was to be of the firſt year, that is, young and of a moſt grateful ſavour, and of the greateſt vigour: in order to repreſent, (1.) That Chriſt was not to continue long among men, but to be cut off in the flower of his age. (2.) That he is the ſweeteſt food of the ſoul, beyond all the dainties of this world, Cant. v. 16. (3.) That his ſacrifice is of perpetual, and of the greateſt efficacy. *Fifthly*, Nor is it in vain, that the lamb was, for the ſpace of four days,

ſeparated from the fold. Thus alſo it was with Chriſt, if we reckon prophetic days, for years: ſee Ezek. iv. 6. For at his thirtieth year, he left his mother's houſe, as a fold, where he was born and brought up, and was crucified the fourth after. But it likewiſe deſerves obſervation, that Chriſt came to Jeruſalem to the feaſt, and to his laſt paſſover, on that very day, on which God had commanded the lamb to be kept up in Egypt; namely, the tenth of the month Niſan. For, ſix days before the paſſover, he came to Bethany, John xii. 1. That is, on the ninth of the month Niſan: the day after he went to Jeruſalem, ver. 11. to preſent himſelf to be offered to God.

XXXVIII. Let us now conſider the *ſufferings* of Chriſt, the manner, place, and time, theſe being all ſignified by the paſſover.

XXXIX. As to the *manner*. 1ſt, The lamb was to be killed, and that by the whole multitude of the congregation of Iſrael. So the prieſts, ſcribes, and phariſees, with the whole body of the people conſpired to the ſlaying of Chriſt; for not being ſatisfied with mockings, ſmitings, and ſcourgings, they ceaſed not, till he was given up to death, Luke xxiii. 18. and "they cried out, all at once, ſaying, away with this man. 2dly, There is likewiſe an argument as to the kind of death. For, as the blood of the lamb, ſo that of Chriſt was alſo ſhed: both for the people. Nor was the blood of the lamb poured out on the ground, but, as ſomething precious, received in a baſon; becauſe it repreſented the "precious blood of Chriſt, as of a lamb without ſpot," 1 Pet. i. 19. For, that blood is the perpetual treaſure of the church, which Chriſt even at this day offers to the Father, and is for ever to offer, or preſent. 3dly, The lamb was not to be eaten raw, or not ſufficiently done. Chriſt was alſo to ſuffer indeed, and not in a ſuperficial manner. His cup was not to paſs, till it was drunk up to the bottom. 4thly, The roaſting of the lamb at the fire, expreſſes the burning heat of divine wrath, juſtly kindled againſt ſinners, with which Chriſt, who preſented himſelf as ſurety for ſinners, was to be ſcorched. Hence thoſe complaints, Pſal. xxii. 14, 15. "My heart is like wax, it is melted in the midſt of my bowels: my ſtrength is dried up like a potſherd, and my tongue cleaveth to my jaws." See what we have obſerved concerning the peculiar manner of this roaſting, Book II. Chap. 10. §. 26.

XL. The *place*, where both the paſſover and Chriſt was ſlain, is exactly the ſame. For the paſchal lamb, was, from the days of David, to be killed at Jeruſalem; the place which God had choſen for himſelf, to cauſe his name to dwell there. But it was there that Chriſt ſuffered, as himſelf foretold. "It cannot

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be that a prophet periſh out of Jeruſalem," Luke xii. 33. And Luke xviii. 31. "Behold, we go up to Jeruſalem, and all things that are written by the prophets concerning the Son of man, ſhall be accompliſhed."

XLI. There is alſo a manifeſt ſimilitude with reſpect to the *time*. The paſſover was killed in the middle of the month Niſan, at the full moon, between the two evenings, that is, according to Joſephus, from the ninth to the eleventh hour. On that very month, day and hour, Chriſt was cut off; as is remarked, not without reaſon, by Matthew, chap. xxvii. 46, 50. Some obſerve, that, in the month Niſan, after the equinox, the days come to be longer than the nights; to ſignify that a new light then aroſe upon the world, when Chriſt diſpelled the darkneſs of error, and ignorance. And there are others, who, by the full moon, will have the fulneſs of time, and by the two evenings, the evening of the world, and the laſt times to be ſhadowed forth, in which Chriſt offered himſelf a ſacrifice, according to that of the apoſtle, Heb. ix. 26. "once in the end of the world hath he appeared, to put away ſin by the ſacrifice of himſelf." Which, are at leaſt ingenious, if not ſolid reflections.

XLII. It now follows, that we conſider the conſequences and *fruits* of this ſacrifice; and indeed, they are moſt excellent and abundant. For, *firſt*, the poſts and lintels of the Iſraelites were ſprinkled with the blood of this lamb, that they might avoid the common calamity, and be preſerved from the deſtroying angel: to teach us, that the juſtice of God ſpares all, whoſe conſciences are ſprinkled with the blood of Chriſt, Iſa. lii. 15. "he ſhall ſprinkle many nations." This is that *ſprinkling of the blood* of Chriſt, this is that *blood of ſprinkling*, ſpoken of by Peter and Paul, 1 Pet. i. 2. Heb. xii. 24. We are therefore no longer to dread the ſword of the avenging angel. For, whether an angel of darkneſs, "God hath delivered us from the power of darkneſs, through the blood of his Son," Col. i. 13, 14. or an angel of heaven, "having made peace through his blood, he hath reconciled all things unto himſelf, whether they be things in earth, or things in heaven," ver. 20.

XLIII. *Secondly*, On the night the lamb was ſlain, the Iſraelites received full power to deliver themſelves from the Egyptian bondage: to teach us, that Chriſt, by his blood, has redeemed us from the bondage of the devil, the world and ſin, in order to call us to the glorious liberty of the ſons of God, Heb. ii. 14, 15. John viii. 36.

XLIV. *Thirdly*, In that very night the God of Iſrael inflicted his judgments on the gods of the Egyptians, Exod. xii. 12.

Numb.

Numb. xxxiii. 4. namely, four judgments, if we may credit Jonathan, whoſe words in his paraphraſe are theſe: "Their molten images were melted down, their idols of ſtone cut down, thoſe made of earth, ground to powder; in fine, thoſe of wood reduced to aſhes." Though we cannot avouch this for truth, as the ſcripture is ſilent; yet it is certain, God's threatenings were not without their effect. And whatever they ſignified, we ſee an illuſtrious fulfilment of them in the death of Chriſt; whereby, the middle wall of partition being broken down, by which many nations, who had been ſeparated from the Jews, being called to the knowledge of the true God, caſt their idols to the moles, and to the bats, Iſa. ii. 20.

XLV. *Fourthly*, As the month Abib, before the inſtitution of the paſſover, was the ſeventh month of the Jewiſh year: but when God inſtituted the paſſover, he commanded, that it ſhould for the future, be accounted the firſt, and from it begin to reckon their ſacred or eccleſiaſtical year. This month began with the ſpring; at which time, when God ſendeth forth his Spirit, all things are created, and the face of the earth is renewed, Pſal. civ. 30. And this may alſo be applied to Chriſt, who introduced a new age, and aboliſhed old things, in order to change them for the better: *behold*, ſays he, *I make all things new*, Rev. xxi. 5. So that now we juſtly reckon time, not from the firſt creation of the world, which ſeems to have happened on Tiſri, the firſt month of the civil year, but from the riſing of a more auſpicious ſtar, at the illuſtrious epiphany or manifeſtation of our Saviour: for, ſuch new miracles of divine goodneſs cauſe former things, in compariſon of *theſe, not to be remembered, nor come into mind*, Iſa. lxv. 17.

XLVI. Moreover, we are to ſhew, in *what manner* the Iſraelites were made partakers of the benefits they obtained by means of the lamb. And here two things were required. 1ſt, That they were to ſprinkle the lintel and door-poſts of their houſes with the blood of the lamb. 2dly, To eat its fleſh. For if any of the Iſraelites neglected either of theſe, they thereby rejected the grace annexed to theſe commands.

XLVII. By the door-poſts of the houſes are meant our hearts, becauſe God ſprinkles theſe with the blood of his Son, Heb. x. 22. "our hearts ſprinkled from an evil conſcience." And the hearts of men lie as open before God, as the door-poſts of our houſes to us, 1 Sam. xvi. 7. the doors of our hearts are to be ſet open, that by them the king of glory may come in, Pſal. xxiv. 7. Rev. iii. 20. But we may be ſaid to ſprinkle our hearts with the blood of Chriſt, when, by a ſtedfaſt faith, we embrace the doctrine of the croſs, and apply to ourſelves the merits of

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his ſufferings. We are however, to take care that we do not ſprinkle on the threſhhold, what we are commanded to ſprinkle on the lintel, and poſts of the door, that it may not be trampled under foot, leaſt the apoſtle's threatenings ſhould be executed on us, which he denounced againſt thoſe, who "tread under foot the Son of God, and account the blood of the covenant, wherewith they were ſanctified, an unholy thing," Heb. x. 29.

XLVIII. By the ſame faith alſo, the fleſh is to be eaten, For why haſt thou teeth, and a ſtomach? [Is it not to eat?] Believe, and thou haſt eaten. This eating is abſolutely neceſſary to ſalvation, John vi. 53. "Verily, verily, I ſay unto you, except ye eat the fleſh of the Son of man, ye have no life in you.

XLIX. The fleſh of the lamb was to be eaten neither altogether raw, nor half done. And they are guilty of this crime, who digeſt not theſe myſteries by proper and diligent meditation: meditation is to the ſoul, what concoction or digeſtion is to the ſtomach. Hence according to Petronius, to publiſh to the public indigeſted thoughts, is to publiſh things not yet properly concocted and digeſted by an attentive meditation.

L. The whole lamb was likewiſe to be eaten, that nothing might remain: neither is it ſufficient to receive Chriſt in part: as if one would be willing to enjoy his glory, but not partake of his ſufferings. Or to have him for his Redeemer, but not for his Lawgiver and Lord: or as if one, not thinking it ſufficient to truſt in the merits of Chriſt, ſhould place his hope of ſalvation, partly in his own works, or in the interceſſion and mediation of others.

LI. What remained that could not be conſumed, becauſe of the ſmall number of gueſts, was not ſuffered to be reſerved to the next day; but was to be burnt with fire. This may be applied partly to the type, partly to the thing ſignified. The type was not to be reſerved to another time. From the day the light of the goſpel appeared, what regarded the ſhadows, was to ceaſe and be aboliſhed. As to the thing ſignified, whoever feeds upon Chriſt by a true faith, will not be found empty, or hungry on the morrow; nor does he ſtand in need of a new Chriſt, or a new offering of him. For as "by one offering he hath perfected for ever them that are ſanctified," Heb. x. 14. ſo "he that cometh to him ſhall never hunger, and he that believeth on him ſhall never thirſt," John vi. 35. Wherefore, thou art under no neceſſity to reſerve any thing of thine own for thyſelf, with which to make up a deficiency in Chriſt, when thou haſt once apprehended him by faith.

LII. In the mean time, they were ſo to eat the fleſh of the lamb,

lamb, as not to break a bone of it. To break the bones of the lamb, is to pry and ſearch into things that exceed our capacity. As if it was not ſufficient for faith to be fed with things obvious, unleſs we attempted to ſearch into thoſe things, the knowledge of which is forbidden, and the diſcovery dangerous. To pry into ſuch things, is to come off with damage in the attempt. This brings to mind, that ſaying of Moſes, Deut. xxix. 29. "the ſecret things belong unto the Lord our God; but thoſe things which are revealed, belong unto us and to our children for ever:" and that excellent ſaying of Jerome, Prov. xxv. 27. though not ſo agreeable to the Hebrew, "the curious pryer into his majeſty, ſhall be overwhelmed with his glory."

LIII. The bitter herbs, with which the lamb was to be eaten, ſignify the neceſſity of communion with him in his ſufferings, Phil. iii. 10. if we would have communion with him in his glory: we are to wear a crown of thorns with Chriſt, that a crown of glory may ſucceed; "if we ſuffer, we ſhall alſo reign with him," 2 Tim. ii. 12. Nor are theſe things to be applied only to the external afflictions of the body; but alſo to the internal diſtreſſes of the vexed ſoul, grieving for ſin in a godly manner, fearing the wrath of God; without which the ſweet conſolations of the Lord Jeſus, which he applies only to the mourners in Zion, Iſa. lxi. 3. are uſually neither taſted nor felt.

LIV. Nor is it in vain, that leaven is ſo often, and ſo expreſsly forbid thoſe, who are invited to eat of the lamb. For in Scripture leaven is the ſymbol of corruption, and eſpecially of hypocriſy, Luke xii. 1. Paul has writ very properly to this purpoſe, 1 Cor. v. 7, 8. "Chriſt our paſſover is ſacrificed for us: therefore let us keep the feaſt, not with old leaven, neither with leaven of malice and wickedneſs, but with the unleavened bread of ſincerity and truth." Leaven might alſo be applied to pride, becauſe the leavened lump directly riſes or puffs up; or to hatred and animoſity, which embitter the ſoul. Now whoever has communion with Chriſt, ought doubtleſs to be purged from all theſe vices; becauſe he, in whoſe mouth was found no guile, 1 Pet. ii. 22. cannot endure hypocrites; nor he, who became obedient even unto the death of the croſs, Phil. ii. 8. the proud; nor he, who is our peace, Eph. ii. 14. the contentious; and therefore he offered himſelf, in order to reconcile us both to God, and to one another.

LV. But ſtrangers, the defiled, the uncircumciſed, were excluded from the paſchal lamb: becauſe righteouſneſs hath no fellowſhip with unrighteouſneſs, nor light any communion with darkneſs, nor Chriſt any concord with Belial, 2 Cor. vi. 14, 15. Nevertheleſs whoever he be, that from a ſenſe of his

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own uncleanneſs, humbly has recourſe to the grace of God in Chriſt, ought not therefore to deſpond; for, "the good Jehovah pardoneth every one that prepareth his heart to ſeek God, Jehovah the God of his fathers, though he be not cleanſed according to the purification of the ſanctuary," 2 Chron. xxx. 18, 19.

LVI. Again, the Iſraelites in Egypt were commanded to eat the lamb, girded, ſhod, and leaning on their ſtaves. To which rites we may ſee frequent alluſions in Scripture. Chriſt, Luke xii. 35. Paul, Eph. vi. 14. and Peter, 1 Pet. i. 3. commands us to have our loins girded about: to ſignify that the ſouls of believers are to be girded about with truth and ſoberneſs; to be ready for the heavenly journey, for the work of the Lord, for the conflict with ſpiritual wickedneſſes in heavenly places; to all which undertakings, flowing, and trailing garments, are an impediment. Paul, Eph. vi. 15. ſpeaks of feet ſhod with the preparation, or promptitude, of the goſpel of peace. For the goſpel is to be preached with cheerfulneſs, and confeſſed and walked in without ſtumbling. God himſelf is the believer's ſtaff, on whom he leans, and to whom he commends his ſoul. Faith alſo is inſtead of a ſtaff, becauſe by it we are ſaid to ſtand, Rom. xi. 20. 1 Cor. vi. 13. But we are to take particular notice, that this is the attire of travellers, which is the condition of all who are partakers of Chriſt For, in this life they are ſtrangers, and in their way to a better country, Pſ. xxxix. 13. 1 Pet. ii. 11.

LVII. The Iſraelites were alſo commanded to eat it in haſte, becauſe there was danger in delay from the Egyptians, who were ſoon to preſs them to be gone. And this is alſo applicable to us; becauſe many enemies have a deſign upon us, the journey is long, the time ſhort, and we feeble and eaſily apt to flag. Wherefore, as Lot was to go out of Sodom, and the Iſraelites out of Egypt, ſo we are commanded to make haſte, to ſtretch every nerve in order to eſcape the jaws of the devil, imitating thoſe violent who take the kingdom of heaven by force, Mat. xi. 12. and remembering Lot's wife, who periſhed by her delay, Luke xvii. 32.

LVIII. Laſtly, We are to obſerve, that the lamb was to be eaten in one houſe, out of which it was not lawful to go, for fear of meeting the angel of death. This houſe is the church, out of which there is no ſalvation, no communion with Chriſt. Let the falſe Nicodemiſts take notice of this, who imagine they can ſkulk in ſafety among the Egyptians, and think it ſufficient if they believe in their heart, though with their mouth they confeſs not the Lord Jeſus, ſeparating what the apoſtle has

joined together, Rom. x. 9. And therefore, if they be wiſe, let them not forſake the aſſembling themſelves together with us, Heb. x. 20. And having once entered this houſe, let them never leave it, leaſt they be condemned for apoſtates; concerning whom Paul ſpeaks, Heb. vi. 4—6. and chap. x. 38, 39. and Peter, 2 Pet. ii. 20, 21.

CHAP. X.

Of the extraordinary Sacraments in the Wilderneſs.

I. BESIDES the *ordinary* and *univerſal* ſacraments of *circumciſion* and the *paſſover*, ſome extraordinary ſymbols of divine grace were granted to the Iſraelites in the wilderneſs, which, in the New Teſtament, are applied to Chriſt and his benefits, and ſaid to have the ſame ſignification with our ſacraments. And they are in order theſe: I. The *paſſage* in the cloud *through the Red Sea*. II. The *manna* which was rained from heaven. III. The *water* iſſuing out of the *rock*. IV. The *brazen ſerpent* erected by Moſes for the cure of the Iſraelites.

II. The ſacred hiſtory, Exod. xiv. very particularly relates, how Pharaoh with mad rage at the head of a vaſt army, purſued the Iſraelites, who were juſt departed from Egypt, and as he imagined, were entangled on every hand, through a miſtake of the way, in unpaſſable deſerts: how in the firſt place, a miraculous cloud, interpoſing between them and the Egyptians, protected the Iſraelites, who were trembling with fear, and calling out to heaven for help: next how the channel of the weedy or Red Sea, was made paſſable, as on dry land, by the waters giving way on each hand, being divided by the rod of Moſes and by a ſtrong eaſt wind. How, in fine, the Egyptian monarch did not delay to purſue them cloſe as they retreated, entered the ſea as it opened a way for them, and was deſtroyed with all his army, the waters immediately returning upon them. For the better underſtanding of all this, we ſhall briefly explain theſe five heads. I. Why that ſea, which Moſes, Exod. xiii. 18. and xiv. 4. called ים סוף, or the *weedy ſea*; is by Paul, Heb. xi. 29. and generally by writers, called ἡ ἐρυθρὰ θάλασσα, *the Red Sea*? II. Whether that drying up of the waters was natural, or altogether miraculous? III. Whether the Iſraelites paſſed over the whole breadth of the ſea, and landed on the Arabian ſhore over againſt Egypt, or only marched as far through it, as was

enough

enough to overwhelm the Egyptians, and returned again on foot, by taking a ſemicircular compaſs, to the ſame ſhore? IV. In what ſenſe the apoſtle might ſay, the "Iſraelites were baptiſed unto Moſes in the cloud and in the ſea." V. What may be the myſtical ſignification of theſe things?

III. The reaſon is obvious why this is called the weedy ſea; namely, becauſe of the plenty of ſea weeds, with which it abounds, heaps of which being raiſed like mountains near the ſhore, and laid cloſe together by the continual heat of the ſun, afford the convenience of houſes to the inhabitants there, who from their eating of fiſh are called *Ichthyophagi*. And Agatharcides ſays, that ſome of them live *under the ribs of fiſh, covered over with ſea weed*. *Bochart in Phaleg. Lib.* 4. *c.* 22. may be conſulted on this ſubject.

IV. Why it is called the Red or Erythrean Sea, was formerly not ſo well known. The ancients generally referred it to the colour of the water; which ſome think was derived from the reflection of the ſolar rays; others from the circumjacent mountains being made red by the ſcorching heat, from which waters impetuouſly deſcended into the ſea, and tinged it of a like colour; others, in fine, from the red ſand that lay on its ſhore, or channel: not to mention any thing now about the fable of Perſeus, who, after having killed the ſea-monſter, to which the daughter of Cepheus had been expoſed, is ſaid there to have waſhed away the blood, with which he was all over ſtained. But the undoubted experience of mariners ſhews the falſehood of all this. Ludovicus Vartomannus, who ſailed over the whole of it almoſt from its extremity to the mouth of the ſtraits, ſays, "it is a thing ſufficiently confeſſed by all, that the ſaid ſea is not red, but like other ſeas, *Navig. lib.* 1. *c.* 21. The ſame thing Pietro della Valle, a noble Roman, an eye-witneſs, teſtifies; who ſays the waters are clear, tranſparent and blue, and the ſand of the uſual colour, nay, whiter than ours, *Itiner. p.* 1. *c.* 30. Diodorus Siculus writes, that *in colour it is altogether green*. Not that ſuch is the nature of the water, but on account of the quantity of moſs and ſea-weed floating theron. What is therefore ſaid of the red colour is all fable, this prejudice having ariſen from an erroneous interpretation of the name.

V. They come nearer the truth, who derive its name from king Erythras or Erythrus, who had this ſea within the bounds of his empire. But who this Erythras was, all the profane writers are abſolutely ignorant. The Scriptures alone inform us of this: from which *Nic. Fuller, Miſcellan. lib.* 4. *c.* 20. boaſts that he made the firſt diſcovery: namely, that this Erythras

was Eſau, furnamed Edom or Red, both from the hairy redneſs, with which he was born, Gen. xxv. 25. and from that red pottage, for which he ſold his birthright, ver. 30. This Edom, who, according to the genius of thoſe times, having the whole authority in thoſe parts, gave name to the country reduced under his dominion and power, ſo that it was alſo called *the land* of Edom, and even ſimply Edom, namely of the feminine gender, Jer. xlix. 17. His poſterity, proud of ſo great an original of their nation, lived on the borders of the ſea, we are now treating of: and hence it had its name: the Hebrew Edomi or Idumean Sea, the Greek ἐρυθραῖον, and the Latin *Mare rubrum* differ therefore only in language. See among others *Voſſius de Idololat. lib.* 1. *c.* 34.

VI. We are on no account to imagine, that what we are here told, befel the waters of the Red Sea, was either altogether, or for the greateſt part natural: as if Moſes, who had great ſkill in the knowledge of nature, took the opportunity of an ordinary reflux, which, on the blowing of an eaſt wind, was both more impetuous and laſting than uſual; ventured in the preſent imminent danger, to attempt the paſſage, and perſuaded the Iſraelites to follow his example: but Pharaoh, who was ignorant of thoſe things, and delaying too long, was drowned on the return of the flood. For, the whole of this hiſtory is full of miracles; which none but the *enemies of the Scripture*, as *Scaliger, de Subtilitat. Exercit.* 52. juſtly calls them, can doubt of. 1ſt, It was a miracle, that the extraordinary cloud, which went before, and pointed out the way to the Hebrews, ſhould now place itſelf in the middle, between them and the Egyptians, Exod. xiv. 19. 2dly, It was a miracle, that when Moſes lifted up his rod, and ſtretched out his hand, the ſea ſhould not only go back, but was alſo divided; and giving way on each hand, yield a ſafe paſſage to Iſrael amidſt the waters, ver. 16, 21. which never was, nor could be done by any natural reflux. 3dly, It is a miracle, that the waters, naturally fluid, ſhould be collected together into very high heaps, and ſtand like a wall on the right and left of the Iſraelites, ver. 22. 4thly, It was a miracle of miracles, that when Moſes again ſtretched out his hand and rod towards that part of the ſea, where the Egyptians were purſuing them, the waters ſhould return to their natural force, and drown all the Egyptians; while the children of Iſrael had now either almoſt finiſhed, or were ſtill proſecuting their journey on dry land, through the midſt of the ſea, ver. 26, 27, 29. Can any mortal have ſo much impudence, as to dare to compare theſe things with the daily flux and reflux of the ſea? It is indeed true, that God here made uſe of the wind, but it is alſo

alſo evident, that the ſame God exerted an extraordinary power, both by raiſing the wind ſo ſeaſonably, and by executing ſuch things by it, as could not be effected by any natural cauſe, by its own virtue. And therefore the Iſraelites deſervedly admired in this work, *that great hand of their God*, ver. 31.

VII. The inhabitants on the coaſt of the Arabian Gulf, though barbarous to the higheſt degree, preſerved the memory of this prodigy for many ages after; as Diodorus Siculus vouches, *lib.* 3. where he writes as follows. "The neighbouring Ichthyophagi have an ancient tradition, handed down to them by their anceſtors, that, upon a certain great receſs of the ſea, all the parts of this bay being dried up, and the ſea falling back to oppoſite parts, the channel appeared of a green colour, and that again the ſea, returning with a ſtrong tide, was reſtored to its former place." In theſe words, who does not ſee that this miracle of Moſes is deſcribed, the memory of which theſe barbarians did, though ſomewhat obſcurely, propagate to their poſterity?

VIII. But it is a more intricate point, which is even at this day made the ſubject of debate among the learned; whether the Hebrews paſſed the ſea ſtraight forward, from the ſhore of Egypt, to the oppoſite coaſt of Arabia; or whether they fetched a ſemicircular compaſs in the midſt of the ſea, and returned to the ſame ſhore, from which they ſet out? The former opinion is by far more commonly received; and reſts on thoſe arguments, collected by Rivet in Exod. xiv. 21. 1ſt, The words of the hiſtory ſeem to bear this meaning; and it tends very much to ſhew the greatneſs of the miracle. The Scripture ſays, that the "Iſraelites paſſed through the Red Sea;" but what others alledge was not a *tranſit* or paſſage, but a *circuit*. 2dly, It appears from the map of the country, that it muſt have been ſo. For, in order to come from Egypt to mount Sinai, as the Red Sea lies between that mountain and Egypt, it muſt of neceſſity be paſſed over. For, though the foot paſſage from Rameſes to Sinai is direct, leaving the Red Sea on one ſide, yet ſo blocked up, and every where ſo rough on account of rocks, as not to be fit for the journeying of ſo great a people. 3dly, The ſame is concluded from Numb. xxxiii. 8. "and they departed from before Pi-hahiroth, and paſſed through the midſt of the ſea into the wilderneſs;" which ſeems to denote quite a different thing, from their returning by a circuit, or compaſs to the wilderneſs. 4thly, Add the authority of Joſephus, who declares, that the Iſraelites paſſed over to the oppoſite ſhore, Antiq. lib. 2, c. ult.

IX. But the contrary opinion has alſo great names, and no mean

mean arguments to ſupport it. 1ſt, They deſire us to take notice of the intent of the paſſage through the ſea: which was, the drowning of the Egyptians, and by that means to manifeſt the glory of God to the people all around. And therefore it is probable, the Egyptians were thrown out on that part of the ſhore which was neareſt to Egypt, that the judgment of God might be manifeſted to that kingdom. 2dly, They obſerve, that the part of the Red Sea, which the Iſraelites paſſed over, is diſtant from the oppoſite ſhore at leaſt ſix, others ſay, fifteen leagues: which journey, it ſeems, could not poſſibly be accompliſhed by ſo great an army, together with their children, women, and baggage, in the compaſs of a ſhort night as was done here, ver. 21, 23. 3dly, It appears from Exod. xiii. 20. that before the Iſraelites entered into the ſea, they encamped in the wilderneſs of Etham, in the border of the wilderneſs. And yet after their coming out of the ſea, they again proceeded to the wilderneſs of Etham, Numb. xxiii. 8. They conſequently returned to the ſame ſhore, but at a greater diſtance from the place, from which they ſet out. This argument cannot be anſwered, but by ſaying, either that there were two wilderneſſes of the ſame name, on each ſide of the Red Sea, which Lyranus does, or that the whole country, quite to mount Sinai, went under the ſame appellation, according to Rivet: but whether this can be proved, is matter of inquiry. 4thly, They add, that the Red Sea does not lie between Egypt and mount Sinai, but that the journey by land is directly performed with camels and other cattle. Of this may be ſeen the *Itinerarium of della Valle* p 1. c 27, 28. 5thly, The argument for the contrary ſentiment, taken from its being ſaid, that the Iſraelites *paſſed* through the Red Sea ſeems to be of little weight. For, the ſacred hiſtory uſes very general terms, "and they went into the midſt of the ſea," Exod. xiv. 22. "they walked upon dry land in the midſt of the ſea," ver. 29. it is, indeed, ſaid Numb. xxxiii. 8. *and they paſſed through.* But beſides, the word ſometimes ſimply ſignifies *to go on before*, as Gen. xxxiii. 3. and he paſſed over (went on) before; the Iſraelites may very properly be ſaid to have paſſed through the waters of the ſea, though by taking a ſemicircular compaſs they returned to the ſame ſhore. For in every journey there is an *intermediate paſſage* from the term *from which*, to the term *to which*. Nor is it neceſſary, that every paſſage ſhould be in a direct line. 6thly, Nor is it more convincing, that they are ſaid to have walked *in the midſt of the ſea*, though others oppoſe this very reaſon. For certainly they who had the ſea both on their right and left, muſt have walked in the midſt of the ſea by what way ſoever, or whitherſoever they went. So that it appears, nothing certain

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can be brought from Scripture for the oppoſite opinion. The deciſion of the queſtion depends principally on an exact plan or map of the country. Whoever wants more on this head may conſult Fagius in Exod. iv. and Chriſtian. Schotanus, my honoured predeceſſor in the chair at Franeker, Biblioth. Sacr. T. 2. p. 142. add Genebrardus in Chron. p. 66. Gregor. Turon. Hiſt. lib. 1. c. 10. Abulenſis, and Grotius on the place, and who is more full on the ſubject, Ludovicus de Tena ad Hebr. 11. Difficult. 19. and laſtly, Uſher, Epiſt. 105.

X. The Apoſtle alluding, 1 Cor. x. 1, 2. to this hiſtory, ſays, "that all the fathers were under the cloud, and all paſſed through the ſea, and were all baptiſed unto Moſes in the cloud and in the ſea." Here are three difficulties to be cleared up: firſt, it is enquired, how the apoſtle could write, that they were *under the cloud*, ſince the ſacred hiſtory declares, that the cloud went *behind them*, Exod. xiv. 19. But this is of little weight: for it was behind them in ſuch a manner, that it hung a great way over them, and extending to a vaſt breadth, and height, encompaſſed them under its protection: as there is an alluſion to this, Iſa. iv. 5. "and Jehovah will create upon every dwelling place of mount Zion, and upon her aſſemblies a cloud by day."

XI. The other difficulty is ſomething more conſiderable; namely, how the Iſraelites could be *baptized in the cloud and in the ſea*, ſince they were not dipt in the water of the ſea, nor wetted by the cloud. But we are to know. 1ſt, That the apoſtle uſes the term baptiſm here in a figurative ſenſe. For, becauſe the Corinthians gloried of baptiſm, the apoſtle applies the name of baptiſm to thoſe things, of which the Iſraelites might glory, as much as the Corinthians could of baptiſm, and which were to them inſtead of baptiſm. 2dly, There is alſo ſome ſort of agreement in the external ſign: a cloud differs very little from water, and the ſea is water already: the cloud hung over their heads, ſo alſo water hangs over baptiſed perſons. Compare this with what we ſhall preſently advance from Gregory of Nyſſa, concerning the cloud. The ſea ſurrounded them on all ſides; ſo does water alſo, thoſe that are baptiſed. 3dly, This ſign ſignifies the ſame that baptiſm does: and ſo baptiſm is the antitype of it, as on a like ſubject Peter ſaid, 1 Peter iii. 21. See Cameron in 1 Cor. x. And the ancient Jews have obſerved, that, in the baptiſm of the Iſraelites, there was indeed a peculiar reſpect had to the pillar of cloud. In Pirke R. Eliez. c. 44. R. Zacharias ſpeaks thus: "the pillar of cloud ſurrounded the camp of the Iſraelites, as a wall ſurrounds a town; nor could an enemy or foe approach to them." But, "the cloud preſerved thoſe who wanted true baptiſm, even without

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the camp, which was holy." Gul. Vorſtius has ingenuouſly compared this paſſage with this place of the apoſtle. But what we have ſaid concerning the paſſage of the Iſraelites through the ſea, and the baptiſm therein, appears much more probable to us than the judgment of Selden, in other reſpects a learned man, who by the ſea underſtands here any receptacle of water, and will have the paſſing through the ſea to be the ſame, as to be dipt in water, *de Synedr. lib.* 1. *c.* 3. But this intricate way of ſpeaking ſeems not to agree with the ſimplicity of the apoſtle.

XII. Thirdly, it is proper to enquire, in what ſenſe they may be ſaid to be *baptiſed unto Moſes*; ſince that ſeems to be too great an honour to be conferred on a ſervant, or any mere man? 1 Cor. i. 13. I anſwer, it is one thing to be baptiſed *unto a perſon*; another, to be baptiſed *in the name of a perſon.* In whoſe name ſoever we are baptiſed, we are baptiſed by his authority and command; we acknowledge him for our king, who alone can inſtitute public ſeals; we devote our obedience and worſhip to him, ſo as for the future to be called by his name; from him we, by faith, expect that ſpiritual grace, which is ſealed by baptiſm. Paul carefully diſclaimed this honour, becauſe it was greater than became a man. To be baptiſed unto any perſon, is by far of a lower degree; for either, it ſignifies ſimply, to be baptiſed by the miniſtry of any one; or thus, that by receiving baptiſm, we acknowledge ſuch a perſon to be a faithful ſervant of God. Both may be here with propriety joined together. *They were* baptiſed unto Moſes; that is, according to the Syriac, *by the hand of Moſes*; or, as Auguſtin reads on Pſalm 77, by Moſes. For, Moſes, by his prayers, obtained for them this protection of the cloud, and this paſſage through the ſea. Moſes, by ſtretching out his rod, divided the water; Moſes, firſt entered the channel of the ſea, and both led and encouraged the reſt to venture with him. And thus they were baptiſed by the means of Moſes. But there is more implied in this manner of ſpeaking. As theſe miracles were ſacraments of divine grace to the true and ſpiritual Iſrael, ſo they were alſo ſymbols, by which God confirmed the miniſtry of Moſes, and proved him to be a typical deliverer and mediator. And therefore in the place, where we read of their paſſing through the ſea, the people is ſaid "to have believed Jehovah, and his ſervant Moſes," Exod. xiv. 31.: and in ſo far the people did well; for, Exod. xix. 9. when God himſelf ſet forth the authority he had beſtowed on Moſes, he ſays, "lo I come unto thee in a thick cloud, that the people may hear when I ſpeak with thee, and believe thee for ever." And thus they

they were baptiſed unto Moſes, becauſe by this ſign God taught them to acknowledge Moſes for a faithful prophet, and an eminent type of the Meſſiah, by whoſe intervention thoſe benefits ſhould be conferred upon them, which were both great in themſelves, and earneſts of the greateſt bleſſings to be conferred by the Meſſiah. And in this reſpect Moſes had ſomething peculiar above other miniſters.

XIII. This very paſſage of Paul leads us to meditate on the myſtery of this ſign: for, it teaches us, that, in its ſignification, it anſwers to our baptiſm. *Tertullian, lib. de Baptiſmo* ſays; "firſt, when the people went out of Egypt, and, by paſſing through the water, eſcaped the tyranny of the king of Egypt, who with all his hoſts was overwhelmed. Which figure is more evident in the ſacrament of baptiſm. The nations are delivered from the world, namely by the water, and leave the devil, their old tyrant, ſunk in the water." But let us deſcend to particulars.

XIV. This miraculous cloud was: 1ſt, A ſymbol of God's gracious preſence: For, "God was in the cloud," Exod. xiii. 21. "and the angel of God," Exod. xiv. 19: namely "the angel of the covenant, the angel of his preſence," who had appeared to Moſes in the buſh, and led the Iſraelites through the wilderneſs, Iſa. lxiii. 9. 2dly, It prefigured the future incarnation of the Son of God: for, as the Son of God vailed the infinite glory of his majeſty in this cloud, ſpoke from it, wrought miracles, and protected his people, ſo in like manner he was, in due time, to conceal his majeſty under the aſſumed form of a ſervant, Phil. ii. 7. but in ſuch a manner, that the rays of his glory, might at times ſhine forth in his divine diſcourſes and miracles, which no age ever ſaw either like them, or equal to them, John i. 14. 3dly, It ſignified God's protection towards the elect, and his pointing out the way, through the wilderneſs of this world, to the heavenly Canaan. For, as Gregory of Nyſſa finely ſays of this cloud, *de Vita Moſes*. "It was ſuch a miracle, that while the ſhining rays of the ſun were hot and ſcorching, it defended the people like an interpoſing ſcreen, and tempered, with its ſhade and the gentle drops of dew, that were diffuſed, the heat of the air: but in the night it became a fire, and by its own light afforded the Iſraelites, as it were a torch or flambeau from evening till the riſing of the ſun." Such is the protection and guidance, that we have in Chriſt, who, by his ſhadow, ſcreens us from the heat of divine wrath, Iſa. iv. 5, 6. and enlightens us by his word and Spirit, "as the light of the world, which whoever followeth, ſhall not walk in darkneſs," John viii. 12. who, in

a word, is the "author and finiſher of our faith," Heb. xii. 2. 4thly, As this cloud placed itſelf in the middle between Iſrael and the Egyptians; ſo Chriſt takes upon himſelf thoſe evils, which threaten his people, and "the glory of the Lord is their reward," Iſa. lviii. 8.

XV. We may obſerve in the *paſſage* through the Red Sea, the following things. *Pharaoh* and the *Egyptians* are the figure or emblem of the devil and ſin, who uſe their utmoſt endeavour, to keep the elect under their yoke of bondage, and when ever with a generous mind, they aſpire to liberty, to pull them back again. But they ſhall loſe their labour, and in the end dearly pay for their wickedneſs, in a way anſwerable to their crimes. Becauſe Pharaoh commanded the young children of the Iſraelites to be drowned in the river, Exod. i. 22. himſelf with all his hoſts, is, by the law of retaliation, drowned in the ſea. The angel of the waters publiſhes a ſimilar procedure of divine juſtice, Rev. xvi. 6. "becauſe they have ſhed the blood of ſaints and prophets, thou haſt given them blood to drink: for they are worthy."

XVI. Moſes was a type of Chriſt, our deliverer and Saviour. (1.) Moſes, by his prayers, interceded for the people, and obtained for them this great ſalvation. Chriſt is our advocate with the Father; and all the good that befals us, is owing to his interceſſion. (2.) Moſes with his rod, as a moral inſtrument, divided the waters: Chriſt, with the wood of his croſs, hath opened a new and living way to heaven. (3). Moſes was the leader of the people, and went before them, through a way, by which none ever went before. Chriſt, alſo went before us in the road of ſufferings, "leaving us an example, that we ſhould follow his ſteps," 1 Pet. ii. 21. (4.) Moſes with the rod, with which he divided the waters, that the Iſraelites might paſs through, got the waters to return and drown the Egyptians. The ſame croſs of Chriſt, which "unto them which are called, is the power of God, is unto the Jews a ſtumbling-block, and to the Greeks fooliſhneſs," 1 Cor. i. 23, 24. "to theſe the ſavour of death unto death; but to thoſe the ſavour of life unto life," 2 Cor. ii. 19.

XVII. The *waters* of the Red Sea ſignify afflictions, and even death itſelf: ſo likewiſe do the waters of baptiſm, the fellowſhip in the ſufferings, death and burial of Chriſt, Rom. vi. 3, 4. But as the Iſraelites marched to their deliverance through the midſt of the waters, as through the midſt of death: ſo, in like manner, the ſufferings, which we undergo for Chriſt, work for us a far more exceeding weight of glory, 2 Cor. iv. 17. and death itſelf is the paſſage to eternal life, John. v. 14. The

waters

waters which ſaved Iſrael, deſtroyed the Egyptians. The death of our body, which preſents our ſouls pure before God, as a flock of ſheep newly ſhorn, which come up from the waſhing, Canticl. iv. 2. entirely deſtroys in us all the remains of the devil and of ſin, in ſo much, that our eyes ſhall never more behold thoſe enemies, to whoſe troubleſome and malicious aſſaults we have been expoſed even to the very laſt.

XVIII. That ſtrong *eaſt wind*, which by its violence drove the waters before it, for the benefit of the Iſraelites, was an emblem of the Spirit of Chriſt, John iii. 8. of Chriſt, I ſay, who is * "the dawning, day-ſpring from on high," Luke i. 78. and applies to us, by the efficacy of his Spirit, the virtue of his merits; by removing all hindrances, nay directing them to the ſalvation of his people: "not by might, nor by power, but by my Spirit, ſaith Jehovah of hoſts," Zech. iv. 6. By the ſame Spirit of his mouth he will hereafter conſume that wicked one, who oppoſes his kingdom, 2 Theſſ. ii 8.

XIX. The *Iſraelites*, when juſt come out of Egypt, are a figure of believers, who having no ſooner renounced the devil, and by the power of Chriſt recovered their liberty, are immediately expoſed to the perſecution of Satan and the world, who endeavour to bring them back again to bondage. And though they have now happily ſurmounted the firſt danger, yet they have ſtill a wide ſea to croſs, lofty tops of mountains to paſs over, and in fine, an unpaſſable wilderneſs to go through, before they obtain that full ſalvation, which is the mark they aim at and deſire. When every thing ſeemed to be given up for loſt, and no way of eſcape appeared, then God came to Iſrael's help, and opened a way through the midſt of the ſea. So in an eſpecial manner, he comes by his grace to the relief of his church, when ſhe is deſtitute of all human aſſiſtance, and nothing but the moſt certain deſtruction ſeems to hang over her, Iſa. xliii. 2. "When thou paſſeſt through the waters, I will be with thee; and through the rivers, they ſhall not overflow thee." This deliverance happened to Iſrael, when they did nothing at all towards it, Exod. xiv 14. "Jehovah ſhall fight for you and ye ſhall hold your peace;" but only believe, and behold the mighty hand of God: Heb. xi. 29. "by faith they paſſed through the Red Sea." It is thus alſo, that God works out eternal ſalvation for us; for us, I ſay, "not working, but believing in him, that juſtifieth the ungodly," Rom.

* The word ἀνατολὴ, which our tranſlators render day-ſpring, is the ſame, which the Septuagint uſe, Jer. xxiii. 5. Zech. iii. 8. and vi 8. Where the Meſſiah is ſpoken of under the name of the Branch.

Rom. iv. 5. The Iſraelites, after their paſſage through the ſea, and the deſtruction of their enemies, ſung a joyful ſong of triumph to the praiſe of God their deliverer: thus alſo John in the Revelation, chap. xv. 2, 3. ſaw the ſaints, who, having got over the ſea of glaſs, which was mixed with fire, ſung the ſong of Moſes the ſervant of God, and the ſong of the Lamb. And thus far of the paſſage through the Red Sea.

XX. We are next to ſpeak of the *manna*, where we are to conſider. (1.) The name. (2.) The thing itſelf. (3.) Its origin. (4.) Its adjuncts. (5.) The duties of the Iſraelites concerning it. (6.) Their ſin. (7.) The myſtery of it.

XXI. The ſurprize of the Iſraelites gave riſe to the *name*. When they firſt ſaw it, they ſaid to one another, Exod. xvi. 15. MAN HU *it is manna; for they wiſt not* MA HU, *what it was*, and *v.* 31. *and the houſe of Iſrael called the name thereof manna*. We can, on no account aſſent to thoſe, who render מן הוא, *what is this?* For, מן never ſignifies in Hebrew *what*, and here it is very expreſsly diſtinguiſhed from מה: nay, it is not very common in Chaldee taken in that ſenſe, as they uſually ſay מן of a perſon, not of a thing. I will not however conceal it, that they ſpeak with greater freedom, than they ought who abſolutely deny, that מן in Chaldee is applied to a thing. Druſius ad Joh. vi. 31. hath given ſome examples to the contrary. But the Iſraelites ſpoke then in Hebrew, not in Chaldee. I know not, whether they are in the right who affirm, that מן is an Egyptian word, and is equivalent to an interrogative pronoun; but though they are, yet it does not ſeem probable that the Iſraelites would expreſs a thing ſo ſacred by a term borrowed from a nation ſo odious, not only in that firſt ſurprize, but alſo ever after. And then, it is altogether trifling to ſay, that the food which God gave to the Iſraelites, was always called *what*; only becauſe, when at firſt they did not know it, they aſked, *what is this?*

XXII. It is much more agreeable to derive the word from מנה, *he prepared, appointed, determined:* and hence the name *manna, portion*, even of the food allotted for any perſon, 1 Sam. i. 4, 5. Neh. viii. 10, 12. and generally elſewhere. But from *manna* it is eaſy to form *man* by an * *apocope*, eſpecially in the exclamation of perſons under a ſurprize, and when *he* is the next letter that begins the following word. And this is the more probable, as ſuch an apocope is often to be met with in the word *manna:* once in the imperative, *prepare* (or appoint) " mercy

* A figure which takes away the laſt ſyllable, or letter of a word.

" mercy and truth," Pſ. lxi. 7. and again, in the * preterit, Jonah i. 17. " and Jehovah prepared a great fiſh;" and what comes neareſt to the point in hand is, when an allotment of food is ſpoken of as in Dan. i. 5. " and the king appointed them a daily proviſion." As therefore both the form of the term agrees to it, and the ſignification is very ſuitable; what remains, but that we ſay with the moſt learned of the Jews, that *man* ſignifies the food appointed, prepared for, and given to Iſrael as their portion? Such a name became this miraculous food. And what is added is no objection; namely, that the Iſraelites knew not what it was. For, in general, they knew from the prediction of Moſes, that they were to be ſatisfied with bread, ver. 12. from which they conjectured, that what they ſaw, was the portion, which was intended for them from heaven; and this they expreſſed by the name, *man*. But they did not diſtinctly know, what it would be, nor had they any peculiar name, by which to expreſs it. To this the author of the book of *Wiſdom* ſeems to have alluded, when chap. xvi. 20. he calls " manna, bread prepared from heaven." And therefore this name has ſo far prevailed, that it has remained unvaried in all languages, and is even given alſo to things, which have any ſimilitude with that food of the Iſraelites.

XXIII. As to the *thing* itſelf, naturaliſts well know there are three things reckoned among watry meteors; namely, dew, honey, and manna. But the learned are not agreed about the original of manna. Chriſtophorus Vega apud Jonſtonum de admirandis Meteorum, c. 10. is of opinion, that the manna of the ſhops is the work of certain ſmall bees, like thick-bodied gnats, from which, as they ſit in cluſters on trees, ſomething flows down in drops, like a kind of ſweat. Voſſius Phyſiolog. Chriſtanæ, lib. 5. c. 21. ſays, it is the ſap of the larch-tree, or of the aſh, and that Matthias Lobelius was the very firſt who ſaid ſo. The more common opinion is, that it is a kind of aerial honey ſprinkled with dew which in the ſummer months, during the ſcorching heat of the ſun in the day-time, runs together by the nocturnal cold into cluſters, and is rounded into grains, from the flowing down of the dewy humour, and from the moiſture of the air; and generally ſettles on trees, herbs, and ſtones, as Lemnius de herbis Biblicis, c. 3. deſcribes it. But it has a kind of medicinal virtue, by which it looſens, and gently purges.

XXIV.

* The author's words are indeed, *iterumque in futuro*, *and in the future*, but I imagine there is certainly a miſtake, as the words quoted are rendered in the preterite tenſe.

XXIV. Now the queſtion is, whether the manna of the Iſraelites was of the ſame ſpecies and nature with the common? It is ſufficiently agreed on, that ſome miraculous circumſtances attended the manna of the Hebrews; but there is no ſolid reaſon to conclude from this, that the thing itſelf was altogether new, and was never produced by natural cauſes at any time, or in other places: ſince God could ſo multiply the dew conveyed in great plenty from ſome other quarter, to be matter fit for the production of manna, as to be ſufficient for the daily ſupply of that great multitude; and ſo diſpoſe it, as to be endowed with thoſe wonderful adjuncts, we are hereafter to ſpeak of. It is certain, Joſephus thought it was a natural manna, and relates, that in his time, it ſtill continued to be plentifully rained down about mount * Sinai, Antiq. lib. 3. c. 1. And Franciſcus Valleſius Philoſoph. Sacr. c. 57. inſiſts at large, that the manna of the Iſraelites, was altogether the ſame with the common. Cardan alſo de Subtilitate, lib. 21. relates, that in the deſert of Traga in Lybia, there is ſo much of it gathered in a day, eſpecially about the town Agadez, as that a pound, of 28 ounces, is ſold for twopence, and adds, the inhabitants by eating it, live ſound and healthy, though the air be peſtilential. They who are of this opinion, likewiſe obſerve, that they do not undervalue the favour granted to the Iſraelites, in ſuch an extraordinary manner, when they ſearch into the natural cauſes of things; but praiſe the infinite wiſdom of God, who diſpoſes all things in ſuch a way, that even the moſt extraordinary, may in a good meaſure ſeem to have happened according to the ordinary courſe of nature; as Valleſius ſpeaks in the place above quoted. Others again think, that the manna of the Iſraelites was ſomething extraordinary, never ſeen before, and after it ceaſed, was never after to be met with; and when it is called angels' food, and every where ſpoke of in the holy ſcripture, as prepared by the ſpecial hand of God, they think a natural cauſe ought piouſly and religiouſly to be excluded in this caſe: thus Rivet in Exod. xvi. 13.

XXV. Our judgment is, that there is no reaſon, why we may not conclude, that God, in the production of this manna made uſe of natural cauſes, as he had before uſed the wind in drying up the Red Sea. And it is very probable, this manna took its riſe from the ſame, or the like cauſes, from which the ordinary is produced: and ſo far it may be called natural. Yet the continued and daily concurrence of thoſe natural cauſes, for

* They have, ſays he, in that country to this very day, certain dews and rains, that ſeem to be ſome what of reſemblance to this that fell upon the interceſſion of Moſes.

for the production of it, in ſuch quantities, was miraculous, and altogether extraordinary: thus far then I ſay, it was miraculous. We add, that, at this day, no manna is known, which in every reſpect, is of the ſame nature with the manna of the Iſraelites. For, to omit other things, the manna of the Iſraelites was of a conſiſtent ſubſtance, ſupplied the place of corn, and was given to the people for food. The common manna is a medicine, not a food; and cannot be the ordinary food of any people, without a miracle.

XXVI. To the manna of the Iſraelites, the Poliſh comes neareſt, which was not long ago found ſtrewed in the fields, it was ſmall and like ſugar; and when it is boiled up with butter and a little ſugar, may eaſily vie with the moſt delicate Italian jellies or dainties, as Keckerman deſcribes it, Phyſic. lib. 6. c. 10. A Lapide in Exod. xvi. 21. treats more largely on this, and declares, that from the conſtant accounts of the Poles, it rains down in the nights of the months of June, and July, and ſettles on the herbs like a dew: that before the ſun is up, it is gathered in ſieves, ſifted, pounded, mixt with water, and made into a kind of haſty pudding. But if the ſun begins to be hot, the huſk of it diſſolves, and the grain of the manna, incloſed therein, is loſt. He adds, that he had ſeen the grains, and that they reſembled millet, are only longer and of a ruddy colour, and found the taſte of it like that of * panick. But even this manna is different from that of the Iſraelites. 1ſt, In figure, for it is oblong; whereas that of the Iſraelites was round like coriander ſeed. 2dly, In colour, being ruddy, whereas the other was white. 3dly, The Poliſh is included in a huſk, whereas the other had none. 4thly, The manna of the Hebrews melted before the ſun, and vaniſhed; only the huſk of the other is diſſolved, but the grain is hard and falls to the ground.

XXVII. However, there are many concurring circumſtances, which here proclaim, that a miracle muſt by all means be admitted. For, (1.) The manna, which is commonly known, is gathered only at certain ſeaſons of the year; but this came down daily. (2.) During ſo long a time, none fell on the ſabbath, but in a double quantity on the day before. (3.) It was found daily in ſuch quantities, as to ſuffice to feed ſo many thouſands. (4.) If it was kept till the next day, it ſpoiled: except that which was the portion of the ſabbath. (5.) And yet that part of it, which God commanded to be laid up, remained untainted for ſome ages after. (6.) It fell in all places, where ever

* This is a grain like unto millet, with a knob full of corn.

ever the Iſraelites encamped; but was not known among the neighbouring people, at leaſt not uſed for food, much leſs for their daily food. (7.) It ceaſed, after they paſſed over Jordan, and they had got a full ſupply of ordinary bread: and perhaps there are more circumſtanecs to the ſame purpoſe.

XXVIII. The *origin* of the manna was from God, as the principal cauſe. It is every where aſcribed to him, as a ſingular privilege, which be beſtowed on his people Iſrael, Exod. xvi. 4, 8, 16. Deut. viii. 3, 16. Neh. ix. 15, 20, 21. But God formed this bread in the air, from the vapours or exhalations, properly prepared by the ſun, and by the other ſtars, if they contributed any thing towards it. Whence it is ſaid, "that he commanded the clouds from above, and opened the doors of heaven, and gave them of the corn of heaven," Pſ. lxxviii. 23, 24. But the air, which is the ſeat of meteors, is called heaven; as *the fowls of heaven;* and in Lucretius, *the air which is called heaven.* And as the angels are miniſtring ſpirits, Heb. i. 14. whoſe miniſtry God very frequently uſed in the whole oeconomy of the Old Teſtament, and who upon other occaſions, ſupplied God's ſervants with food, 1 Kings xix. 5, 6, 7. I ſee not why a celebrated expoſitor of our day, who in other things makes the church of that age ſubject to angels, can deny, that this food was prepared by angels. Suidas ſays, "manna is a food ſupplied from above. And is called the bread of angels, becauſe they ſupplied them with it."

XXIX. And yet I doubt, whether any ſufficient argument can be formed from Pſ. lxxviii. 25. for the miniſtry of angels in this particular. We there, indeed, find לחם אבירים, which the ſeptuagint tranſlate ἄρτον ἀγγέλων, *the bread of angels:* juſt as the author of the book of *Wiſdom* calls it τροφὴν ἀγγέλων, chap. xvi. 20. *angels food.* And R. Solomon in like manner לחם חלאכים. But firſt, we are under no neceſſity to underſtand angels by אבירים, which ſignifies *the ſtrong.* For that is a general name, and is applied to men of valour, or *heroes* among men, Jer. xlvi. 13. Lam. i. 15. Let it therefore be called *the bread of the ſtrong,* becauſe it made the Iſraelites robuſt and and ſtrong; as ſupplying the place of ordinary bread, by which the heart is ſupported, though, at firſt ſight and taſte, it might ſeem light; or, what I would chooſe, the bread of *heroes,* that is, ſuch as even the greateſt nobles would reckon delicious. God is alſo called, *the* [*hero*] *mighty one of Jacob,* or of Iſrael, Gen. xlix. 24. Iſa. xlix. 26. Nor is it unuſual in ſcripture, when ſpeaking of God, to uſe the plural number; of which they who have but a ſmall ſhare of learning, are not ignorant. Why may we not therefore be allowed to explain it of the *bread of God,* which

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the hero *of Jacob* gave them, and which alſo ſpiritually was a repreſentation of himſelf? Druſius alſo has obſerved this on John vi. 13. Again, ſhould we grant, that angels are meant, yet I do not recollect, that they are called אבירים in Scripture, but I well remember, that they are repreſented as גבורימ, *excelling in ſtrength*, Pſ. ciii. 20. yet the matter would ſtill remain undecided, ſince it might be called the bread of angels, becauſe of its excellence and ſpiritual ſignification: for, it ſignified, that God, who is the life and joy of angels, was to deſcend from heaven, in order in like manner to become the food, that is, the joy and life of men.

XXX. Moſes here alſo acted his part; who, it is very probable, interceded with God by prayer, that he would give food to the ſtarving people. Joſephus ſays, theſe were poured forth on a high rock, adding of his own fancy, that the manna firſt fell, and thickened on the palms of his hands, as they were ſtretched out to heaven, when he returned thanks to God: and that Moſes, ſuſpecting what it was, taſted it and joyfully, upon the diſcovery, ſhewed the people the favour God had beſtowed on them. That the people, having ſeen their food rained down from heaven, imagined it ſnowed, the ſeaſon of the year comporting with this. But theſe things neither agree with reaſon, (for it is beyond all probability, it ſhould ſnow in that hot climate in the month of May, when theſe things happened) nor with Scripture, which ſpeaks expreſsly of ſome perſons, who went out of the camp at break of day, and firſt obſerved the manna, Exod. xvi. 15.

XXXI. The Gemariſts go too far, when they ſay in Taanith, Fol. 9. col. 1. "that the Iſraelites had three good ſhepherds, Moſes, Aaron, and Miriam; and three benefits given them by their hands: the fountain, the cloud, and the manna. The fountain, for the merits of Miriam: the pillar of cloud for the merits of Aaron, and the manna for the merits of Moſes." But what Chriſt ſays contradicts this aſſertion, John v. 32. "Verily, verily, I ſay unto you, Moſes gave you not that bread from heaven: but my Father giveth you the true bread from heaven." Nor was the typical bread from Moſes, but from God. Moſes was only the meſſenger, not the meritorious cauſe of the divine gift: and much leſs did the antitype Chriſt, with his grace, the bread which came down from the third heavens, proceed from Moſes. This, however, Moſes did; having by his prayers obtained the favour of God, he told the people in God's name, what ſhould happen with reſpect to their food, and explained the whole deſign of the manna. Philo has prudently obſerved, that, God, indeed, gave his people comfort, but diſcovered it

firſt to Moſes: "the one, indeed, on account of his natural benignity and affection towards men, but the other becauſe he would put honour on the leader, whom he himſelf had appointed."

XXXII. The *adjuncts* of the manna are either *internal* or *external*. To the former belong the figure, colour, taſte. Of the *figure* it is ſaid, 1ſt, That it was "a ſmall thing, as hoar-froſt on the ground," Exod. xvi. 14. ſmall indeed, at firſt ſight, yet precious in itſelf, and of the greateſt efficacy; as God uſually diſplays his wonderful power in the ſmalleſt things. 2dly, That it was מהתפס; a word which we no where elſe meet with in Scripture, and therefore diverſely explained. The Vulgate has, *quaſi pilo tuſum*, "as if pounded by a peſtle," that is, of ſuch minuteneſs, that it ſeemed to be brought to that ſmallneſs by ſome art, and as in a mortar. Others tranſlate it, *decorticatum*, peeled; Junius, *rotundum*, round, as alſo Erpenius Arabic interpreter; and Kimchi ſays, it ſignifies the ſame thing as *round*. Other Jews tranſlate it *retectum*, diſcloſed; and imagine, the manna was ſhut up in the dew, which was over and under it, as in a coffer, and the upper dew aſcending, by the more advanced elevation of the ſun above the horizon, the manna appeared in ſight. But all this, to ſpeak in the ſofteſt manner, is uncertain. 3dly, That "it was like coriander ſeed," ver. 31. Not in colour, ſince coriander ſeed, is black; but becauſe it was ſmall and round. Well ſay the *Talmudiſts in Joma c.* 8. fol. 73. *col. a, round as coriander, and white as pearl.*

XXXIII. With reſpect to its *colour*, it is ſaid Exod. xvi. 31. that it was *white*, and Numb. xi. 7. "the colour thereof as the colour of bedola," but what that was interpreters are not agreed. The Jews inſiſt, it was a kind of precious ſtone; but are oppoſed by Junius and Marcus Marinus Brixianus; becauſe Gen. ii. 12. it is ſaid, "there is bedola and the onyx-ſtone;" wherefore, as the name *ſtone* is, by way of diſtinction, added to the word onyx, they conclude, that bedola cannot be a ſtone. Others imagine, it was *cryſtal*, and conſequently the colour of the manna was bright and tranſparent. Moſt of the moderns following Joſephus, from the affinity of the word, contend, that it was bdellium: concerning which Serapion, quoted by Druſius, ſays, that "the Jewiſh bdellium is the gum of a tree that grows in Arabia: and that the better ſort, is that of a good flavour, tough within, and ſoon diſſolving, inclining to white, not having any bits of wood or other impurities," in it, &c. Pliny adds, it is tranſparent, and like to wax, lib. 12. 9. See Salmas. Exercit. Plinian p. 806, and *de homonymis hyles Iatrecq. c.* 109. From this they conclude, that the grains of the manna were

were tranſparent and of a whitiſh caſt: which is a ſign of its great purity and perfect digeſtion. But I muſt not conceal, that Bochart in Hierozoic. p. 2. lib. 5. c. 5. has by his arguments convinced me, that bedola is a *pearl*, for which they ſtill very frequently fiſh in that place, which Moſes has deſcribed, Gen. ii. 12. as Patrus Texeira an eye-witneſs, and Benjamin in Itinerar. p. 105, teſtify. Beſides, both the manna and the pearl are of the ſame colour, namely white: and both of them are round: nor is the obſervation of Junius or Brixianus to the contrary of any weight. Since it does not follow, that becauſe the onyx is called a ſtone, bedola is not a ſtone likewiſe. Not to mention now, that the lawyer alſo excepts pearls from the claſs of ſtone and gems *lege, qum aurum* 19. §. *Gemma autem*, 17. *and ſeq. ff. De auro and argento legato.* And though pearls are uſually called ſtones by the Hebrews, yet they are of a quite different kind from thoſe ſtones, produced in the earth; ſuch as gems properly ſo called. They who contend for bdellium, having ſcarce any other argument but the affinity of the appellation, which is often fallacious: in other reſpects bdellium and manna have no ſuch agreement.

XXXIV. Its *ſavour* or taſte is likewiſe highly commended, Exod. xvi. 31. *Sicut epichyti ex melle*, as *Eunius* tranſlates, *as of a wafer made of honey*, or according to the *Vulgate*, *quaſi ſimilæ in melle, as of fine flour in honey.* And, Num. xi. 8. *as the taſte of freſh oil.* As the Scripture thus determines the taſte, the fictions of the Jews are very trifling, which the papiſts too greedily catch at, the better to put a varniſh on their monſter of tranſubſtantiation; as that the manna had all kinds of taſtes, and that every individual Iſraelite taſted in it whatever he pleaſed; youny men, bread; old men, honey; youny children, oil: as the Jewiſh maſters trifle in Schemoth Rabba, ſect. 25. with whom the author of the book of *Wiſdom*, chap. xvi. 20. ſeems to agree. It is aſtoniſhing, with what nicety the papiſts diſpute on this matter: namely, whether this was only the privilege of the pious, or common to them with the wicked; Tirinus after Auguſtin, Abulenſis, and Hugo Cardinalis, ſtands up for the former; but is oppoſed by *Corn. a Lapide.* This being obſerved, there are other queſtions alſo ſtarted; and among the reſt, whether the manna changed not only its taſte, but alſo its ſubſtance, at the deſire of thoſe who eat of it, ſo as to be turned into an egg, a pullet, or lamb, as often as ſuch things were longed for; or whether a change only was made in the qualities? In either of theſe ways, they find ſomething in the manna to ſupport their doctrine of tranſubſtantiation. For, if the former, as has ſeemed good to doctors of great reputation,

we have an evident example of a tranſubſtantiation. If the latter, with the Jeſuit *a Lapide*, hence at leaſt may be concluded, that accidents may remain without their ſubſtance; becauſe, as a different taſte uſually accompanies a different ſubſtance, the ſubſtance of the manna remaining, the taſte was changed at will and proved nouriſhing: whence it follows, that the accidents of bread may alſo remain, and prove nouriſhing in the tranſubſtantiated wafer. But theſe are the dotages and fond ſportings of men, who ſhamefully abuſe their wit, and are overturned by three arguments from Scripture. 1ſt, As it accurately deſcribes the peculiar taſte of the manna. 2dly, As it mentions the induſtry of the Iſraelites in the different ways by which they prepared it for their more convenient uſe. 3dly, As it gives an account of their loathing it, Num. xi. 6. which could not happen, did the manna yield the palate any taſte at pleaſure.

XXXV. However have we not yet got over all the difficulty: for, as the taſte of honey differs from the taſte of oil, we may enquire, how manna can be compared to both in taſte? But this difficulty may be obviated three ways: if we ſay firſt, that the taſte of the manna was ſomewhat different, when it was eaten in a plain manner, from what it was, when differently dreſſed and prepared by the Iſraelites: the one may therefore be underſtood of manna undreſſed: the other of that which was boiled. And again, which I would prefer, it might, in a different reſpect, be compared both with honey, and with oil: not that in all reſpects the taſte of it reſembled either oil or honey; but partook of ſomething of both, the ſweetneſs of honey, and the fatneſs of oil; in general a taſte mixed of both. It might be added; as honey is * the *chief of ſweet things*, as the ſon of Syrach ſpeaks; whatever things are ſweet to the taſte, may be compared with honey. And ſo manna may be ſaid, to have the taſte of honey, that is in general, to be very ſweet. Wherefore the author of the book of *Wiſdom*, chap. XIX. 21. calls it a *kind of* † *Ambroſial, food that could eaſily melt*, ἀύτηκτον γένος ἀμβροσιας τροφῆς.

XXXVI. The external adjuncts or circumſtances are place and time. The *place*, where God fed the Iſraelites with manna was the wilderneſs. The favour of heaven ſupplied them with what the barrenneſs of the ſoil denied: and when they were deſtitute

* The author of Eccleſiaſticus, ſpeaking of the bee, ſays, "her fruit is the chief of ſweet things.

† Our Engliſh verſion renders it a kind of heavenly meat, that was of nature apt to melt.

deſtitute of ordinary bread, produced from the earth, they were ſatisfied, with bread, which came down from heaven. Finally ſays Joſephus; "ſo divine and admirable was this food, that it ſupplied the want of all others to thoſe that partook of it;" and truly believers may go every where with ſafety, when God leads the way even through the wilderneſs, and a land not ſown, Jer. ii. 2. "The young lions do lack and ſuffer hunger: but they that ſeek Jehovah, ſhall not want any good thing," Pſal. xxxiv. 10.

XXXVII. We are to obſerve the following things concerning the *time* when the manna was given. As 1ſt, That the Iſraelites had none before they left Egypt: Then they happily exchanged their cucumbers, pompions, garlick, and every ſervile food, for the bread of heaven, and the dainties of angels. 2dly, That this bread was for the firſt time rained down from heaven, when there was nothing in the land to ſtay their hunger. Thus God uſually provides for his own people in due ſeaſon, and where ordinary means fail, employs extraordinary. While a famine raged in all places, the rapacious ravens carry a daily portion to Elias, 1 Kings xvii. 6. 3dly, That the manna was rained every day, except on the ſabbath: when none was to be ſeen on the ground: but a double portion was gathered the day before, for the ſupply of the following: Thus the goodneſs of God is new every day: neither will the obſervance of his commands, eſpecially that of the ſabbath, prove detrimental to any. 4thly, That the manna continued forty years, till the Iſraelites came into Canaan; where they could eat of the fruits of the land, Joſ. 5. 12. For where ordinary means are within our reach, we are not to deſire, or expect extraordinary.

XXXVIII. The Iſraelites were to perform the following *duties* with reſpect to the manna. *Firſt*, They were to gather it very early, becauſe it would melt, when the ſun was more advanced. So hateful to God is ſloth, that when raining down bread from heaven upon his people, without their labour, he commands them to riſe with the ſun to gather it. Man was not ſuffered to be idle even in paradiſe.

XXXIX. *Secondly*, They were to gather it by certain meaſure, an homer for each: a quantity, it is probable, ſufficient to ſatisfy even the moſt robuſt, and thoſe of the largeſt appetite. For, an homer was a large meaſure, concerning which may be ſeen *Waſerus de Antiq. Menſur. lib.* 2. *c.* 3. where he ſhews, that an homer contains as much as forty-three ſhells of eggs and a half. Tirinus has computed, the allowance of each to have been about fifty of our ounces. God ſtinted them to a certain meaſure, to ſet bounds to their exceſſive appetite; but indulged

ed them in ſuch a meaſure as ſhould ſhew the riches of his bounty.

XL. But the account here given by Moſes deſerves particular conſideration, namely, that ſome of the Iſraelites gathered more, others leſs; but that afterwards when it was meaſured by the homer, he who had gathered more, had nothing over, and he who had gathered leſs, had no lack, Exod. xvi. 17. Some have conceived a twofold miracle here; one about the gathering of the manna; the other about the conſuming it. They imagine, if any had gathered leſs than the appointed quantity, before it came to be meaſured, what was lacking, was miraculouſly added by an angel; but if more, the overplus was taken away by an angel, and inviſibly added to what others gathered. They alſo imagine, that every one conſumed an entire homer of manna a-day: but as this was not poſſible in ſuch a diverſity of ages and health without a miracle, they boldly pronounce, God very unequally attempered the nutritive efficacy of the manna in equal quantities to the ſtrength and appetite of every perſon: and beſides, heaped the manna cloſer in the homer for the more voracious, but looſer for the weaker and the young.

XLI. But all theſe things are framed at pleaſure; nor are we to multiply miracles without neceſſity. As to the gathering, the manner of it ſeems to have been thus. Every one gathered as much as he could: and, as is uſual in ſuch caſes, ſome gathered more, others leſs, as ſome were more diligent than others. But what was collected by all, who lived under the ſame tent, ſeems to have been thrown into one heap; from which the maſter of the family taking the appointed meaſure, ſo diſtributed to each his portion, without paying any regard to the labour or diligence employed, but to the divine appointment, ſo that each had an equal portion. For, ſo much could with eaſe, be jointly gathered, as that every one might have an equal portion. Theſe thoughts have, in my opinion been judiciouſly ſuggeſted by the moſt excellent Rivet; and may be confirmed from 2 Cor. viii. 14, 15. where Paul exhorts the rich to ſupply the wants of the poor out of their abundance, by this argument; becauſe "it is written, he that had gathered much, had nothing over; and he that had gathered little, had no lack." As if he had ſaid, "as formerly it was the will of "God, that, among the Iſraelites, they who had gathered "much manna, ſhould ſupply the wants of thoſe who had "gathered leſs, that there might be an equality: ſo among "Chriſtians, it is but juſt, that thoſe, who, by the bounty of "God, are poſſeſſed of an affluence of good things, ſhould ſup-

"ply

" ply the wants of thoſe, for whom a more ſcanty proviſion " is made."

XLII. I am alſo of Rivet's opinion with reſpect to their eating the manna; namely, that every one had really ſuch a quantity allowed him, as was ſufficient even for the largeſt appetite, yet that each was at liberty to eat as much as he pleaſed: and therefore that moſt of them had more food, than either neceſſity required, or than they could well eat. But that, as they were not allowed to keep what was over till the next day, they might throw it away towards evening; that ſo they might profeſs their faith and confidence in God, who, they were perſuaded, would grant them a freſh ſupply, the following day. And the throwing away the ſuperfluous manna was no ſign of contempt; any more than the burning what was left of the paſchal lamb; but rather an evidence of a ſincere truſt and confidence in God.

XLIII. The *third* duty was, to reſerve none of the manna for the morrow, ver. 19. Not that every perſon was obliged to conſume their meaſure daily, and force it upon their loathing ſtomach beyond their appetite: for this, as I have juſt hinted, was inconſiſtent with the holineſs, wiſdom, and goodneſs of God. It was enough, if nothing was reſerved for the uſe of the following day. What remained might either be burnt in the fire, or buried in the earth, or given to the cattle, or deſtroyed ſome other way. But God, by this method, was pleaſed to try their obedience, Exod. xvi. 4. and to exerciſe their diligence every day, and teach them contentment, and to inculcate faith and truſt upon them, that depending alone on his providence, they might wholly commit to him the care for the morrow, Mat. vi. 25, 31.

XLIV. *Fourthly*, The day before the ſabbath they were to gather a double quantity, ver. 7. And were allowed to lay up whatever was left of that till the next day, ver. 25. which neither ſtunk, as what was reſerved on other days, nor had any worm therein, ver. 26. By this God intended, that on the ſabbath, they ſhould deſiſt from every work, that regards the care of this animal life, devote themſelves to him alone. And in fact he ſhewed, that he would add other things to thoſe that ſeek his kingdom and righteouſneſs; and that it would prove no detriment to any, if laying aſide the care of the body, they at ſtated times laid themſelves out for God: as alſo, that during the ſix days of this life, we are to gather thoſe things which may be of ſervice on the ſabbath; for, on the ſeventh day, that is, after this life, there will be no longer time for working: " Whatſoever thy hand findeth to do, do it with thy might;

might; for there is no work nor device, nor knowledge, nor wiſdom in the grave, whither thou goeſt," Eccleſ. ix. 10. We are far from thinking, that this here was the firſt inſtitution of the ſabbath, but rather that it was a ſolemn renovation of what was inſtituted from the beginning of the world, but had been interrupted by the bondage in Egypt, and a confirmation of it by the miracle of the manna. For Moſes, ver. 3. ſpeaks of the ſabbath, as a thing formerly known by the Iſraelites, "this is that which Jehovah hath ſaid, to-morrow is the reſt of the holy ſabbath unto Jehovah, &c." We are not ignorant of what the great Selden, *de jure nat.* and *Gent. &c. lib.* 3. *c.* 9. *ſeq.* has largely, and learnedly indeed, oppoſed this; but it is not of that weight, as to ſway with us.

XLV. *Fifthly*, and *laſtly*, God commanded an homer of manna to be laid up in a golden urn or pot, for a perpetual memorial thereof, and placed before his face through all the generations of Iſrael. Aaron did this accordingly; namely, at the due time, when the tabernacle, and ark were reared up. For theſe things are related here; by an evident prolepſis or anticipation, on occaſion of this hiſtory, ver. 33. though as is very plain, it was not done till afterwards. God, indeed, would not have the memory of ſo great a miracle die away from among the Iſraelites: and therefore he not only took care to have theſe prodigies recorded; but the remains of the miracle, great beyond all exception, and adapted to ſtrike every one with amazement, to ſurvive. Nevertheleſs, to prevent their being made an occaſion of ſuperſtition or idolatry, wiſely ordered them to be laid up in the moſt holy place, and removed from the uſe of the common people.

XLVI. We muſt here, by the way, remove an apparent contradiction. Moſes ſays, Exod. xvi. 34. that a pot with manna, agreeably to the divine command, was by Aaron laid up *before the teſtimony* to be kept. But the teſtimony is either the ark, ſo called, becauſe the teſtimonial tables of the covenant were laid up in it, or the tables themſelves that were in the ark: but Paul writes, Heb. ix. 4. "in which (the ark) was the golden pot, that had manna, and Aaron's rod that budded, and the tables of the covenant:" where he places the pot with the manna in the ark, as well as the tables of the covenant. This difficulty is ſo much the greater, if we compare 1 Kings viii. 9. and 2 Chron. v. 10. where it is expreſsly ſaid, that there was nothing in the ark, but the two tables of the law. Many things have been ingeniouſly deviſed by the learned, to take off this apparent contradiction. I own, I am beſt pleaſed with the obſervation of Druſius on Exod. xvi. 34. that the particle *in* with the Hebrews,

rews, and thoſe that adopt their way of ſpeaking, ſometimes denotes, *at*, *near*, *by*. To prove this he quotes Joſh. x. 11. and Judges xviii. 12. Another learned author has very properly added Joſh. v. 13. 1 Kings xvii. 3. Jer. xiii. 5. Col. iii. 1. And therefore, *in which*, here denotes, *at* or *near the ark*. Yet Druſius himſelf ſtarts a difficulty, which he owns he is not able to remove. "Every thing would anſwer well," ſays, he, "unleſs there followed, *the tables of the covenant:* for theſe were within the ark. But that the prepoſition *in* ſhould ſignify two different things in the ſame place, is not very probable: take care therefore, how you believe this." But we are not ſo ſoon to loſe heart. We have at leaſt found this, that *in* ſometimes denotes ſuch a latitude of place, that it even comprehends thoſe things which are *near* and *by*. Moreover the ark was ſo framed, that ſome things might be placed on the ſides of it without, as appears in the caſe of the volume of the law written by Moſes, which was placed "in the ſide of the ark of the covenant of the Lord," Deut. xxxi. 26. All the things therefore mentioned by Paul were *in the ark*, that is, *within the compaſs of the ark*, though ſome of them were within it more than others. Nor could Paul ſpeak leſs properly thus, than we do, when, for inſtance, we ſay, *in* the human body there are ſkin, and fleſh, and bones and bowels: where *in* is uſed in the ſame ſenſe, and yet with ſome latitude.

XLVII. There are three *ſins* of the Iſraelites recorded with reſpect to the manna. 1ſt, That ſeveral of them, contrary to the expreſs command of God, reſerved ſome of it for the morrow, Exod. xvi. 20. With ſuch inſolence does the wiſdom of the fleſh ſet itſelf in direct oppoſition to God, though, by his aſtoniſhing goodneſs, he renders himſelf amiable, and at the ſame time venerable. And this obſtinacy of corrupt nature, is not to be ſubdued by any miracles. But what was reſerved, began to ſwarm with worms, and was putrified. To teach us, that whatever is unjuſtly and covetouſly reſerved, contrary to the command of God, ſtinks before God and men; and hence worms ariſe, that is, various kinds of evils, eſpecially the worm of conſcience: whereas, on the contrary, what was reſerved againſt the future ſabbath, proved permanent and incorruptible, Mat. vi. 20. 1. Tim. vi. 19. 2dly, That they went forth on the very ſabbath to ſeek for it: however then they found nothing, ver. 27. God juſtly fruſtrates the deſires of thoſe, and renders their labours abortive, who undertake any thing contrary to his command. Nor have ſuch any reaſon to expect the divine bleſſing on their labours, who, on the day of the Lord's reſt, are employed in things that regard their own ſubſiſtence, while they omit the worſhip of God, Iſa. lviii.

13,14. 3dly, That at laſt they loathed and diſdained the manna, though it was the ſweeteſt and moſt wholeſome of all food, eſpecially in compariſon of the cucumbers, the melons, the leeks, the onions, and the garlick, Num. xi. 5, 6. Thus men uſually prefer the carnal refuſe of this world, to the treaſures of heaven, the huſks of the earth, to the dainties of angels. And that nothing on this earth, is ſo delightful, but that one time or other it begets a loathing: even the moſt excellent gifts of God, natural as well as ſpiritual, on account of this perverſeneſs of our minds through cuſtom, loſe their value in our eſteem.

XLVIII. Now let us conſider the *myſtery* of the manna; Paul teacheth us, that this food was ſacramental, 1 Cor. x. 3. where he calls it *ſpiritual meat:* but it was ſo, not in its own nature, for it was appointed for the ſupport of the animal life, but in ſignification, wherein it anſwers to our myſtical ſupper. Anguſtin on Pſal. lxxvii. 1. ſays, "it was ſpiritual, that is, it ſignified ſomething ſpiritual." And Chriſt declares, John. vi. 32. himſelf was that true bread, which came down from heaven and was prefigured by the manna. The Jews however blind, promiſe to themſelves a new manna by the Meſſiah. For thus in "Midras Cohelet, fol. 86. col. 4. the firſt redeemer cauſed the manna to deſcend, ſo alſo the latter redeemer will make the manna to deſcend: as it is written, and there ſhall be an handful of corn in the earth," Pſ. lxxii. 16. Though their expectations were really carnal and corrupt, yet they are the remains of ancient and ſpiritual inſtruction. So likewiſe in "Midras Canticl, fol. 16. c. 4. "The laſt redeemer ſhall be revealed to them. And whither will he lead them? ſome ſay, to the wilderneſs of Judah; others, to the wilderneſs of Sihon and Og, and he will cauſe the manna to deſcend to them." But it is to be obſerved, that Chriſt frequently fed the multitude in the deſerts of Judea, and in the wilderneſs of Og, with the food of his word, which is more excellent than any manna: and when there was occaſion for it, ſtayed the hunger of the body with bread, which he multiplied no leſs miraculouſly, than the manna formerly was. See other teſtimonies of the Jews in Viega on Rev. ii. 17. But according to the method preſcribed, let us come to particulars.

XLIX. Manna denotes that food, which was *appointed, prepared* by God, and given to the Iſraelites for their *portion*, in order to the ſupport of life. So Chriſt is *the gift of God*, John iv. 10. *That* excellent *gift foreordained* by God, 1 Pet. i. 20. and by his unſpeakable goodneſs beſtowed on the true Iſrael, for *their portion*, Pet. x. 16. *by which they ſhould live:* thus Jeſus himſelf declares, John vi. 51. "I am the living bread, which came down from heaven: If any man eat of this bread, he ſhall live for

for ever."——The manna was given to the Iſraelites, when they were leaſt concerned about the bleſſings of God, and put a greater value on the good things of Egypt, and had again tempted God. Chriſt came into the world, when it was moſt corrupted, and offered his ſpiritual bleſſings, at a time, when the very beſt could ſcarce aſcend above earthly and carnal things. ——Iſrael did not know the manna, when it was firſt given, though promiſed by Moſes. Though Chriſt was ſo often promiſed by Moſes and all the holy prophets, and deſcribed to the life, yet when he came into the world, the world knew him not, John i. 10.

L. Though the origin of the manna was from heaven, yet the vapours or exhalations, from which it was congealed together, were raiſed from the earth by the efficacy of the ſun. Chriſt ſeveral times repeats it, that he came down from heaven, to give life to the world, John vi. He, who is the "day-ſpring from on high," Luke i. 78. is alſo the "fruit of the earth," Iſa. iv. 2.——We have already obſerved, that angels were employed about the deſcending manna. A great multitude of the heavenly hoſt, ſung the birth-day ſong, when Chriſt firſt came into the world, Luke ii. 13.——Moſes, indeed, could not give the manna, yet he promiſed it, and explained the nature of it. So neither was he the author of true ſalvation, but teſtified of Chriſt, and taught that the life of the ſoul conſiſts in communion with him, John v. 46.

LI. The manna was, in its form and figure, ſmall and minute, promiſing nothing great at firſt ſight: thus alſo Chriſt, when he was ſeen only with the eyes of fleſh, had neither form no comelineſs, that we ſhould deſire him, Iſa. liii. 2.——Yet the white colour of the manna, and uſually that of pearls too, repreſented the moſt excellent purity of the Lord Jeſus, and the glory of the divine majeſty *ſhining* forth in the aſſumed form of a ſervant.——The taſte of the manna, that was ſo very ſweet, like honey, and the moſt excellent oil, ſignifies the unſpeakable delights of that grace, we obtain by Chriſt, whoſe ſweetneſs none underſtand but they who taſte it, Pſal. xxxiv. 8.——In order to be a more proper food for Iſrael, it was ground in mills, or pounded with peſtles, or baked in pans, Numb. xi. 8. Chriſt was alſo prepared by various ſufferings, that he might be moſt ſweet and wholeſome food to our ſoul.

LII. The manna was rained down in the wilderneſs: and Chriſt came into the world, and to the people of Iſrael, when, like a wilderneſs, it was overgrown with thiſtles, and thorns, and moſt barren of good fruit: and by his coming "comforted all the waſte places of Zion, and made her wilderneſs like Eden,

and her deſart like the garden of Jehovah," Iſa. li. 3.——It was then, that the Iſraelites obtained the manna, when all that they had brought out of Egypt, was ſpent, and they ſaw they muſt inevitably periſh, by famine, unleſs they were relieved by the unexpected favour of heaven. Chriſt beſtows his grace only on thoſe, who ſenſible of their want, and rejecting every worldly comfort, chooſe to owe their ſalvation to him alone, Luke i. 53. " he filled the hungry with good things, and ſent the rich empty away.——Nor can any one hope for the conſolations of divine grace, unleſs they firſt quit the Egypt of this world, and the priſon of ſin, and paſſing through the Red Sea of ſorrowful repentance, he gives himſelf up to be led and directed by the Holy Spirit, in the way to the heavenly Canaan, Iſa. xxxii. 16, 17.

LIII. The manna came down every day, and when ever the morning dawned, preſented itſelf freſh to the Iſraelites. Thus alſo the grace and tender mercies of the Lord are new every morning, Lam. iii. 23.——Yet this bread was in ſuch manner given for ſix days, as none of it was to be ſeen on the ſeventh. This ſeems to ſignify, that Chriſt would in his appointed time appear among the Iſraelites, and converſe daily with them; but afterwards would neither be ſeen, nor ſought for, any where on earth, nor be imagined, to be either in this or in the other place. But becauſe that day was the ſeventh of the week, this ſet forth, he ſhould ceaſe to be ſeen by men on the ſeventh; but on the firſt day of the week, when he returned from the grave, he would preſent himſelf to the view of his people almoſt as early as the ſun.——When the Iſraelites were come into Canaan, the manna ceaſed; every thing which regards the ſtate of the church, wandering in the wilderneſs of this world, conſequently every healing grace, and every thing, which flows to us from Chriſt, as mediator, and ſuppoſes any defect, ſhall ceaſe after the laſt day, when God himſelf ſhall be all in all to his church, when introduced into the heavenly country, 1 Cor. xv. 28.

LIV. The manna was not beſtowed on the Iſraelites, as the effect of their ſowing or culture, or of any human induſtry: but by the gratuitous gift of the divine goodneſs and bounty alone: the only thing required of them, was to receive, to gather and make uſe of that gift of God. Thus in like manner the life and ſalvation, we have in Chriſt the Lord, " is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy," Rom. ix. 16. And his grace is " as a dew from Jehovah, as the ſhowers upon the graſs, that tarrieth not for man, nor waiteth for the ſons of men," Mic. v. 7. It is however

however our duty, by faith to receive, and apply to ourſelves the offered grace. And this was what our Saviour meant, when he ſaid, John ix. 27. "labour not for the meat which periſheth but for that meat which endureth unto everlaſting life, which the Son of man ſhall give unto you."——And this, indeed, was to be done early in the morning, not letting ſlip the opportunity, Iſa. lv. 6. "Seek ye the Lord, while he is near," Pſal. lxiii. 1. "O God, thou art my God, early will I ſeek thee."——The Iſraelites were to go without the camp, in in order to have the manna. Whoſoever labours to find Chriſt, muſt not indulge too much the eaſe of the fleſh. When the ſpouſe ſought her beloved in her bed, ſhe found him not, Canticl. iii. 1. but when ſhe had gone a little further ſhe found him, verſe 4.

LV. Though God gave the manna in a certain ſtinted meaſure, yet in a quantity ſufficient for thoſe of the largeſt appetite; Chriſt deals out a portion of his grace to each, in ſuch a manner, as nothing may be wanting to their ſalvation, 2 Cor. xii. 9. His grace, however is equally ſet before all the elect, that each may take of it to his full ſatisfaction, Cant. v. 9. If they open their mouths wide, they ſhall be filled with the goodneſs of the Lord, Pſal. lxxxi. 10. Pſal. xxxvi. 8, 9.—— Our eſteem and longing for the divine grace can indeed never be to exceſs; nor are we forbid to ſtrive after more: let each account it ſaid to himſelf, 1 Cor. xii. 13. "covet earneſtly the beſt gifts." But yet every one ought to be contented with the moſt free and wiſe diſpenſation of our Father, humbly confeſſing ourſelves unworthy even of the leaſt. But if any, by the bleſſing of God, is found to have gathered more than others, his duty is to lay out his abundance for the common benefit, and ſupply the wants of others from the plenty of his gifts.

LVI. The manna, that was kept to the following day, became tainted, and ceaſed any longer to be either the uſual, much leſs the ſacramental bread. Thus alſo the euchariſtical bread, the antitype of the manna, after the time is over, when it is diſtributed to be eaten, loſes the virtue of a ſacrament; and if it be kept contrary to the command of God, inſtead of being a ſpiritual food, will be found tainted with the maggots of a baſe ſuperſtition.——A double quantity was gathered the day before the ſabbath, for the uſe of that day of reſt: on the ſame day of the week, the labour of Chriſt's ſoul being redoubled, ſuch an abundance of grace was purchaſed for the elect, even enough to ſatiate, and make them happy through an eternal ſabbath.——Nor are we to apprehend, the ſpiritual gifts, laid up for that day, can be tainted by any corruption——In a word,

word, the keeping the manna in a golden pot, and the laying it up in the tabernacle, before Jehovah, and the teſtimony, ſet forth, that he who came down from heaven, to be the bread of life to ſinful man, ſhould again be taken up into heaven, and continue in the ſanctuary, not made with hands, and in a ſtate of uninterrupted life before God; whence alſo the communion with Chriſt in glory is called "the hidden manna," Rev. ii. 17.——However, we are above all things, to be on our guard, leaſt, with the ungrateful Iſraelites, we loath the incomparable delights of the heavenly grace, and prefer the huſks of this world before them, and ſo incur the juſteſt vengeance of a deſpiſed deity.

LVII. But for as much as *the favour of meat is nothing, if there be no drink*, as Joſephus introduces Moſes ſpeaking to God; and becauſe the ſuperabundant fulneſs, which is in Chriſt, was to be ſhadowed forth to the ancient people, as well as to us, the divine goodneſs indulged the murmuring Iſraelites likewiſe with drink, which was as miraculous as their meat. For, the people being parched with thirſt, and finding no water, either for themſelves or children, much leſs their cattle in the parched wilderneſs, Moſes at God's command, ſtriking with his rod, the rock, which was in Horeb, on whoſe ſummit the glorious majeſty of the divine preſence was ſeen, opened large veins of water, Exod. xvii. 2—6. This miracle is celebrated in many places of ſcripture, Pſal. lxxviii. 15, 16. "he clave the rock in the wilderneſs, and gave them drink, as out of the great depths: he brought ſtreams alſo out of the rock, and cauſed waters to run down like rivers." Some imagine the rock itſelf was turned to ſtreams of water, from Pſal. cxiv. 8. where the Vulgate tranſlates, *qui convertit petram in ſtagna aquarum, and rupem in fontes aquarum*, which turned the rock into a ſtanding water, the flint into a fountain of waters; the Septuagint τὴν πέτραν. But this is a poetical hyperbole, as if we ſhould ſay, heaven itſelf was diſſolved into ſhowers. Nothing is more ridiculous, than to bring this in ſupport of the monſter of tranſubſtantiation. But whether God firſt miraculouſly produced the water in that place, or whether when Moſes ſmote the rock with his rod, he ſuddenly ſet open the veins of water, which had been there before, but had been ſhut up till then, is not for us to determine, ſince the ſcripture is ſilent. What the Jews feign, that the rod of Moſes was made of adamant, and hence penetrated the rock by the ſtroke; and that therefore Moſes is ſaid not to have ſtruck, *upon the rock*, but, *in the rock*, ver. 6. is trifling to the higheſt degree.

LVIII.

LVIII. As there is no great difficulty in this hiſtorical account, we haſten to the conſideration of the myſtery ſet forth 1 Cor. x. 4. " and did all drink the ſame ſpiritual drink." Spiritual, not ſurely in its own nature, but in its ſignification, as we have intimated concerning the meat. " For they drank of the ſpiritual rock that followed them," that is, the water of the rock, which followed them in a plentiful ſtream in the wilderneſs. " And that rock was Chriſt," that is, as " Tertullian, de Patientia," ſays well, " ſignified Chriſt:" with whom Auguſtin agrees, Quæſt. 57. " in Leviticum, the rock was Chriſt, not in ſubſtance, but ſignification." Let us take a ſurvey of the ſimilitude.

LIX. It is certain, Chriſt is often called a rock in ſcripture; on account of his eternal duration, Iſa. xxvi. 4. and impregnable ſtrength, Pſ. xxxi. 2. and, which is the conſequence of that, a moſt ſafe habitation, Pſ. lxxi. 3. Yet I imagine theſe reſpects do not come under our preſent conſideration. Chriſt is here repreſented by a rock only, as that gave water to quench the thirſt of the Iſraelites.

LX. The true ſimilitude is this. 1ſt, This rock hath its name from a *parched dry waſte* (for this is the meaning of Horeb in Hebrew,) and ſeemed to promiſe nothing leſs than what it produced, namely, ſtreams, for giving water to ſuch a number of people with their cattle. Is not Chriſt alſo " as a root out of a dry ground," Iſa. liii. 2. And is it not ſomething above a prodigy, that he, who complained of thirſt on the croſs, ſhould call out to others, " if any man thirſt let him come unto me and drink. He that believeth on me, as the ſcripture hath ſaid, out of his belly ſhall flow rivers of living waters." John vi. 37, 38. 2dly, The rock did not produce water till it was ſmitten. Thus alſo " it became God to make the captain of our ſalvation perfect through ſufferings," Heb. ii. 10. When his ſide was pierced with the ſpear, immediately there iſſued out blood and water, John xix. 34. And by this means he became " a fountain opened to the houſe of David, and to the inhabitants of Jeruſalem for ſin, and uncleanneſs, Zech. xiii. 1. 2dly, Nor was it lawful to ſmite the rock with any other inſtrument than the rod of the Lawgiver: to intimate, that Chriſt was to undergo the ſame ſufferings and the ſame curſe threatened by the law to the ſinner man, Gal. iii. 13. 4thly, The ſmiting of the rock was performed in the ſight of the elders of the murmuring people. At the loud clamour of an enraged multitude, and at the deſire of the elders, many of them alſo ſtanding by Chriſt when he was nailed to the croſs, Mat. xxvii. 41. 5thly, The majeſty of the ſupreme Being diſplayed itſelf on the top of the rock. When Chriſt ſuffered, did he not even

at

at that time, ſo vail himſelf as if he was void of divine glory? But they who were moſt unwilling to own it, were obliged to confeſs it, Mat. xxvii. 54. 6thly, Such a quantity of water flowed from the rock, that was ſufficient not only to quench the thirſt of the Iſraelites, but alſo to follow them in ſtreams, whitherſoever they travelled in the wilderneſs, Pſal. lxxviii. 15, 20. Pſal. cv. 41. Thus alſo the abundance of grace, that is in Chriſt, makes "our cup to overflow, and goodneſs and mercy to follow us all the days of our life," Pſal. xxiii. 5, 6.

LXI. What we have recorded, Numb. xx. 8. Is different from this hiſtory, and is likewiſe myſtical. There Moſes is commanded, indeed not to ſmite the rock with his rod, but only to ſpeak unto the rock, before the eyes of the Iſraelites, in order to its producing water. By which it ſeems was ſignified, that Chriſt ought to ſuffer but once, and that his one offering was ſufficient for perfecting believers, Heb. ix. 27, 28. Heb. x. 14. The efficacy of which was to be diſpenſed to the elect by the preaching of the goſpel. But Moſes, contrary to the will of the precept, though according to the will of the divine decree, in ſmiting the rock twice, was a type of thoſe, who wickedly indeed, but by the determinate counſel of God, perſecute over again, and evil entreat Chriſt, after once ſuffering on the croſs, in his myſtical body, Acts ix. 4. Col. i. 26. As out of the rock, which was ſmitten twice, there iſſued out much water, and the congregation drank, Num. xx. 11. ſo in like manner, even the afflictions of believers have turned out to the advantage of the church, Phil. i. 12. the blood of the martyrs, like a fructifying rain, has watered the paridiſe of God; and the ſparks, flying every way from their funeral piles have far and near kindled a new light of faith, and new flames of love: ſo that the church never experienced a greater abundance of divine conſolations, than when ſhe was forced to endure the heavieſt ſtrokes of perſecution. Yet as Moſes himſelf, who was ſo faithful, ſo dear to God, was for this very thing excluded the land of Canaan, Num. xx. 11. ſo none of theſe perſecutors ſhall go unpuniſhed for this their raſh preſumption, Pſal. cv. 14. 2 Theſſ. i. 6.

LXII. There now remains the ſacrament of the *brazen ſerpent*, whoſe hiſtory recorded, Numb. xxi. 6.—Bochart has diſtinctly explained, Hierozoic. p. 2. lib. 3. c. 13. The ſum of which is this. The Iſraelites, for murmuring againſt God and againſt Moſes, and ſpeaking with contempt of the heavenly manna, incurred the heavy diſpleaſure of the deity. And therefore ſerpents were ſent among them, to bite the people, and immediately cut off many by an infectious calamity. The Scripture

ſcripture call theſe ſerpents שרפים *Seraphim*; which name they have in common with the moſt exalted angels, and is derived from *burning*; but are ſo called becauſe they ſend a flame out of their mouth, and burn by their venomous breath. The Greeks call ſome ſerpents, from their heat πρηστῆρας and καυσωνας. But whether ſeraph here denotes a water-ſerpent, or an amphibious ſerpent, which is Bochart's opinion, or any other ſpecies of ſerpents, is neither ſo very certain, nor much our concern to know. It is more profitable to conſider how the divine mercy, importuned by the complaints of the people, and the confeſſion of their ſin, and the prayers of Moſes, afforded a preſent remedy for ſo great an evil. At the direction of God a *brazen ſerpent* was framed by Moſes, and put upon a pole; that whoever looked upon it when it was thus erected, might find a moſt infallible cure for the mortal bites of the ſerpents: which alſo the event plainly proved. Three things are here diſtinctly to be obſerved. (1.) The miſery of the people. (2.) God's favour and goodneſs. (3.) The duty required of man, in order to his partaking of that goodneſs.

LXIII. In the miſery of the people, we are to conſider both the ſin and the puniſhment of it. It was a ſin, to throw contempt upon the manna, and to murmur againſt God and againſt Moſes. The depraved corruption of nature ſcarce any where more plainly ſhews itſelf, than in the people of Iſrael; who though loaded with ſo many benefits by God, ſo often chaſtiſed with paternal rods, yet inceſſantly returned to their natural diſpoſition. Nor do they riſe up againſt Moſes alone, by whoſe means they had eſcaped ſo many dangers, but againſt God himſelf who was preſent among them; by ſuch extraordinary ſigns of his majeſty; and with a frantic wantonneſs lothe the manna, even the heavenly manna, which they had lately received with ſo much eagerneſs. Does not this plainly argue the unconquerable depravity of our nature, and the incredible abuſe of the divine beneficence in man, when left to himſelf? And as we are all of the ſame frame, we may behold a ſpecimen of our own perverſeneſs in the Iſraelites.

LXIV. The puniſhment, conſequent on the ſin, was the bites of fiery ſerpents; by which it is not improperly imagined, are ſhadowed for the ſuggeſtions of the devil, when he tempts to diſpair, and which Paul calls *the fiery darts of Satan*, Eph. vi. 16. and which ſpread their poiſon through every part. For the devils are truly ſeraphim: who, as in their firſt creation, they ſhone fair with the flames of divine love, ſo after their ſin, became horrid and ſcorching ſerpents. As themſelves are ſcorched with the fire of divine vengeance, ſo they

burn with rage againſt God and his people. And indeed, they are juſtly given up to the vexations of Satan, who contemptuouſly reject the word of the goſpel, and the grace of God in Chriſt, which is ſweeter than any manna; or blaſpheme againſt God himſelf, as Hymeneus and Alexander, 1 Tim. i. 20.

LXV. But as thoſe Iſraelites who found the bites of the ſerpents mortal, not being careful to obtain a cure, are an emblem of the impenitent, who, deſpiſe the grace of God, and ſo die in their ſins: ſo they who had recourſe to Moſes, confeſſing their ſins, and imploring the grace of God, plainly ſignify thoſe, whom a ſenſe of ſin, and dread of divine judgment, excite to wiſer reſolutions; ſuch as thoſe, who were pricked in their heart, and ſaid to Peter and the other apoſtles, "Men and brethren what ſhall we do?" Acts. ii. 37. and the jailor, Acts xvi. 29, 30. But for their ſake, God commanded Moſes to put a brazen ſerpent on a pole, and promiſed, that as many as were bitten, ſhould, by looking to it, be cured. Indeed, I make no manner of doubt, but this ſerpent was a repreſentation of Chriſt; for he himſelf aſſerts, John. iii. 14. "as Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the Son of man be lifted up." This type repreſents the antitype ſeveral ways.

LXVI. *Firſt*, as to the *form*. That the ſerpent was a type of the devil, not of Chriſt, is aſſerted by a learned author without any probable reaſon. Though the ſerpent, which deſtroyed the Iſraelites by their venomous bites, were a figure of the devil, yet all circumſtances loudly declare the brazen ſerpent, which was made at God's command, and ordained to cure the bites of the other ſerpents, was a ſacrament of Chriſt. Nor is it more improper to repreſent Chriſt by the figure of a ſerpent, than, what the learned author ſo often inculcates, by that of a wanton goat. The ſimilitude conſiſts in the following things. 1ſt, That Chriſt, though himſelf free from all ſin, came "in the likeneſs of ſinful fleſh," Rom. viii. 3. 2dly, That by a voluntary covenant-engagment, he ſubſtituted himſelf in the room of thoſe, who by nature, like all others, are a "generation of vipers," Mat. iii. 7. 3dly, That by virtue of that engagement, by bearing their ſins, he was made *ſin and the curſe*, 2 Cor. v. 21. Gal. iii. 13. And ſo had truly the figure of a ſerpent, without its poiſon.

LXVII. *Secondly*, as to the *matter* of it, whereby in different reſpects, were repreſented both the vileneſs of the human nature, the excellence of the divine, and the efficacy of the goſpel, as the learned have obſerved. 1ſt, The ſerpent was not of gold, but of braſs, which is a nearer metal, to hold forth Chriſt to us,

us, as one "in whom there is no form, nor comelineſs, no beauty, that we ſhould deſire him," Iſa. liii. 2. 2dly, To ſignify the divine power of Chriſt by the firmneſs and durableneſs of braſs. Whence Job vi. 12. "is my ſtrength the ſtrength of ſtones? Or is my fleſh of braſs?" And in the Poet, *a monument* is ſaid to be *more laſting than braſs*. 3dly, As among metals braſs is the moſt ſounding. Whence Paul, 1 Cor. xiii. 1. "I am become as a ſound braſs. Thus Chriſt crucified ſeems to be rightly ſet forth by braſs, as alſo the preaching of the croſs, "whoſe ſound went into all the earth," Rom. x. 18.

LXVIII. *Thirdly*, as to the *lifting up*. This lifting up of the ſerpent on a pole, prefigured the lifting up of Chriſt, not his glorious exaltation in heaven, but his ignominious lifting up on the croſs, John iii. 14. As John himſelf explains that phraſe, John xii. 32, 33. For, according to the Syriac and the language of the Targum, *to lift up*, ſignifies *to hang up on a tree*. Both actions are denoted by the ſame term נשא. And as Bochart has learnedly obſerved, that manner of ſpeaking ſeems to have taken its riſe from the decree of king Darius; at leaſt it may be confirmed by that Ezra vi. 11. "whoſoever ſhall alter this word, let timber be pulled down from his houſe, and being ſet up, let him be hanged *(put to death)* thereon: ſet up, that is hanged up. But holocauſts, or whole burnt-offerings, called in Hebrew עולות, that is, *elevations*, becauſe they were carried upwards, ſignified, that Chriſt, when offering himſelf for ſin, ſhould be lifted upon the croſs. Nor is it for nothing, that God would have the ſerpent lifted up by Moſes. Becauſe it was in conſequence of the curſe, thundered out by the law, given by Moſes, that Chriſt was nailed to the croſs.

LXIX. *Fourthly*, With reſpect to the *benefit:* as from the ſerpent the Iſraelites obtained the cure of their mortal bites; ſo "in the wings *of Chriſt* there is healing," Mal. iv. 2. "he healeth all our diſeaſes," Pſal. ciii. 3. Wherefore as the Jews, depending on ſuch a preſent help, little dreaded the bites and ſtings of the other ſerpents; ſo the believer, who relies upon Chriſt, and makes nothing of the aſſaults of devils, cries out with full aſſurance, "O death, where is thy ſting?" 1 Cor. xv. 55.

LXX. In order to partake in ſo great a benefit, God required nothing of the Iſraelites, but to look to the brazen ſerpent; juſt ſo a bare look to Chriſt, lifted up on the croſs, perfectly cures the wounds given by the devil; namely, a look of faith by which Moſes ſaw him, who is inviſible, Heb. xi. 27. Thus Chriſt himſelf explains it, John iii. 14, 15. "As Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the

Son of man be lifted up: that whoſoever believeth in him, ſhould not periſh, but have eternal life." If therefore any among the Iſraelites were blind, or voluntarily turned away their eyes, there remained no hope of ſalvation for them; ſo neither at this day for unbelievers, or for "thoſe that rebel againſt the light," Job xxiv. 13. or for thoſe, "whoſe minds the god of this world hath blinded, leaſt the light of the glorious goſpel of Chriſt, ſhould ſhine unto them," 2 Cor. iv. 4. Yet as even a weak ſight might be ſaving; ſo a faith ſtill in a ſtate of weakneſs, if it be genuine and ſincere, reſcues us from death: and as whoever was once bit and cured by the ſight of the ſerpent, if again bit, he was to have recourſe to the ſame remedy: ſo if after our reſtoration, we fall again into ſin, the ſame faith ſuccours, as before.

CHAP. XI.

Of the Bleſſings of the Old Teſtament.

I. AS the Old Teſtament is nothing, but the covenant of grace, as it was diſpenſed before Chriſt came in the fleſh, it is neceſſary, that all the bleſſings or good things, which were promiſed by the covenant of grace, as ſuch, have likewiſe a place in the Old Teſtament. But the benefits of the covenant of grace are eternal ſalvation, and whatever has a neceſſary connection therewith; ſuch as, regeneration, vocation by the word and Spirit of grace, faith, juſtification, ſpiritual peace, adoption, and, in a word, all the particulars explained in the preceding book. Though moſt of theſe are much more eminent under the New Teſtament, yet all of them as to their ſubſtance, were conferred even under the Old, as this is evident from the nature of the thing, and from what we have proved before. We ſhall only treat of the good things peculiar to the Old Teſtament, eſpecially under the Moſaic diſpenſation.

II. And they are five. I. The election of the Iſraelites for a peculiar people. II. The inheritance of the land of Canaan. III. The familiar demonſtration and inhabitation of the divine majeſty. IV. The ſhadowing forth of divine myſteries, and daily ſealing them by a religion of ceremonies. V. An almoſt uninterrupted ſucceſſion of inſpired prophets.

III. It was certainly a great benefit, that God *ſhould chooſe* the

the people of Iſrael, above all other nations of the world, to have communion with himſelf in a moſt ſtedfaſt covenant. God himſelf declares this in theſe words, Deut. vii. 6. "for thou art a holy people unto Jehovah thy God, Jehovah thy God hath choſen thee to be a ſpecial people unto himſelf, above all people that are upon the face of the earth." In conſequence of this election, it was. 1ſt, That Iſrael was called, "the firſt-born ſon of God," Exod. iv. 22. That is, above all other people, whoſe ſouls the ſame God had made, and to whom he gives life and breath and all things; a ſingular people, his only beloved, Lord of all the reſt, having a double portion of the bleſſing, an inheritance, not only earthly, but alſo ſpiritual. 2dly, That they ſhould be the peculiar property of God, his treaſure, περιουσια and as it were, his royal riches, which he boaſts of in the world, and glories in *as his Segullah*, concerning the emphaſis of which word, ſee what we have ſaid, Book 3. chap. xii. §. 7. and chap. xiii. §. 19. 3dly, That they again might glory in God, as in their portion. For, when God took them for a people to himſelf, he, at the ſame time, gave them a right to call him their God, and to have him for their portion: as theſe things are joined together, Deut. xxvi. 17. 18. "thou haſt avouched Jehovah this day to be thy God; and Jehovah hath avouched thee this day to be his peculiar people," Jer. x. 16. "The portion of Jacob is the former of all things: and Iſrael is the rod of his inheritance. 4thly, That they ſhould have a right to expect the Meſſiah, from the midſt of them, as one of their brethren, Deut. xviii. 15, 18.

IV. In theſe things certainly, great was the "advantage of the Jew, and much the profit of circumciſion, much I ſay every way," Rom. iii. 1, 2. Hence the apoſtle, Rom. ix. 4, 5. in ſtrong terms amplifies that *advantage* of the Jews; "who are Iſraelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the ſervice of God and the promiſes: whoſe are the fathers, and of whom as concerning the fleſh Chriſt came." Yet none of theſe things, nay not all of them together, if we only conſider the external confederation, was ſufficient to them for ſalvation: for "they are not all Iſrael, which are of Iſrael: neither becauſe they are the ſeed of Abraham, are they all children," Rom. ix. 6, 7. Very many of them, notwithſtanding they were the children of the kingdom, were caſt out, Mat. viii. 12. Yet in this election of the whole body of the people to the communion of a very cloſe but yet external covenant, there was a certain type of thoſe, who were actually choſen to grace and glory: and the godly among the Iſraelites, beſides

theſe

theſe outward prerogatives, enjoyed the ſaving favour of God, and the privilege of the myſtical covenant, in and by them.

V. The *Second* benefit or privilege of the Old Teſtament was the *land of Canaan.* This God had promiſed to Abraham and his ſeed, Gen. xii. 7. Gen. xiii. 15. and Gen. xv. 7. nay, and aſſigned it to them by oath, Gen. xxvi. 3, 4. Exod. xxxiii. 1. Ezek. xx. 6. This promiſe, confirmed by oath, God calls a *covenant*, διαθηκη, *a teſtament*, that is, the laſt and irrevocable diſpoſal of his will, Gen. xv. 18. "in that ſame day Jehovah made a covenant with Abraham, ſaying, unto thy ſeed have I given this land." And becauſe, in conſequence of that teſtament, the ſeed of Abraham was to poſſeſs that land, it is therefore called their inheritance, Lam. v. 2. Heb. xi. 8.

VI. But we are by no means to underſtand this, as if that typical inheritance made up the whole inheritance of the Old Teſtament, or that we are to give ſuch a confined definition of the Old Teſtament, as if it was only the will of giving the land of Canaan. Much leſs are we to ſay, that they who deny this, either admit no Old Teſtament at all, or confound it with the New. For, the Old Teſtament, as I have ſeveral times repeated, is nothing but the teſtament of grace, as propoſed under the vail of types, which were abrogated. But heaven and ſalvation, and God himſelf are the inheritance of the children of God, by the teſtament or covenant of grace: and as that teſtament is invariable, the ſubſtance of the inheritance cannot be one thing under the Old, and another under the New economy of the ſame Teſtament. The difference of the economies conſiſts in this, that the ſame inheritance is held forth different ways: in the New Teſtament clearly and without any vail; in the Old, wrapt up in many types and earthly pledges; among which, after the covenant was made with Abraham, the typical inheritance of the land of Canaan was the moſt eminent. In the Old Teſtament it was conjoined with bondage; in the New with liberty; to which the inheritance of the Gentiles is likewiſe added.

VII. That this inheritance was typical, both reaſon declares, and the ſcripture atteſts. For, as the whole habitable world cannot be the happineſs of the ſoul, and is ſubject to vanity, by reaſon of ſin, there is no country, conſidered in itſelf, of ſuch value, as to deſerve to be called the inheritance of the people of God. And certainly, God's covenant-people have ſomething more to expect from him, than what even the wicked may poſſeſs. Nor is there ſo vaſt a difference between Syria Egypt and Canaan, if we conſider only the fertility and pleaſantneſs of countries, as that the poſſeſſion of the Iſraelites, unleſs

leſs ſomething higher was implied, ſhould be ſo much commended, as to be the * envy of all other nations. In fine, if their happineſs conſiſted in the fields which they poſſeſſed, what became of thoſe pious perſons, who, at the riſk of this life, and this earthly inheritance, willingly laid down their lives for the love of their God? and what was the reaſon, why Moſes juſt on the confines of death, expreſſed ſo great a deſire after that land, at leaſt to ſee it with his eyes, Deut. iii. 25. but becauſe he eagerly wanted ſome way or other, to taſte that pledge of heaven which he was debarred from entering into.

VIII. But ſcripture alſo very plainly declares the ſame thing. When the ungrateful Iſraelites had, by ther murmurings, provoked God, he ſware in his wrath, "as truly as I live, they ſhall not ſee the land, which I ſware unto their fathers," Num. xiv. 21, 23. It is thus expreſſed Pſal. xcv. 11. "unto whom I ſware in my wrath, that they ſhould not enter into my reſt." Which Paul, Heb. iv. 1.—11. refers to the Meſſiah, and to the ſpiritual and heavenly reſt, purchaſed by Chriſt: intimiting, that the quiet poſſeſſion of the land of Canaan, into which Jeſus, or Joſhua the ſon of Nun, introduced the children of thoſe rebels, was a type of the ſpiritual reſt, purchaſed for the elect by Jeſus the Son of God, and of Mary.

IX. The analogy or ſimilitude conſiſts in the following particulars. 1ſt, The land of Canaan was eminent for its ſituation, pleaſantneſs, fertility, and for the excellent fruits of the earth, above very many other countries of the world; whence it is ſo often called "a goodly land, a land flowing with milk and honey," a phraſe uſed even by poets as well Greek as Latin; *the pleaſant land*, Pſal. cvi. 24. Zech. vii. 14. and in a word, *the glory of all lands*, Ezek. xx. 15: where the inhabitants "were made to ſuck honey out of the rock, and oil out of the flinty rock, and butter of kine, and the pure blood of the grape," Deut. xxxii. 13, 14. It therefore repreſented the delightful pleaſantneſs and abundant plenty of the ſpiritual bleſſings in the kingdom of Chriſt, both of grace and of glory: concerning which Jeremiah propheſied, chap. xxxi. 12. "therefore they ſhall come and ſing in the height of Zion, and ſhall flow together to the goodneſs of Jehovah, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd; and their ſoul ſhall be as a watered garden, and they ſhall not ſorrow any more at all:" compare Joel iii. 18.

X. 2dly, The land of Canaan was, in a peculiar manner, *Jehovah's*

* The author's words are *tam invidioſe prædicanda ſit* which could not, I conceive, be rendered, but by a paraphraſis.

Jehovah's land, Hoſea ix. 3. where himſelf intended to dwell, Pſal. lxxxiii. 12. Whence it is called "the place where Jehovah had made for himſelf to dwell in," Exod. xv. 17. "and his holy habitation," ver. 13. But it is called ſo, not only becauſe God was to have a temple in that land, and to diſplay ſome peculiar ſymbols of his preſence but alſo becauſe in that land, he was to ſend his Son to them, and to anoint him in the midſt of them, both king and Lord by pouring out his Holy Spirit. The Iſraelites therefore in their land, which in a peculiar manner was the land of God, had a pledge of the revelation of the Meſſiah in the midſt of them. That שכינה σκήνωσις, inhabitation of God in Canaan was a ſymbol of what John deſcribes, Rev. xxi. 3. "behold the tabernacle of God is with men, and he will dwell (tabernacle) with them." And in the laſt place, Jeruſalem, which *was the throne of glory* in the land of Canaan, Jer. iii. 17. was a pledge of heaven, which is *the habitation of the holineſs and glory of God*, Iſa. lxiii. 15.

XI. 3dly, The land of Canaan was given to Iſrael in virtue of the teſtament of grace, not for any merit or worth of theirs, but by the mere favour of God, Deut. vii. 7, 8. "not becauſe ye were more in number than any people——but becauſe Jehavah loved you, and becauſe he would keep the oath, which he had ſwore unto your fathers, hath Jehovah brought you out with a mighty hand;" compare Deut. iv. 37, 38, Ezek. xvi. 60. and Ezek. xxxvi. 32. Thus alſo the inheritance of heaven comes to believers from the moſt free grace of God alone, and the moſt free teſtament of God the Father and of Chriſt, Luke xii. 32. Eph. ii. 8. But yet Iſrael was to travail through a large and great wilderneſs, and to conflict with the Canaanites, in various and ſevere battles, before they could enter upon the poſſeſſion of the promiſed land. They alſo, to whom a full right to heaven is freely given, through the grace of Chriſt, are to walk in that narrow way, beſet with briars and thorns, and to fight valiantly againſt the enemies of their ſalvation, and take the kingdom of heaven by violence.

XII. Laſtly, though Moſes indeed, brought Iſrael out of Egypt, yet he could not bring them into the promiſed land: that office was reſerved for Joſhua. And certainly when the law is ſubſervient to the covenant of grace it tends to drive the elect out of themſelves, by making them acknowledge their vileneſs and miſery: nevertheleſs it is by Jeſus only, that we are introduced into a ſtate of grace. Moſes is to begin the work and prepare the ſoul, and lead the people round through the wilderneſs: but it is the office of Jeſus to put the laſt hand

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to the work, to ſay *it is finiſhed*, and procure true reſt to the ſouls of his people, Mat. xi. 28.

XIII. The *third* bleſſing of the Old Teſtament, is the familiar and clear *demonſtration* or diſplay *of the divine majeſty:* ſuch as was made in the appearances of angels, when they declared the will of God; nay, and of God himſelf, when he preſented himſelf to the view of the patriarchs and prophets under a viſible appearance. But that glorious epiphany or manifeſtation of God before the aſſembly of the whole people, when he came to give his law, and to eſtabliſh his covenant, is of all others the moſt remarkable. This prerogative of Iſrael was indeed ſo great, that no people on earth ever enjoyed any thing like it, Deut. iv. 32, 33. "For aſk now of the days that are paſt, which were before thee, ſince the day that God created man upon the earth, and aſk from the one ſide of heaven unto the other, whether has been any ſuch thing, as this great thing is, or hath been heard like it? Did ever people hear the voice of God ſpeaking out of the midſt of the fire, as thou haſt heard, and live?" There were likewiſe the conſpicuous ſymbols of the divine preſence in the pillar of cloud and fire, in the ſacred and heavenly fire, in the cloud of the ſanctuary, and many other things of a ſimilar nature: wherefore God is ſaid, "to have had his fire in Zion and his furnace in Jeruſalem," Iſa. xxxi. 9. Which viſible ſymbols of the divine familiarity gradually ceaſed upon the manifeſtation of Chriſt in the fleſh, of which they were appointed to be types and figures.

XIV. The *fourth* bleſſing of the Old Teſtament conſiſted in the *ceremonies* and in the daily uſe of them. I own, that, in a certain reſpect, the ceremonies were a grievous yoke, and belonged to the faults or defects of that teſtament: but there was likewiſe a remarkable repreſentation of Chriſt in them, and of the grace that was to be obtained by him. And becauſe God was pleaſed in thoſe times to ſet his myſteries before them in riddles, parables and figures; it was the extrarordinary happineſs of Iſrael, that they had continually before their eyes theſe pictures of the divine goodneſs, and of a Saviour to come, while other nations were left to themſelves. And the rather, as the elect were inſtructed by the patriarchs, and the prophets, and by thoſe, who had been taught by them, in their myſtical ſignification, according to the meaſure of thoſe times. And in them they had not only a prefiguration, but alſo a confirming ſeal of the coming of the Meſſiah, to whom they all led as by the hand, and without whom they had been a ludicrous farce, and unworthy of God, 1 Pet. i. 10——12.

XV. And for this reaſon it is, that the ſcripture ſo often

mentions this thing, as a great bleſſing granted to the Iſraelites. Pſal. cxlvii. 19, 20. "He ſhewed his word unto Jacob, his ſtatutes and his judgments unto Iſrael: he hath not dealt ſo with any nation," Iſa. xlii. 21. "Jehovah is well pleaſed for his righteouſneſs' ſake," that is, for his truth and goodneſs, *he will magnify* (him by) the law *and make it* (him) *honourable:* Hoſ. viii. 12. *I have written to him the great things of my law.* Which is not only, nay I may venture to ſay, not principally, to be underſtood of the moral, or even the forenſick or judicial law; but chiefly, of the doctrine of grace, which was prefigured by the ceremonial law. For, the principles of the moral law, implanted in man at his creation, ſtill remain in the conſcience of men, though no new revelation had been ſuperadded: and for the ſafety of bodies politic, many things have been happily deviſed by wiſe men. But as to the myſteries of the ceremonial law, theſe were the peculiar privilege of the people of God; and, on account of them, the Iſraelites looked on themſelves as having the pre-eminence above all other nations.

XVI. For the ſame reaſon, the godly aſſiſted at thoſe ceremonies with ſo much delight and chearfulneſs of ſoul, and on the contrary accounted it the greateſt part of their unhappineſs, if at any time they were baniſhed from their country, and forced to live at a diſtance from theſe holy things for it was their continual prayer, that they might be allowed to live in the houſe of God for ever: See Pſal. xxiii. 6. Pſal. xxvii. 4. Pſal. xlii. 2, 5. Pſal. lxxxiv. 2, 3. Pſal. lxxxix. 15. As without all doubt, they learned from theſe ceremonies, their uncleanneſs and guilt, which tended to the ſaving humiliation of their ſoul; ſo in them alſo they beheld the expiation of guilt and the ſanctification from ſin, the abſolution or purging of the conſcience. True that was only typical by the ceremonies, but it was true and ſpiritual through him, who was prefigured by them.

XVII. Which things being ſo, thoſe perſons ſeem too much to depreciate thoſe ſalutary inſtitutions of God, who ſcarcely ever conſider them, but as an unſupportable burden, and a handwriting contrary to thoſe who obſerved them, and as the penalty of breach of covenant; and inſiſt, that what God declares Ezek. xx. 25. is to be applied to them, namely, that he gave Iſrael *ſtatutes that were not good*, and judgemts whereby they ſhould not live. But the celebrated Dr John a Marck, who was formerly my intimate colleague, has vindicated this paſſage in ſuch a manner, as entirely to ſuperſede any defence of mine. We acknowledge, that there was ſomething in the ceremonies, which was both grievous, and teſtified their imperfection, and that the expiation of ſin was not yet perfected; but of theſe things we *ſhall* ſpeak in their place. But at the ſame time, we inſiſt, that

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they had a reference to the goſpel, and were a picture of Chriſt and his benefits, and ſeals of grace: neither are we to think, that they were effects of his wrath in ſuch a manner againſt Iſrael, as if they were not given as tokens of a ſingular favour to that people. The Jews themſelves really were, and at this day are ſtill ſenſible of this; for though they acknowledge, they cannot find out the reaſon for theſe ceremonies, yet they affirm, that a more ſecret wiſdom is contained in them, than they can perceive. To this purpoſe Abarbanel in Legem. Fol. 197. col. 2. writes concerning them: "Lo! the principal intention in them, is to be as a book of ſublime wiſdom and divine doctrine, which ſtudents in the law may contemplate, till they perfect their ſouls by thoſe apprehenſions and notions."

XVIII. The *fifth* and laſt bleſſing of the Old Teſtament is an almoſt uninterrupted *ſucceſſion of inſpired men*, by whom the the church in thoſe days inſtructed in all their doubts were without any hazard of being deceived. For, in the firſt ages, the patriarchs might be conſulted, to whom God immediately revealed himſelf, and who in a ſtate of ſuch longevity, were generally many at a time, or at leaſt were almoſt contemporary with one another. After them ſucceeded Moſes. He was followed by a long ſucceſſion of prophets, even to the time of the Babyloniſh captivity, if we except ſome very few and ſhort intervals, ſuch as are mentioned, 1 Sam. iii. 1. and 2 Chron. xv. 3. Under the Babyloniſh captivity flouriſhed Ezekiel and Daniel: after this laſt came Haggai, Zachariah and Malachi, not to ſay any thing now of Nehemiah and Ezra. And after the Holy Spirit ceaſed to dictate things to be written for the canon of the church of Iſrael, yet even to the coming of Chriſt, he ceaſed not to move, in an extraordinary manner, the minds of ſome by his divine inſpiration, as is evident in Simeon, in Zachariah the father of John the Baptiſt, and in Anna the propheteſs. But under the New Teſtament, after the canon of Scripture was completed by the apoſtolic writings, thoſe prophetic enthuſiaſms or impulſes gradually expired.

CHAP. XII.

Of the Imperfections falſely aſcribed to the Old Teſtament.

I. THAT the Old Teſtament required no deficency to be ſupplied, appears even from this, becauſe otherwiſe a

place would not have been ſought for a ſecond: as the apoſtle, Heb. viii 7. proves to a demonſtration. Having therefore treated of the bleſſings and privileges of that teſtament, it is proper, that we now conſider its *imperfections* and defects. Not that we would detract any thing from the divine grace, as it was diſplayed in the times of old, (becauſe the ancient fathers both acknowleged and actually experienced, that it was ſufficient for their ſalvation) but that we may ſet a higher value on the infinite riches of the divine bounty, which were reſerved for the more auſpicious age of the New Teſtament.

II. But in handling this, two prudential precautions are to be premiſed. 1ſt, That, in order to overvalue our own condition, we do not too much undervalue that of the ancients. 2dly, That, by duly acknowledging our own privileges, leſs than they deſerve, we may be found unthankfully to undervalue the grace of God. And becauſe ſome have erred in both theſe extremes, we propoſe to manage this ſubject in the following method. In this chapter we ſhall confute what ſome perſons, who in other reſpects are learned and orthodox, ſeem to have advanced with too little caution againſt the Old Teſtament; and then ſhew from ſcripture, in what things it was really defective.

III. We here paſs over unregarded the hereſy of the Socinians, who aſſert, with the utmoſt effrontery, that there was no promiſe of eternal life in the Old Teſtament; that Jeſus Chriſt was the firſt and only preacher of that important truth: a blaſphemy we have already confuted. At preſent our buſineſs is with brethren, whom we eſteem in the Lord; only we muſt always give the preference to the ſacred truth. It does not become us nor any Chriſtian, to multiply diſputes without cauſe and to wreſt things, well or tolerably ſaid, to a worſe meaning than they will bear, and when we have wreſted them, invidiouſly to expoſe them: a manner of procedure this not to be uſed with enemies, much leſs with brethren. It is, however, incumbent on all, to endeavour to ſpeak with the utmoſt caution, and perſpicuity they are able; nor ſhould any one take it amiſs; if things, which are ſpoken improperly and harſhly, and leſs conſiſtently with the truth, are modeſtly, calmly, and without any party zeal, taken notice of and corrected: eſpecially if they have eſcaped from perſons of character in the church; and are urged by ſome with a warmth not to be commended, as if they excelled the common doctrine of the reformed churches by the commendation of a purer and more ſublime knowledge: ſo if any perſon that does not aſſent to them in

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all reſpects, is ſcarce accounted a learned and unprejudiced divine.

IV. In the firſt place, I imagine, that theſe following words of a celebrated interpreter have juſtly given offence to learned men; " the ſcope of theſe words is to ſhew, that though very great temporal benefits were beſtowed on the Iſraelites, yet before the laſt times, none that were *true and permanent: nor was ſalvation itſelf actually* diſcovered to them," Coccei. Ult. Moſ. p. 886.

V. Who that reads or hears theſe words, would not be led by their very ſound to imagine even this, that though the Iſraelites really enjoyed temporal privileges, ſuch as poſſeſſion of the land of Canaan, a peaceable government, a flouriſhing kingdom, proſperity as ſubjects, long life, and the like, yet they had no benefits, that were true and permanent: by which one can ſcarce forbear thinking, that they had no communion with the Meſſiah, nor part in his peculiar bleſſings, as reconciliation with God, peace of conſcience, reformation after the image of the divine purity, foretaſtes of the joys of heaven, and a happy removal of the ſoul from this to an immortal life? For, theſe, if any, are deſervedly and uſually called true and permanent benefits, and ſalvation itſelf. Whoever therefore affirms, that very great temporal privileges, and, in the ſame breath denies, that ſuch as were true and permanent were beſtowed on, and ſalvation itſelf diſcloſed to the Iſraelites, ſpeaks in ſuch a manner as to ſuggeſt to the mind of the reader, that the ſpiritual bleſſings of the ſoul, and eternal life were neither beſtowed on, nor diſcovered to them.

VI. And it is alſo ſcarce poſſible for the reader not to be confirmed in that ſuſpicion, if in another part he reads, that the only delight the Iſraelites had, was that they could extend their meditations to the felicity of the latter times, which yet they were not to ſee with their own eyes. But the ſame author's preface to the Pſalms inculcates this in a ſet, premeditated diſcourſe, not far from the begining. " This, indeed, was their only ſolace; for, while they were ſinging moſt of the Pſalms, they were, in the type of David, either ſinging before hand the afflictions and exaltation of Chriſt, or reaching forward to the latter times; and deploring their preſent forlorn caſe, were endeavouring to change it into the joy of the future time, nay, aſſuming the diſpoſition, the joy, the zeal, and ſharing in the combats and victories of thoſe who were to ſee what themſelves did not, to hear what themſelves did not hear. *This, I ſay, was their only comfort. For, neither what they ſaw could yield them any delight; becauſe they were ſhadows; nor what they*

they heard; becauſe it was only, partly a promiſe, partly an accuſation of ſin and guilt, with which man is born, but was not then aboliſhed and blotted out; nor what they poſſeſſed; becauſe they were to leave them, or becauſe the wicked enjoyed them as well as they: in fine, becauſe they were no real bleſſings, capable to ſatisfy the ſoul." Who may not gather from this, that, in the Pſalms of David, the preſent bleſſings of ſaving grace were neither foretold, commended or celebrated, and therefore the Iſraelites did not poſſeſs them, though not only the hopes of theſe bleſſings, but alſo the actual poſſeſſion of them, have been in all ages, the ſubject and cauſe of unſpeakable joy. For, if David, in his pſalms, can celebrate even ſuch ſpiritual bleſſings, which are connected with eternal ſalvation as himſelf and other believers enjoyed even at that time: with what deſign can it be ſaid, that their only ſolace and comfort conſiſted in meditating on the joy of the time to come, and that they poſſeſſed bleſſings, which were neither real, nor ſufficient to ſatisfy the ſoul? Who, on reading theſe things could imagine he was perufing the writings of a reformed doctor?

VII. But I would not have you to believe, that this very learned author, though he writes in this ſtyle, is gone over to the Socinians, whom, in almoſt all his writings, he has ſtrenuouſly oppoſed, and happily confuted. He repeats it a thouſand times over, and makes it appear, by cogent arguments againſt thoſe moſt peſtilent heretics, that the promiſe of the ſpiritual and heavenly inheritance was made to the fathers of the Old Teſtament, and the poſſeſſion of it granted to them in conſequence of the teſtament of grace. And in the very place we firſt quoted, §. 885. he writes: that "Jehovah was the father of that people; for he purchaſed and made them, and beſtowed all good things upon them, which is to be underſtood not only in a figurative ſenſe, or with reſpect to any external favour; but with reſpect to the benefit of redemption, the new creation, and the donation of all things neceſſary for life and godlineſs, by which he is in truth manifeſted to be the father of that people, with reſpect to his elect children, who were at all times contained in that people, as in a ſeminary, but leſs frequently in the great multitude of the Iſraelites of that age." So far well: I could wiſh, he had ſtopped here.

VIII. But theſe two aſſertions are ſo different, that they ſeem to be even contradictory. For, as the bleſſing of redemption, the new creation, and the donation of all things neceſſary for life and godlineſs; and in fine, to have God not in figure, but in truth, for their father, are indiſputably true and permanent bleſſings, and are even ſalvation itſelf. Whoever aſ-

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ſerts, that theſe things were beſtowed on, and diſcovered to the Iſraelites, and yet denies, that true and permanent bleſſings had been conferred upon, and diſcovered to them, ſeems to involve himſelf in a manifeſt contradiction.

IX. What then? Did memory, did judgment, did ſoundneſs of mind fail this very learned author, when he advanced things ſo contradictory? But his acknowledged learning forbids us to ſuſpect any ſuch thing. Let us then declare the matter as it is. By true and permanent benefits, which, he ſays, were not beſtowed on the fathers of the Old Teſtament, he means the bleſſings peculiar to the New, as the truth is oppoſed to the type, and what is permanent to the ſhadow, that was to evaniſh. And ſalvation with him denotes complete ſalvation. He has found an interpreter and apologiſt in a divine of very great name, who, with great confidence, tells us, that this aſſertion is, for the moſt part in ſcripture terms; which might have been better underſtood by divines, if they had taken as much pains to read and meditate on the writings of God as of men: and he endeavours to ſhew, that ſome of the things peculiar to the New Teſtament, as ſuch, are ſometimes held forth by the name of ſalvation, and of true and permanent benefits. For this purpoſe he quotes, Heb. ii. 3. where *ſalvation* is ſaid, "at the firſt to have begun to be ſpoken by the Lord:" that is, the work of ſalvation, which Chriſt now began to perform: or even that clear and effectual doctrine of the goſpel, which calls us to ſalvation. He further obſerves, that thoſe benefits are ſometimes called *true*, which are oppoſed to thoſe which were *typical*, as John i. 17. "the law was given by Moſes, but grace and *truth* came by Jeſus Chriſt:" and as the blotting out the hand-writing, which was againſt us, and that glorious degree of adoption, mentioned, Gal. iv. 5. are ſaid to be true benefits; he aſſerts, that they are juſtly called *permanent*, in contradiſtinction to the covenant of grace, as it was a covenant with the Iſraelites, which was neither faultleſs, nor permanent, Heb. viii. 7, 9. From all which he concludes that is to ſpeak agreeable with the ſcriptures, to ſay, that true and permanent benefits, and ſalvation itſelf were not beſtowed on, and diſcovered to Iſrael.

X. Theſe things require a particular conſideration. It is my real judgment and perſuaſion, that theſe learned men would have acted a far more prudent and generous part, if ſometimes for the ſake of truth, they had abandoned thoſe, whom they have ſet up as heads of their party; confeſſing both that they were men, and that ſometimes their thoughts and diſcourſes were leſs accurate; and not firſt to excuſe every thing, how-

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ever uncautiously spoken, with great confidence, and then to defend it as most genuine, and most exactly agreeable to scripture language, though but with very indifferent success, and at the expence of the reputation of their brethren.

XI. But let us consider the constant tenor of the sacred writings. These call the spiritual blessings of the soul, τὸ ἀληθινὸν *the true*, Luke xvi. 11. in opposition to the unrighteous mammon, or the false riches of this world: and the grace granted to the elect, as such, τὴν ἀληθῆ χάριν τοῦ θεοῦ "the true grace of God, wherein they stand," 1 Pet. v. 12. Whether we understand this of the doctrine of grace, or of that saving grace itself, which by that doctrine is offered to, and conferred on the elect, which ver. 10. was called *the eternal glory of God*, it is very evident, that true grace is opposed to any false persuasion whatever concerning salvation. They are also expressly called *permanent* blessings, Heb. x. 34. "knowing in yourselves, that ye have in heaven a better and an *enduring* substance," which is not opposed to types and shadows, but to the good things of this world, which are fading, and subject to spoiling or rapine. Ὑπαρξις μένουσα, *enduring substance*, answers to the Hebrew words יתרון and יתר, which signify, *a true solid and permanent substance*. But this what the supreme wisdom has, from the beginning, promised to, and bestowed on those who observe her, Prov. ii. 7. *he layeth up sound wisdom* (substance) *for the righteous*, and Prov. viii. 21. *to cause those that love me, to inherit substance*. Our Lord calls these very benefits "treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal," Mat. vi. 20. Now the believing Israelites were undoubtedly admited to the possession of these. The learned author himself writes, Jadagnt. Natur. Sabbat. §. 4. that "holy persons, who believed the promise and expected salvation had, the ornament of a meek a quiet spirit. Which no one doubts, are permanent. In a word what does *salvation itself* more commonly signify, than that happiness of the soul, which is begun here upon earth, and will be perfected in heaven, and is the end of our faith? Of which, 1 Pet. i. 9. "receiving the end of your faith, even the salvation of your souls." The salvation of the soul is its deliverance from the condemning and domineering power of sin, and its delighting in God as the fountain of happiness. And this is the end of faith, not only under the New, but also that which obtained under the Old Testament. Which was, indeed, discovered to Jacob, and by him to his children, when he said, "I have waited for thy salvation, O Jehovah," Gen. xix. 18. As therefore spiritual blessings are called in scripture true, permanent, and salvation itself; and

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the brethren dare not refuſe that theſe were granted and diſcovered to the ancient Iſraelites: muſt we not acknowledge, that whoever, ſays, that true and permanent benefits, and ſalvation itſelf were not granted and diſcovered to the Iſraelites, does not ſpeak according to ſcripture?

XII. Moreover ſhould we allow, that ſome benefits were peculiar to the New Teſtament, which may be eminently called true and permanent, and ſalvation itſelf; yet it does not follow, that he ſpeaks truly and adviſedly, according to the rules of logic and divinity, who without reſtriction, denies that true and permanent bleſſings were granted to Iſrael; ſince, beſides thoſe benefits peculiar to the New Teſtament, there are others alſo which are true, permanent and ſaving. An univerſal negative propoſition does not exclude ſome one, but every ſpecies without exception. It is one thing to ſay, that Iſrael had not ſome degree or meaſure of true and permanent benefits; another, that they had not the bleſſings themſelves. He who would aſſert the former, which is true, ſhould not uſe words, that ſignify the latter, which is abſolutely falſe.

XIII. But let us take a more diſtinct view, how well the brethren maintain their ground by ſcripture. 1ſt, We allow, that the Apoſtle, Heb. ii. 3. by ſalvation underſtands that great happineſs, whoſe cauſe was then preſent, and the goſpel in its perfect ſtate, wherein the ſalvation, now begun to be impetrated, and ſoon to be fully ſo is declared: and it is certain, ſalvation in that ſenſe was not before the manifeſtation of Chriſt; nor did the Iſraelites enjoy it. But he, that would illuſtrate this, ſhould diſtinguſh between this ſalvation, already impetrated, or obtained, and ſalvation about to be impetrated; or between ſalvation, and the promiſe of ſalvation: and not, as our author does, between ſalvation and temporal benefits. For certainly eternal ſalvation was given and manifeſted to Iſrael, though the cauſe of ſalvation, as it now appears, and the work of ſalvation, as already begun, could not be preached to them. Becauſe, what Chriſt had promiſed and engaged was at that time ſufficient to procure ſalvation, to be manifeſted and beſtowed.

XIV. 2dly, None will deny, that true benefits are ſometimes oppoſed to typical: but this obſervation is altogether foreign to the caſe in hand; unleſs the brethren mean, that the Iſraelites enjoyed only typical good things, but were deſtitute of thoſe true or ſpiritual bleſſings, which were ſignified by the typical. What we juſt quoted from the preface to the Pſalms, and which I own, I do not ſufficiently underſtand, ſeems to tend to this. But let theſe things paſs. Let us go on with

what is perſpicuous. Moſes indeed, who was a ſervant, could not beſtow thoſe true bleſſings. Yet Chriſt, who was the ſame yeſterday and to day, beſtowed on believers even under the Moſaic economy true benefits, in and with the typical. And when they deny, that true benefits were beſtowed on Iſrael, I cannot think, they will reckon remiſſion of ſins, and redemption, and a new creation, &c. among the number of thoſe, which were typical; and they own that theſe were beſtowed on Iſrael. To what purpoſe then is the inculcating here a diſtinction between true and typical benefits? But, ſay they, the blotting out the hand-writing, and that glorious degree of adoption are true benefits. Are they ſo? And is not alſo remiſſion itſelf, the hand-writing not being yet blotted out, and adoption itſelf, though not in that degree, to be reckoned among the true benefits? Did the types of the Iſraelites only prefigure that meaſure of grace, peculiar to the New Teſtament; not ſaving grace itſelf, which is common to both diſpenſations? Were their ſacraments ſigns only of this grace, which is freely beſtowed on us, and not alſo of that, of which they themſelves were made partakers? Let the learned authors tell me I pray, whether the new creation, redemption, remiſſion of ſins, adoption, friendſhip with God, and the ſalvation of the ſoul, both in heaven and on earth, and the like ſpiritual bleſſings, which the Iſraelites enjoyed, belong to the law, and are given by Moſes, or to the truth and grace, which came by Chriſt? If they affirm the latter, as I imagine they will, I again beg of them to explain, what the paſſage quoted from John makes to the purpoſe: as from that it is clear, that true benefits, as oppoſed to typical, were beſtowed even upon Iſrael: which yet the words, now under examination, deny.

XV. 3dly, The main point is, that the economy of the Old Teſtament was not permanent and ſtable, like the economy of the New. In the former there is *the removing of thoſe things that are ſhaken*, that, in the latter, "thoſe things which cannot be ſhaken, may remain," Heb. xii. 27. But it is wrong to infer from this, that under a mutable economy, which was, in due time, to be changed, there were no permanent bleſſings either beſtowed or made known. Becauſe the beſtowing and manifeſting permanent benefits proceed not from thoſe circumſtances, which are mutable, but from the very covenant of grace, which is God's eternal teſtament. Then again granting, there is ſome permanent benefit under the New Teſtament, which was not under the Old, I cannot therefore indeterminately affirm, that permanent bleſſings were not beſtowed on Iſrael. I ſhall give a palpable inſtance. The apoſtle ſays even to believers under

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the fear of death in liberty and joy. For, in circumciſion the the New Teſtament, while they ſojourned on this earth, Heb. xiii. 14. " here have we no continuing city." The celebrated interpreter ſays well on this place; " it is peculiar to Chriſtians, and thoſe who join themſelves to Chriſt, that they have not here a city. They are without a city in the world. Some may ſay, the apoſtle denies not that they have a city, but they have no abiding one: nay, he denies, that we have a city here, becauſe no city is abiding." Can I therefore be allowed to aſſert, that no permanent benefits are beſtowed on believers of the New Teſtament? I cannot think it. I conclude: It had been much better, the brethren had frankly owned, that the learned author, while he was writing theſe things, betrayed human frailty, and ſpoke uncautiouſly, than, by far fetched pretences, to palliate things, which the reformed churches will never acknowledge as their doctrine.

XVI. *Secondly*, The excellence of the Old Teſtament is too much leſſened by aſſerting, that the *circumciſion of the heart*, mentioned, Deut. xxx. 6. was a bleſſing peculiar to the New Teſtament. It is worth while to hear, how the learned author explains himſelf. Firſt, he deſires us to obſerve, that this verſe treats of the time of the Meſſiah, the foregoing ſigns of whom are explained in the preceding verſes: and therefore he enumerates circumciſion of the heart, mentioned here among the bleſſings of the New Teſtament, de foed. §. 352. Conſequently he ſays, " that God hence promiſed a kind of circumciſion of the heart, which he would not give till that time," Sum. Theol. c. 53. §. 7. But what is that circumciſion of the heart here promiſed? Let us hear the learned author himſelf, when profeſſedly commenting on this place. " By circumciſion of the heart we are here to underſtand, whatever anſwers to circumciſion, as a figure, and is contained in God's covenant, except thoſe things, that do not belong to this life," Ultim. Moſ. §. 334. And more clearly ſtill: " to ſum up the whole briefly, the circumciſion of the heart here promiſed, ver. 6. is regeneration by the ſpirit of adoption. Above all it ſignifies regeneration, or ſanctification by the ſpirit of faith and the love of God. Secondly, it denotes conſolation in hope of eternal life, by the expiation of Chriſt." Ibid. §. 336, 337, 338. From theſe quotations, if duly connected, ariſes this argument: The circumciſion of the heart promiſed, Deut. xxx. 6. is a benefit of the New Teſtament, which God did not beſtow till then: but regeneration by the ſpirit of adoption, or ſanctification by the ſpirit of faith and of the love of God, and conſolation in hope of eternal life by the expiation of Chriſt, is the circumciſion of the heart there promiſed: therefore ſuch

regeneration or ſanctification and conſolation in hope of eternal life is a benefit of the New Teſtament, which God did not beſtow before that time. This concluſion neceſſarily follows from the premiſes, when placed in due order. But the premiſes are the very words of the learned author.

XVII. And yet he does not admit the concluſion; but proteſts againſt it. "And the fathers had both; for, they could not, without the Spirit of God 1 Cor. xii. 3. and the creation of a clean heart, Pſal. li. 10. and the circumciſion of the heart call Chriſt Lord, as David does, Pſal. cx. 1. And they had the hope and joy of Salvation," Gen. xlix. 19. Pſal. li. 12. Pſal. xvii. 15. Pſal. xlix. 15. Ibid. §. 339. If any can reconcile theſe things; I own, I cannot. There is only one way of getting clear; namely, by making a diſtinction in regeneration, ſanctification, and conſolation in hope of eternal life; as, that there is a certain regeneration by the ſpirit of adoption; another from ſomething elſe, than from that Spirit; a certain ſanctification by the Spirit of faith and love of God; another not: a certain conſolation in the hope of eternal life by the expiation of Chriſt; another from ſome other way. The former of theſe are indeed peculiar to the New Teſtament; and the latter belong to the Old. But theſe very learned perſons muſt excuſe me, if I confidently affirm, I never learned from ſcripture of any regeneration, but what is from the ſpirit of adoption, any ſanctification, but what is from the ſpirit of faith and love: any hope of eternal life, but what is by the expiation of Chriſt, either to be made, or already made.

XVIII. What does he then intend, when he denies, that the fathers had circumciſion of heart? I know not whether, in what I am to ſay, I ſhall expreſs the whole of his meaning; but I had rather err on this ſide, in not ſaying the whole, than in charging the author with what either he has not ſaid, or I have not ſufficiently underſtood. "It appears," ſays he, "that here a ſpiritual grace is ſignified, in ſome meaſure common to thoſe under both Teſtaments, but in its fulneſs peculiar to thoſe under the New: and that this ſometimes is promiſed to be ſuperadded to what they had received, peculiar to the New Teſtament," *Ibid.* §. 335. They had therefore regeneration, ſanctification and conſolation, but in ſome meaſure only. But what is there to be ſuperadded to what they had received? That muſt be ſome third thing, even that which the circumciſion of the heart denotes; namely, "the removing the vail from the eyes, and the yoke from the conſcience, in order to ſerve God without taking away the fleſhy ſubſtance doubtleſs ſignifies freedom from the yoke of ſuch a law," *ibid.* §. 340.

XIX.

XIX. But we diſtinctly offer the following conſiderations againſt ſuch intricate notions. 1ſt, Thus the circumciſion of the heart is a bleſſing of the covenant of grace as ſuch, and equally belongs to believers of both Teſtaments. Which we make appear thus. The foreſkin of the heart always ſignifies in ſcripture that impurity and depravation, which is naturally inherent in the ſoul, and is increaſed by repeated evil actions: but the circumciſion of the heart is nothing but the taking away that foreſkin, that is, that depravation; which is done by regeneration and ſanctification. This Moſes declares, Deut. x. 16. "circumciſe therefore the foreſkin of your heart, and be no more ſtiff-necked." And Paul, in like manner, Col. ii. 11. deſcribes the circumciſion of the heart, which is done without hands, to be *the putting off the body of the ſins of the fleſh*. But that this was the privilege of believers in all ages, appears from this, becauſe without it none can be *a Jew, whoſe praiſe is of God*, Rom. ii. 28, 29. But none will deny, that, in conſequence of the covenant of grace, there were always ſuch. And as circumciſion of the heart, is this very regeneration and ſanctification, without which none can ſee God, we muſt of neceſſity ſay, that it is the privilege of all thoſe that were ſaved at any time. A greater or leſs degree of ſanctification alters not the ſpecies. Nor do I imagine any believer at this time will, even as to the degrees of ſanctification, claim to himſelf a ſuperiority above David, or Moſes, or Abraham. Who will aſcribe the circumciſion of the heart, to himſelf, and refuſe it to thoſe heroes, who were alſo partakers of the ſame grace with them, though not in an equal degree.

XX. 2dly, Beſides, to underſtand by circumciſion of the heart, the removing the vail and yoke, or which is the ſame, the abrogation of the ceremonies, is contrary to all ſound divinity and reaſon. For, 1ſt, Let but one ſingle teſtimony of ſcripture be produced, where the Holy Spirit thus explains it. 2dly, We are, on the contrary, taught, that circumciſion was, as it were, the entrance to the obſervance of that law, in which it was a yoke, Gal. v. 3. How then could it ſignify to the Iſraelites on their receiving it, the abrogation of that yoke? 3dly, Circumciſion itſelf was a great part of the yoke, Acts xv. 5. compared with verſe 10. Beſides, what is more abſurd, than that the receiving the yoke ſhould ſignify the removal of it? What ſacramental analogy is there here? 4thly, As there is a relation between circumciſion and uncircumciſion, if circumciſion be the abrogation of the ceremonies, it neceſſarily follows, that the ceremonies themſelves are the foreſkin, or uncircumciſion of the heart, than which what can be more contrary to

ſcripture

ſcripture language? 5thly, If it be objected, that the ceremonial law is called *a carnal commandment*, Heb. vii. 16. therefore its abrogation was fitly prefigured by cutting away a ſmall part of the fleſh. I ſhall invert the argument, and conclude; therefore it hath its confirmation in that act, which, if any thing, ſhould be accounted among the carnal, as it was performed in the fleſh; wherefore it is alſo called *the covenant of God in the fleſh* of the deſcendants of *Abraham*, Gen. xvii. 13. For, the apoſtle calls that commandment carnal, which, as to the external rites, is performed not in the ſpirit or mind, but in the members of the body. Otherwiſe it might, with equal reaſon, be ſaid, that the killing and burning the ſacrifices prefigured the abrogation of the carnal ceremonies: which is unworthy divines. There was, indeed, that in circumciſion, as alſo in the other ceremonies, which might diſcover imperfection, and give hope of a more joyful time and preſignify, that when that time ſhould come; the ceremonies were to be abrogated; yet the thing ſignified was not the abrogation of the ſame.

XXI. 3dly, And though ſometimes circumciſion of the heart was the ſame thing as taking away the vail and yoke; yet it is not promiſed in that ſenſe, Deut. xxx. 6. For, God himſelf explains it otherwiſe in the following words, which runs thus: "and Jehovah thy God will circumciſe thine heart, and the heart of thy ſeed, to love Jehovah thy God with all thine heart, and with all thy ſoul, that thou mayeſt live." That circumciſion, therefore, is meant, whoſe immediate effect is the ſincere love of God, and the more remote life, or ſalvation. Now what is this but regeneration, or ſanctification, without which there can neither be the love of God, nor life. But both may be, where the vail and yoke of ceremonies are not yet removed. The Jewiſh doctors alſo agree, that here ſanctification is meant; though they give it too great an extent, and think that a perfect ſanctification is here promiſed. We ſhall not ſcruple to tranſcribe a few things out of Moſes Gerundenſis. "Their heart will deſire nothing, but what, in every reſpect, is virtuous. And this is the circumciſion, mentioned here. For concupiſcence and appetite are the foreſkin of the heart: but to circumciſe the heart is to ſet it free from that appetite and concupiſcence."

XXII. 4thly, If we grant, that ſomething is here promiſed, which was to be performed to the elect Iſraelites in the time of the Meſſiah: yet this by no means proves, that this benefit was peculiar to that time, and was not beſtowed on their anceſtors before. I ſhall not go far to ſhew the weakneſs of that conſequence. In ver. 8. God promiſed converſion to the Iſraelites

of

of that time, that they might hearken to the voice of Jehovah and do all his commandments. Yet such a conversion is no peculiar benefit of the New Testament: because in almost the same words, the Lord ascribes to the Jews in the Babylonish captivity, verse 2. Therefore we conclude, that they by no means speak according to scripture, who deny that circumcision of the heart, in whatever sense performed, had place under the Old Testament.

XXIII. *Thirdly*, In the same base manner, they make the *writing the law on the heart*, a blessing peculiar to the New Testament: because Heb. viii. 10. it is said from Jer. xxxi. 34. "for this is the covenant, that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts:" that is, says our author in Jer. xxxi. §. 61. "I will cause them to receive my law, delight therein, and not forget it." If these words be taken as they lie, it follows, that the ancient believers, who lived before the times of the New Testament, did not receive the law of God, nor delight in it but forgot it. But that these things are most eminently false, appears from the example of David alone: who professes, that *he received* the law, when he says, Psal. cxix. 11. "thy word have I hid in my heart:" and adds ver. 16. I will *delight* myself in thy statutes, I will not *forget* thy word." How then is this a blessing peculiar to the New Testament, in which David claims an interest in so many words.

XXIV. But there is something else implied. Here, says the celebrated interpreter, the law of the love of God is spoken of. But that commandment "thou shalt love the Lord thy God," Deut. vi. could not, under the Old Testament, have its full efficacy on the hearts of believers: because *where there is fear* (which they *who differed nothing from servants, could not be without* Gal iv. 1.) *there is no perfect love*, 1 John iv. 18. And when "the love of God is shed abroad in the heart by the Holy Ghost," Rom. v. 5. and the love of God is not bestowed with sadness, as formerly, but with the *exceeding joy of sons*, it is excellently, and as it were, peculiarly said, that *the law of God is written in the heart*. All this we may find in *Sum. de foed.* §. 352.

XXV. But I do not meet with these things in the sacred writings; for they declare that even the ancient believers *loved* God, Psal. xviii. 1. and Psal. cxvi. 1. And that *as their Father*, Isa. lxiii. 16. and with the *exceeding joy* of sons, Psal. xliii. 4. and *without any fear*, that did become the children of God," Psal. xlvi. 2, and Psal. xxxiii. 3. nay, that they had a joyful sense of the love of God, *shed abroad* in their hearts, Psal. iv. 7. and hear God, "saying to their souls, I am thy salvation," Psal. xxxv. 3.

word,

In a word, that "they delighted themſelves in God's commandments, which they loved," Pſal. cxix. 47. What can now remain as a requiſite towards writing the law on the heart?

XXVI. But yet you will ſay, ſomething is here promiſed, to be obained by virtue of the New Covenant, which the old could not give, in the place of which the new was ſubſtituted on account of its imperfections. I anſwer: the apoſtle does not here oppoſe the covenant of grace, as it is diſpenſed after the coming of Chriſt, to the ſame covenant of grace, as it was diſpenſed before: but oppoſes the covenant of grace, as in its full efficacy under the New Teſtament, to the national covenant made with the Iſraelites at mount Sinai; and as a ſpiritual covenant to a typical. In which covenant the people promiſed obedience to God; and God promiſed the people, that, if they performed that obedience, he would accept and reward it; but did not promiſe, to give them a heart to obey: as may be ſeen in their firſt engaging in covenant, Exod. xix. 5, 6, 8. and in the ſolemn confirmation of it, Exod. xxiv. 7, 8. where there is no promiſe made of a new heart. And therefore, in conſequence of this covenant, the law was not written on the heart of the people of Iſrael. And hence it was, that they broke that covenant by their apoſtaſy, and made it of no effect: And that God refuſed to be called their God, and to acknowledge them for his people; and that in contempt he called them the people of Moſes, rather than his own, Exod. xxxii. 7. Here a better covenant is oppoſed to that Iſraelitiſh covenant, which is not formally the covenant of grace, but is only conſidered with reſpect to typical or ſhadowy pomp, the effect of which is the writing the law on the heart, and communion with God, as the fountain of ſalvation. Moreover, that covenant is referred to the days of the Meſſiah, not that it was only then to exiſt in thoſe effects of it; but that at that time it would be exceeding glorious, and produce effects very conſpicuous. However, the elect among Iſrael, even in the ancient times, beſides their engagements by the Sinaitic covenant, were joined to God by the covenant of grace, which he had ſolemnly renewed with Aabraham. And from that covenant they had every thing, that the writing the law on the heart comprizes, and God himſelf for their God, that is, the fountain of ſalvation. As the covenant of grace, under which the ancients were, is not to be confounded with, ſo neither is it to be ſeparated from, the Sinaitic covenant: neither are we to think, that believers were without all thoſe things, which were not promiſed by the Sinaitic covenant, and which the typical covenant, *becauſe of its weakneſs and unprofitableneſs*, could not beſtow; as they were likewiſe,

likewiſe, partakers of the Abrahamic covenant, which was a pure covenant of grace: and hence were derived the ſpiritual and ſaving benefits of the Iſraelites.

XXVII. *Fourthly*, The godly, who are zealous for the truth, are not without cauſe offended, when they read in expreſs terms, that "juſtification is promiſed in ſcripture, as a bleſſing not of the ancient, but of the latter times," Sum. Theol. c. 69. § 3. that "remiſſion is promiſed as a gift of the New Teſtament," de foed. § 353. That "before Chriſt came, *there was no remiſſion*," Indag. nat. Sabbat. § 3. And in a word, that "no ſin was properly forgiven under the Old Teſtament," Sum. Theol. c. 96. § 26.

XXVIII. But he who ſpeaks ſo, underſtands by remiſſion of ſins, and by juſtification, ſomething more than the will to remit the puniſhment of ſin, and to beſtow eternal life for the ſake of the Mediator, received by faith. He means by theſe terms, "That then the will to puniſh ſin is excluded, by appointing a ſacrifice for ſin; and the declaration and teſtimony included; that ſin is blotted out and expiated:" as he explains himſelf in Animad. v. ad. Quæſt. 83. Quæſt. 68. This he has expreſſed more clearly, Sum. Theol. c. 51. § 9. *As to that juſtification which is* the diſcharge and perfecting of the conſcience, *or* the conſolation ariſing on account of the cauſe of righteouſneſs being now manifeſted, *they had not that formerly.*——He has accurately and briefly explained the whole of his meaning in Comment. ad. Col. 2. § 110. "In ſum, the difference of remiſſion according to the times, is thus: (1.) There was a remiſſion of ſins, and indeed a confeſſion of as ſin not yet expiated, and of righteouſneſs not as yet brought in, but without bondage and a yoke; even before the law: previous to which ſin was not imputed. (2.) There was a remiſſion of ſins with bondage, a yoke and ordinances, which exacted a hand-writing contrary to them, both evident and plain; and that under the law. (3.) There is a remiſſion of ſins, with a declaration of righteouſneſs being brought in, and of the death of Chriſt, for the doing away of ſin, even on account of the blotting out the hand-writing, and that under the New Teſtament.

XXIX. Againſt all this I offer the following conſiderations. As the ſcripture aſſerts, in expreſs terms, that the ancient fathers had remiſſion of ſins and juſtification, it is neither laudable nor prudent to deny it. For in what ſenſe ſoever you do it, it looks at leaſt like an attempt, to gainſay God, and correct his language. Which ought to be very far from every one, that loves and reveres God. Beſides, the ſcripture is expreſs; as concerning remiſſion of ſins, Pſal. cxxx. 4. "but *there is for-*

giveneſs with thee," Exod. xxxiv. 8. "forgiving iniquity and tranſgreſſion and ſin;" ſo concerning juſtification, James ii. 21. *Abraham our father was juſtified,* and Rom. iv. 2, 3. As God has declared, that theſe had remiſſion and juſtification, to what purpoſe then this is denied? You will alledge, you have done ſo in a different ſenſe: but let us now conſider whether in a right and a good one.

XXX. By remiſſion of ſins and juſtification, you underſtand abſolution, on account of the payment being actually made, together with an entire diſcharge from the hand-writing; ſuch, as certainly did not exiſt under the Old Teſtament. But I do not remember, that any has proved, that the term *juſtification,* is uſed in that ſenſe any where in ſcripture, to diſtinguiſh it from that abſolution which the ancients enjoyed. For what is ſaid, Acts xiii. 39. "by him all that believe are juſtified from all things, from which ye could not be juſtified by the law of Moſes," is not to the purpoſe. There it is ſhewn, we have the truth in the ſaving grace of Chriſt, of which they had only the ſhadow in the external ceremonies of the law of Moſes. There is no oppoſition made in that text between the Old and New Teſtament only between internal communion with Chriſt and the external ceremonies. But it is beyond all controverſy, that believers, even under the Old Teſtament, were partakers thereof. We have the term ἄφεσις, *remiſſion,* once in that ſenſe, Heb. x. 18. but once only, that I know of. In other reſpects ἄφεσις is frequently aſſerted of the ancient fathers, as we ſhall preſently ſhew. Seeing therefore the ſcripture *frequently* declares, that the ancient fathers enjoyed remiſſion of ſins; and either *once,* or but *rarely* aſcribes remiſſion with any annexed limitation to the New Teſtament, contradiſtinguiſhed from the Old; it does not appear conſiſtent with Chriſtian prudence, *ſo often* to deny a *remiſſion* under the Old. It had been better, in order to prevent offence, to ſay plainly and diſtinctly, that ſuch a *mode* or manner of remiſſion did not obtain under the Old, as does now under the New Teſtament. Nor can any plead in excuſe ſuch ſcripture expreſſions, which ſays, that the Old Teſtament had not benefits in ſuch abundance, as John vii. 39. for theſe expreſſions are not ſo common. And whoever in his diſcourſes attempts to render ſcripture more intelligible to the leſs experienced, ought not to frame his expreſſions, by what is both more rare and obſcure, but by the ordinary tenor of ſcripture, in order to throw a light on the more obſcure paſſages and phraſes.

XXXI. In fine, we cannot approve his ſaying, that the hand-writing was not exacted of the fathers before the law of Moſes.

For,

For ſacrifices, and circumciſion, which "is not of Moſes but of the fathers," John vii. 22. belong to the ordinances, and were types of Chriſt to come, and implied a confeſſion of guilt, which was not then expiated, but are aboliſhed by the croſs of Chriſt. And if they made no part of the hand-writing, is there any reaſon, why they may not be obſerved under the New Teſtament, at leaſt in the manner, in which they were obſerved before Moſes? The brethren make the ſtate of the Iſraelitiſh church too ſervile, beyond the other periods, both the preceding and the following. But theſe do not properly concern this controverſy.

XXXII. Many have alſo been offended, that Pſalms xxxii. li. ciii. and the like which exactly deſcribe remiſſion of ſins and the juſtification of a ſinner, ſhould be thought to contain a prophecy concerning the New Teſtament times, as if the pſalmiſt on that occaſion, "delighted himſelf in the anticipation of the joys of the New Teſtament times," *Sum. Theol. c.* 69. §. 24. and frequently elſewhere, eſpecially in his commentaries on theſe pſalms. Theſe things ſeem very diſagreeable, nor are they thought poſſible to proceed but from one, who denies that the fathers had remiſſion of ſin, together with that holy ſecurity of ſoul, which delights itſelf in God. Yet it is not to be denied, that the brethren elſewhere loudly proteſt, that they aſcribe to the ancient fathers that remiſſion of ſins, which begets a full aſſurance of hope concerning happineſs and a conſolation, and a glorying even in death. And charity, which thinketh no evil, obligeth us to believe, that they ſpeak thus from the heart. However I look upon that method of interpretation to be very indecent, whereby things of a doctrinal nature, which have no reſpect to the different economy of times, are raſhly tranſformed into prophecies concerning the New Teſtament. And I find nothing in thoſe pſalms, at leaſt ſo far as they declare the grace of God in the remiſſion of ſins, which may not be applied to David, and to believers, his cotemporaries. Nor does any thing occur in the New Teſtament, which authorizes believers of the laſt times to appropriate theſe things to themſelves beyond others. Let us conſider each of them.

XXXIII. There is nothing in Pſal. xxxii. that ſavours of prophecy. The title ſhews, it is * *a doctrinal ode*, containing the doctrine concerning the true happineſs of a ſinner, as common to every age. And declares, that this conſiſts in remiſſion of ſins. Moreover, by his own example, he ſhews to whom that happineſs belongs, and after what manner it may be obtained

* *A Pſalm of David of Maſchil*, that is giving inſtruction.

tained. This he propoſes, ver. 5. for the imitation of others, and preſſes it, ver. 8. and the following in very ſtrong terms. Who, but one blinded with prejudice, can find a propheſy in all this? And certainly, when David pronounces the perſon bleſſed, "unto whom Jehovah imputeth not iniquity," &c. I would fain know, whether he includes himſelf in that bleſſedneſs. If he does, it is no prophecy of the New Teſtament times, which is what I contend for. But if he excludes himſelf from that happineſs, he alſo excludes himſelf from the benefit of that juſtification, which is obtained by faith; but Paul brings in this happineſs of David, Rom. iv. 6. to prove the doctrine of juſtification by faith, and ſhews that Abraham was made partaker of it; but this I imagine none of the brethren will ſay. I would alſo fain know, what perſon ſpeaks, ver. 3, 4. Is there here any kind of proſopopoeia repreſenting to us a believer of the New Teſtament? But what proof is there for ſuch a fiction? What demonſtration have we for it? Or does David himſelf ſpeak? Certainly, the title of the pſalm leads us to this: and there is nothing in theſe words, which are not true concerning David; and which he does not elſewhere affirm of himſelf; ſee Pſal. vi. 2, 3. But if the prophet affirms of himſelf what is there ſpoken of the grief and anxiety of a ſoul not yet ſenſible of God's being reconciled, he certainly alſo ſpeaks of himſelf, ver. 5. "and thou forgaveſt the iniquity of my ſin:" for, theſe words cannot be ſeparated from the foregoing. I entreat the pious reader to compare this commentary, by which ſuch a plain pſalm is turned to I know not what kind of drama, where, under the maſk of David, quite different perſons lie concealed; with the clear and ſavoury commentary of Calvin, and if I am not miſtaken, he will evidently ſee the maſk fall off.

XXXIV. Of the ſame nature is, Pſal. li. The inſcription and occaſion of it there mentioned, prove, that it is ſo evidently applicable to David, that it is ſuperfluous to add a ſingle word. The learned author himſelf, in his commentaries, applies many things to David. And on the title of the pſalm he expreſsly ſays, "it is a prayer of David to God, after his converſation with the prophet Nathan." And on ver. 1. "all are bound to have recourſe to grace, and lay hold on that, and conſequently, *with David*, to apply to themſelves the grace of God." Why then does he elſewhere wreſt theſe things to the New Teſtament times? Is it becauſe ver. 7. he ſays, "ſprinkle me with hyſſop;" by which ceremony the atoning ſacrifice of Chriſt was repreſented? But is not that very expreſſion more applicable to a believer under the Old, than under the New Teſtament? How could he more effectually expreſs the activity of the ancient

cient faith, which takes a diſtant proſpect, of a Saviour to come through a thick cloud of ceremonies? "The man of God knew," ſays Muſculus, "that the expiation of ſin conſiſts not in ceremonial actions; but is rather by the grace and Spirit of God in Chriſt to come." Or is it becauſe ver. 18. he ſpeaks of the ſacrifices of righteouſneſs, which were to be offered after the rebuilding of Jeruſalem, or of the ſacrifice of Chriſt, whereby he made the fulleſt ſatisfaction to the juſtice of God? But what can be inferred from this? Could not believers of the Old Teſtament ſing praiſes for the benefits beſtowed on them, and, at the ſame time, make mention of the future ſatisfaction of Chriſt, in virtue of which they obtained thoſe bleſſings? And then why may we not, with Bucer and Muſculus, underſtand by theſe ſacrifices, thoſe ſpiritual ſacrifices, of which Peter ſpeaks, 1 Pet. ii. 5. and which are abundantly offered to God, when he does good to Zion, &c. that is, enriches his church with his ſpiritual grace, as well under the Old, as under the New Teſtament? Unleſs, with Calvin, Mollerus, Piſcator, the Dutch commentators, and others, we had rather explain it of the legal ſacrifices themſelves, but offered in a proper manner according to the divine preſcription, and by faith: which is ſtill farther confirmed from the ſentiment of Cocceius.

XXXV. The hundred and third Pſalm, contains nothing which regards only the New Teſtament times. And the ver. 19th and 22d, are to no purpoſe produced, as if they treated concerning the kingdom of liberty and grace, which was to extend through all the world. For, it is not certain, that theſe words are to be referred to the kingdom of heaven under the New Teſtament. There is nothing in them which may not be applied to the kingdom of God's power or providence. "It is plain," ſays Muſculus, "theſe things are not ſpoken concerning the kingdom of grace but of the kingdom of God's power, authority and dominion." But was it not likewiſe true under the Old Teſtament, that "Jehovah hath prepared his throne in the heavens; and that his kingdom ruleth over all?" Was the ſtate of the New Teſtament times repreſented to Micaiah, when he ſaw Jehovah ſitting on his throne, and all the hoſt of heaven ſtanding by him? 1 Kings xxii. 19. Did Nebuchadnezzar alſo prophecy of the New Teſtament times, when he called God *king of heaven*, and aſcribed to him an "everlaſting kingdom over all the inhabitants of the earth?" Dan. iv. 36, 37. Can it be ſaid under the New Teſtament alone, "bleſs the Lord all his works?" But the Pſalmiſt, Pſal. cxlvii. even under the Old Teſtament, united every thing in heaven, and in earth to that duty. I omit other paſſages, leaſt, in a thing ſo plain, I ſhould be

be charged with a too ſuperſtitious exactneſs. However, I will not deny, that thoſe things, which are ſpoken concerning the kingdom of God's power, which extends itſelf over the whole earth, and concerning his eminent majeſty over all creatures, do illuſtriouſly ſhine forth in the kingdom of liberty and grace, as Mollerus has likewiſe obſerved. But yet there is no reaſon, to turn all this into a mere prophecy concerning the time to come. Well ſays Amyraldus in his preface to this pſalm: "there is nothing here, which can be properly typical, or which, by any myſtical interpretation, can be referred to the fulneſs of time. But ſhould we grant, that the prophet, filled with the abundance of divine grace, was, from the ſenſe thereof, moved to ſing, towards the cloſe of the pſalm, concerning the kingdom of liberty and grace; does it therefore follow, that what he had before ſung of the bounty of God towards himſelf and of the pardon of all his ſins, was not applicable to himſelf, but only to believers under the New Teſtament.

XXXVI. What has alſo perplexed ſome, is that laboured diſtinction, and ſo often inculcated, of *παρεσις*, *paſſing by*, and *αφεσις*, *pardon*, which is uſually pretended to be of extraordinary uſe in divinity. But they generally explain it thus: that *παρεσις* denotes a *paſſing-over*, *a paſſing by*, *a concealing*, whence it comes that God does not puniſh ſins, nor has a purpoſe of exacting them of the ſinner; nevertheleſs he does not declare, that ſatisfaction has been made, but on the contrary reſerves to himſelf a power to call the ſinner before him, that is, to remind him, that the debt is not yet cancelled, and to exact of himſelf the hand-writing, by which he may own, as by the ſubſcription of his own hand, that guilt is not yet aboliſhed and expiated. This the ſcripture would call *παρεῖναι*, *to paſs by*, to which anſwers דחרוש, *to be ſilent*, Pſal. l. 21. and Eſther vii. 4. They diſtinguiſh this *paſſing by* two ways. 1ſt, Before the law of Moſes, when God was altogether ſilent, and ſin not *imputed*, by exacting the hand-writing. 2dly, After the law, when God called the ſinner before him, and demanded the hand-writing. But by *αφεσις*, properly ſo called, they underſtand that pardon of ſin, by which God declares, that Chriſt has made ſatisfaction to his juſtice, and pronounces the meritorious cauſe of the right to life to be now actually in being, affirms ſin to be blotted out, tears the hand-writing, and finally gives a diſcharge; as if he ſhould ſay, *I have received*, *I will not give in pledge*. All this we find in *de foed.* §. 339. *Sum. Theol. c.* 51. §. 11. *Animadverſ. ad Quæſt.* 83 *Quæſt.* 68. *Ad Rom.* 3. §. 72. *More Nebo*, *p.* 65. *&c.*

XXXVII. On this I obſerve, that in the main there can be

no controverſy, if it be allowed, that the guilt of ſin did not lie upon believers, in ſuch a manner, that they, on ſuppoſition of Chriſt's ſuretiſhip, ſhould be forced to bear the puniſhment of it in their own perſon. So far, indeed, they were obliged to remember. 1ſt, That acording to *the law, they* are debtors. 2dly, Though on account of the covenant-engagement of the Meſſiah, they are abſolved from the penalty, yet as that engagement was not yet actually fulfilled, ſo far their guilt was not yet expiated; but that it continues to lie on him, who was ſtill *their ſurety*, from whom it will demand ſufferings and death; and as they themſelves, by the decree of election, are *one* myſtical body *with the ſurety*, ſo far *it lies upon them;* to give ſatisfaction, not in their own perſon, but by the ſurety. Juſt as the catechiſm ſpeaks: *we are to make payment by another.* If ſo, as I apprehend, this is what the brethren mean, none will diſſent from them. But then their boaſting of the extraordinary uſefulneſs of their diſtinction will appear groundleſs: ſince they ſay nothing, but what all orthodox divines either have ſaid, or would ſay.

XXXVIII. Moreover that diſtinction cannot be proved, from the terms πάρεσις and ἄφεσις. For, it is certain, that ἄφεσις is aſcribed to believers before the actual expiation of ſin, Lev. v. 10. καὶ ἀφεθήσεται αὐτῷ, *and it ſhall be forgiven him*, and ſo in other places. And leaſt any ſhould cavil, that this is meant of a typical forgiveneſs (which yet was a ſymbol of the true, and to which the auguſt term, ἄφεσις, ſeems leſs applicable than to that real forgiveneſs the ancients enjoyed) I add from Pſal. lxxxv. 2. ἄφηκας τὰς ἀνομίας τῷ λαῷ σου, *thou haſt forgiven the iniquity of thy people.* I deny not, that this pſalm was to be ſung by the Iſraelites, when they were to be converted to Chriſt the Lord; but I think it cannot be proved, that it was not ſung by believers, when they returned from the Babyloniſh captivity, with an application to their condition at that time. To omit other conſiderations, it is beyond all exception, that Chriſt, before his ſatisfaction, beſtowed his ἄφεσις, *forgiveneſs*, on ſome Mat. ix. 2. ἀφίωνταί σοι αἱ ἁμαρτίαι σου, *thy ſins be forgiven thee.* In like manner, Luke vii. 47.

XXXIX. But we have not yet ſeen it proved that πάρεσις ſignifies *paſſing by, concealing, ſilence.* Budæus, indeed, in comment. Ling. Græc. p. 286. ſhews, that παρίεναι is ſometimes *to paſs over;* but that is in a quite different ſenſe, for he quotes a paſſage from Zenophon, Lib. 4. Hellen. ὑπὸν αὐτῷ μηδένα παρεῖναι εἰς ακροπολιν, *commanded him not to paſs* or *ſend over any into the citadel.* Moreover, he ſays, that παρεῖναι, is to indulge, to promiſe, *to forgive*; and Heſychius ſpeaks to the ſame purpoſe.

Παρέσιμα

Παρίημι is συγχωρῶ, *yield*, ἀφίημι, *remit*; and he explains πάρεσις by ἄφεσις, *remiſſion*, συγχώρησις, *conceſſion*, *pardon*, ſo far are theſe words from being diſtinguiſhed, that the one may be explained by the other. I am aware, that a certain author ſays, that "the authority of Heſychius does not move him, becauſe he had before his eyes this paſſage of Paul, and explained it from the ſubject matter itſelf, on which Paul is ſpeaking," Mor. Nebo. p. 29. But neither do I imagine, the celebrated perſon would have us to be moved by his own authority. Heſychius is no contemptible author. Let us hear the judgment of *Dan. Heinſius, Ariſtarch. Sac. p. 9. Edit. 8vo. In Heſychius* "is contained not only the learning of all Greece, but alſo of the eaſt, p. 14. A Grammarian of ſurpriſing and profound learning, p. 18. A Grammarian, who is an abyſs of the ancient erudition, p. 11. 6. Heſychius is no mean author, whoſe gloſſes are certainly for the moſt part, adapted to explain the Greek authors, and eſpecially the Septuagint." And if Heſychius had this paſſage of Paul before his eyes, and explained it from the ſubject matter, and from his acquaintance with a language, which was his mother tongue, certainly he has not explained it amiſs.

XL. The learned author, indeed ſays, that παρέσει anſwers to החרש *to be ſilent;* but does not prove it. He quotes Eſth. vii. 4. but παρεῖναι is not there, in the copies I have. That of Walton and the London in 8vo, A. 1653 have παρέκυσα. However that I may not conceal any thing, I have been made to underſtand, that it is in another copy. But ſuppoſe it was in them all, what is it to the purpoſe? For, *I had been ſilent*, does not there ſignify, I had paſſed over that injury unpuniſhed, but I had in ſilence ſubmitted myſelf to that indignity, nor troubled the king with any petition of mine. By which our πάρεσις gains nothing. And then alſo when God Pſal. l. 21. ſays to the wicked "theſe things haſt thou done, and I kept ſilent," which the *Septuagint* tranſlate ταῦτα ἐποίησας καὶ ἐσίγησα; there is no ſuch thing intended by that term, like that πάρεσις *remiſſion*, which Paul deſcribes and the brethren inſiſt upon. For, that is the abſolution of believers from the penalty, on account of Chriſt's ſuretiſhip. But this ſilence is the deferring the puniſhment of the wicked in order to compenſate its ſlowneſs by its ſeverity: things widely different. I cannot conceive with what judgment the celebrated author quote, theſe things here, in which thoughs even the word, πάρεσις, was to be found, yet certainly, not the thing itſelf, which he would have ſignified by that term.

XLI. The learned author ſhould have alſo more fully explained, *in what manner* God *kept ſilence* in former times. For, *he did not keep ſilence with reſpect to ſin*, when he demanded the hand-

hand-writing of the ſinner, and charged him with guilt not yet expiated, which according to this famous author, was done by the law of Moſes, but as I think, by the firſt inſtitution of ſacrifices; and if theſe were types of Chriſt's ſacrifice, as doubtleſs they were, they at the ſame time ſignified, that the true expiatory ſacrifice was not yet offered. *Neither did* God *keep ſilence* as to *pardon*, but proclaimed the teſtament of grace, whereby he aſſured believers, that, on account of the Meſſiah's covenant-engagement, he would never require them to pay a ranſom for their own ſins. What is then that important ſilence, on account of which that act of God towards the ancients may be called πάρεσις?

XLII. We conclude, that the diſtinction of πάρεσις and ἄφεσις, ſo much commended, is not of that importance, as, on that account, to ſet on fire the academical chair, the pulpits and the preſs now, for ſo many years paſt, and the giddy vulgar rent into factions thereby. Since it cannot be denied, that the remiſſion, which the fathers enjoyed, may, from the practice of the Greek language, be called, and was actually called by Greek authors ἄφεσις: and no paſſage can be produced, where it is called πάρεσις, in the ſenſe now forced upon us.

XLIII. But the illuſtration given by the excellent James Altingius, merits our regard; who Heptad. 2. Diſſert. 2. §. 92. Seq. ſpeaks almoſt to the following purpoſe: Three things are required to a full and perfect ἄφεσις, *forgiveneſs*, namely, *the taking away*, *the transferring* and the *expiating* of ſin. *The taking away of ſin* is that act, whereby the guilt is removed from the offender, that though he has ſinned, yet he is not under the obligation to puniſhment. This is pointed out by the term, נשא, when it ſignifies *to remove* and *take away*, Exod. xxxiv. 7. Pſal. xcix. 8. Pſal. xxxii. 5. Pſal. lxxxv. 2. Pſal. xxv. 18. *The transferring of ſin* is that act, whereby the guilt, which is removed from the offender, is transferred to the ſurety, that he may be obliged to anſwer for it; as was done in the caſe of a ſacrifice, by the impoſition of hands, which then bore and carried the guilt. This, he thinks, was pointed out by the word העביר, *he cauſed to paſs*, *he transferred:* 2 Sam. xii. 13. when David ſaid, *I have ſinned* or I am guilty *againſt the Lord:* Nathan anſwers, Jehovah *alſo hath put away (cauſed to paſs) thy ſin, thy ſin*, guilt *thou ſhalt not die.* And the angel, the Lord, Zech. iii. 4. ſays: behold, "I have cauſed thine iniquity to paſs from thee." Which words aſcribe this transferring to God, as the creditor, and to Chriſt, as the *ſurety*. But it is alſo what the *debtor* may claim; whence David prays for it, 2 Sam. xxiv. 10. "and now I beſeech thee, O Lord, take away" (cauſe to paſs) *the iniquity*

of thy ſervant. And Solomon, Eccl. xi. 10. becauſe we muſt give an account of all our actions to God, as the laſt judgment enjoins us to *put away* (cauſe to paſs) *evil from thy fleſh.* Which cannot otherwiſe be done, (as the evil done can on no account be undone) than by transferring or tranſporting ſin. And he imagines, that this transferring is what the apoſtle calls πάρεσις *remiſſion. The expiation of ſin* is that act, by which, the guilt, removed from the offender, and transferred to the ſurety, is expiated by him who bears all the puniſhment, to which the ſinner was bound, ſo that divine juſtice ſhall have nothing more to demand, much leſs to inflict. This is expreſſed by the word כפר *to expiate, to cover* with the blood of payment, that the writing of ſin may be cancelled, and no longer appear. This laſt act is at length followed by a complete ἄφεσις *remiſſion*, which abſolutely diſcharges from every demand, either upon the debtor, or the ſurety; ſo that after this, there is no further any occaſion for a ſacrifice for ſin, Heb. x. 18. all remembrance of it being entirely effaced, ver. 3. compared with ver. 17. Having thus explained theſe things, the very learned author proceeds as follows. Under the Old Teſtament, believers were without this laſt degree of *expiation*, becauſe the time appointed was not yet come, and conſequently the ἄφεσις *forgiveneſs*, which follows upon it. Their ſins were not expiated, and the hand-writing remained in its full force uncancelled, as alſo the remembrance of tranſgreſſion was often repeated, &c. All which were at length aboliſhed by the death, croſs, and the blood of Chriſt's croſs. But yet theſe believers were not without the two former degrees, of taking away and transferring; which are elegantly joined together by Job, chap. vii. 20, 21. "I have ſinned, what ſhall I do unto thee, O thou preſerver of men? Why haſt thou ſet me as a mark againſt thee, ſo that I am a burden to myſelf? and why doſt thou not pardon (take away) my tranſgreſſion, and take away (cauſe to paſs) mine iniquity?" Take away from me the guilt, under the weight of which I ſhall otherwiſe faint and ſink; and transfer it to another, who is able to bear it; namely, the ſurety; ſeeing by all means ſatisfaction muſt be made. The very learned author proſecutes this ſubject at further length, at which none will repent their having peruſed. And indeed I always looked upon the ſubject thus explained to be true and ſound doctrine, which I likewiſe publicly teſtified. My only ſcruple was, whether this clear and explicit doctrine relating to the transferring of ſin to the ſcore of the Meſſiah, could agree with the ſimplicity of the Old Teſtament, and was generally thus known to the ancient believers; and likewiſe whether it could be ſolidly proved

proved by the word חעבר. Should any think me too ſcrupulous in heſitating about this, I am not now inclined obſtinately to contradict him; but have I, on that account, deſerved ſo unkind a treatment at the hands of the learned author, as may be ſeen Heptos 3. Diſſert. 4. §. 27, and Heptos 4. Diſſert. 3. §. 14? I am indeed, ſorry, that ſuch reſentment dwells in heavenly breaſts, however I think, that I muſt take care leaſt either the paſſions of others, or my own, ſhould at any time cloud my mind in the diſcernment of truth. Sacred candour! deſcend and gently glide into our ſoul, that, with the greateſt cheerfulneſs, we may receive what is well ſaid, even from thoſe who are diſpleaſed with us: and with equal readineſs diſclaim what we ourſelves may have leſs accurately advanced.

XLIV. *Fifthly*, We dare not deny that *adoption*, in a certain reſpect and in ſome degree of eminence, may be accounted a bleſſing of the New Teſtament; ſo far, namely, as it imports that condition, not whereby believers are diſtinguiſhed from the children of the devil and of wrath, and conſtituted heirs of divine grace and glory, (which is a dignity common to all believers in all ages) but whereby believers of the New Teſtament are preferred to children, who differ not much from ſervants. In which ſenſe the apoſtle aſcribes adoption eminently to the fulneſs of time, Gal. iv. 4——7. Where Calvin, comments thus on ver. 5. "For even the fathers under the Old Teſtament were aſſured of their adoption: but did not then ſo fully enjoy their privilege. Here therefore adoption is taken, juſt as redemption, Rom. viii. 23. for poſſeſſion itſelf. For, as at the laſt day, we ſhall enjoy the fruit of our redemption; ſo now we enjoy the fruit of adoption, of which the holy fathers before the coming of Chriſt, were not partakers." And on verſe 7. "wherefore thou art no more a ſervant but a ſon: that is, in the Chriſtian church there is no longer any ſtate of ſervitude, but the condition of ſons. He again therefore ſpeaks of the difference between the Old and New Teſtament. Even the ancients were the ſons of God, and heirs through Chriſt: but we in a quite different manner; becauſe we have Chriſt preſent, and therefore enjoy his benefits." Conſult what we have more largely explained Book 3. Chap. 10. And if I miſtake not, this is the very meaning of the brethren, in commenting on Gal. iv. §. 56. "Let it only be obſerved, that adoption is not ſaid to be ſo peculiar to the New Teſtament, as if the Old was entirely deſtitute of it. For the apoſtle preſuppoſes, that even thoſe, that were in bondage under the elements of the world, were heirs."

XLV. But what is ſaid elſewhere, *de foed.* §. 352. is very

harſh: "though the ſaints under the Old Teſtament received the ſanctifying Spirit, yet he did not work in them that affection, which was either worthy of God as a father, or of them as children; but there was in them a ſpirit of bondage to fear. On the contrary, they who are under the New Teſtament, do, immediately upon believing, receive the promiſe of the Holy Spirit," Gal. iii. 14. that is, the Spirit of ſons, which was promiſed, and whoſe it is to cry, Abba, Father, Rom. viii. 15.

XLVI. On which I obſerve, 1ſt, It is ſuppoſed without proof, that the ſpirit of bondage was peculiar to the Old Teſtament. For even under the New, thoſe effects of the Spirit are obſervable, which are to be referred to fear and to bondage. Even at this day, it engenders terror in the elect, becauſe they look upon themſelves to be in very bad condition, while they live in ſin, nor can poſſibly be otherwiſe, till by a true faith they are reconciled to God, Luke xv. 17. Moreover, by this terror it drives them to lay hold on the fortreſs of ſalvation in Chriſt, 2 Cor. v. 11. By the ſame terror alſo it reſtrains them from ſin, and extinguiſhes the deſire of ſinning in them. In fine, it very often redoubles this terror, racking their conſcience with anguiſh and pain, and leading them in a way, juſt by the brink of hell, in which rarely with joy and exultation, generally with a kind of anxiety of a trembling heart, yet in ſincerity, they can ſerve God. Juſt as at this day thoſe, whoſe office it is familiarly to enquire into their ſtate, find believers very often affected. It cannot be denied, that in all theſe there is fear; nay, that there is ſomething, which proceeds from bondage, and is, in ſome meaſure, different from that ingenious performance of duty, which only ariſes from the cheerfulneſs of a heart actuated by love. Why then may not the ſpirit who works theſe things even under the New Teſtament, be called the ſpirit of bondage to fear.

XLVII. 2dly, It is alſo falſely aſſerted, that thoſe affections, which the ſpirit of bondage formerly wrought in the ſaints, were unworthy of God, as a father, and of the ſaints as children. For as thoſe affections were holy, and the effects of the ſanctifying Spirit, whom God beſtows upon none but his own children, nay, as they were moſt certain ſigns of their adoption, and of their right to the inheritance, is to entertain unworthy thoughts of God their Father, and of his children, to account them unworthy of both. True indeed it is, that in thoſe affections of the ſaints, there was a kind of relation, like that of ſervants to a maſter; yet that by no means deſtroyed, but only in ſome meaſure modified, the relation of ſons to a father; as

even

even at this day God is held forth to us under both theſe relations.

XLVIII. 3dly, The ſanctifying ſpirit, abſolutely as ſanctifying, which was in the ancient believers, ought to be diſtinguiſhed from the ſpirit of bondage, as it preciſely begets fear. Though therefore the affections, produced by the ſpirit of bondage, as ſuch were inconſiſtent with the moſt free condition of ſons of God; yet the effects of the ſanctifying ſpirit, in all the elect, are a ſincere love to God, and obedience ariſing from that love, with a complacency and delight in his commandments; now can there be any reaſon, why theſe may not be declared highly worthy of the ſaints, as ſons of God?

XLIX. 4thly, It is contrary to all reaſon to ſay, that the ancients had not the ſpirit of ſons, whereby they cried Abba Father. For this ſpirit is not ſo contrary to the ſpirit of bondage, as if it was not poſſible for both to reſide together. The contrary to which we have proved already, Book 3. chap. xi. §. 9. As this ſpirit therefore, is always operative ſuitable to its condition; ſo it wrought thoſe affections even in the believers of the Old Teſtament, which were worthy of God, as a Father, and likewiſe taught them to cry, *my Father*, Job xxxiv. 36. Iſa. xliii. 16.

L. *Sixthly*, It is not conſiſtent with that divine grace, which was beſtowed even on the ancients, to deny, that they had *peace of conſcience*. On which head we find written, on Heb. x. §. 15. as follows: "Conſcience cannot be eaſy, before a man is expiated by a ſacrifice, (with and by which we ought to approach unto God) and knows, that in confidence of that ſacrifice he approaches to God. For it is by this, that the conſcience is at laſt calmed and perfected. And till then a man muſt of neceſſity have a conſcience, both accuſing him before God, and ſeparating from all communion with him."

LI. And yet the ſame perſon, who ſpeaks thus, openly proteſts, that he by no means deprives the ancient believers of their aſſurance of hope, and the joy of a conſcience, that gloried in God. For, he thus ſpeaks elſewhere, on Pſal. li. §. 15. "This is the wiſdom of God, that he ſuffers not ſinful man to periſh ——and for that purpoſe, he gives the ſinner a teſtimony of his righteouſneſs, and the aſſurance of the hope concerning eternal happineſs; ſo as with an uninterrupted joy to bear all croſſes and afflictions, and glorify God, and give him thanks, in life and in death.——This wiſdom of God, as Nathan had notified to him (David) by the word, ſo God had ſealed it to him in his very inmoſt ſoul."

LII. Theſe indeed, are things very difficult, if at all poſſible to

to be reconciled. For, where there is a conſcience of ſin, accuſing man before God and ſeparating from all coummunion with him, how, in that caſe, can there be a teſtimony of righteouſneſs given the ſinner by God? Again, where there is the aſſurance of hope concerning eternal happineſs and an uninterrupted joy, what can there be wanting in that caſe to a calmed and perfected conſcience? But let us explain, what we are to determine concerning the former aſſertion.

LIII. 1ſt, The ſcripture no where ſays, that the ancient believers had not peace of conſcience; but on the contrary, that, from an aſſurance of the favour of God towards them, they ſlept ſecure, Pſal. iii. 5. that, with full aſſurance of faith, they gloried in their preſent grace, Pſal. iv. 3. and with the ſame aſſurance of hope expected future glory, Pſal. xvii. 15. 2dly, Nor does it any where ſay, that believers under the Old Teſtament had the conſcience of ſin, accuſing them before God, and ſeparating from all communion with him. But on the contrary that conſcience bore them witneſs, that ſin was forgiven, Pſal. xxxii. 5. and Pſal. ciii. 3, 10, 12. And how could ſin accuſe them before God, and ſeparate from his communion ſeeing it was charged to the ſurety, and was to be exacted of him? 3dly, The ſame ſcripture teſtifies, that believers under the Old Teſtament acted, what the redeemed act, and gloried and rejoiced in God, Pſal. cxvi. 7, 8. "Return into thy reſt, O my ſoul, for Jehovah hath dealt bountifully with thee. Thou haſt delivered my ſoul from death, mine eyes from tears and my feet from falling.

LIV. Heb. x. 1. is here miſapplied: for, the apoſtle does not there deny, that the ancient believers had a conſcience perfected: only denies, that there was perfection from the law, which had but the ſhadow of good things to come: denies, that the ſacrifices, which were offered year by year continually, could make the comers thereunto perfect, that is, as Pareus ſays well, *ſanctify and ſave them.* But what the law could not, the grace of the ſurety, of which they were partakers, both could and actually did effect. 5thly, The conſcience of ſin of which ver. 2. is not of ſin as accuſing before God, and excluding from all communion with him (for, the ſuretiſhip of Chriſt apprehended by faith, was a bar to ſin's effecting that,) but it is a conſcience of ſins, as not yet *actually* expiated, and which were not to be expiated by the ſacrifices of beaſts. Theſe were therefore repeated, that believers might teſtify, that they only uſed them as ſymbols, which God appointed, but did not expect to obtain remiſſion but from the ſuretiſhip and future ſacrifice of the Meſſiah.

LV.

LV. 6thly, Believers under the Old Teſtament had not, indeed, that calm or peace of conſcience, which ariſes from the ranſom being fully paid by the ſurety, nor ſuch a diſcharge, as by the reſurrection of Chriſt from the dead. Yet they had in Chriſt's ſuretiſhip engagent, truly and fully what was ſufficient to calm the conſcience, for by that they might be aſſured, all their ſins were blotted out of their account, and laid to the charge of Chriſt, who had alſo taken them upon himſelf, and made himſelf a debtor to undergo the puniſhment of them: and indeed, in ſuch a manner, that they ſhould never afterwards be charged to believers, nor God ever *have any will to puniſh their ſins in their own perſons*, as the learned author ſpeaks, Sum. Theol. c. 35. And why were not theſe things ſufficient to produce a like compoſure of mind, nay and a tranquillity almoſt equal to that, which ariſes from the ranſom actually paid? For believers are as much exempted from all obligation to perſonal ſatisfaction, whether the ranſom was to be paid, or was actually paid by the ſurety.

LVI. *Seventhly*, It ſeems likewiſe to tend to undervalue the Old Teſtament church, that it is ſaid to have been, in an eſpecial manner ſubject to the *dominion of angels*. Concerning this, he ſays on Heb. 2. §. 39. "The former world, that is, the people of the land of Canaan was ſubject to angels, being ſubject to the word ſpoken by angels, and to the diſpoſitions and appointments of angels, as well the heavenly, as thoſe that ſat in Moſes' ſeat, and who, in like manner, are called Gods. For the heavenly angels, who aſſiſted at the promulgation of the law, were the avengers or defenders thereof, as they were the guardians of the authority of the elders." Here then they preſent us with two ſorts of angels; the heavenly, who are ſpirits; the earthly, who are men ſitting in the ſeat of Moſes. The people of Canaan is ſaid to be ſubject to both: to the heavenly. 1ſt, as the law was publiſhed by them. 2dly, As they were conſtituted the avengers or defenders of the law. 3dly, As the guardians of the authority of the elders. To the earthly; as the people was obliged to apply to them, to ſeek the teſtimony and the law, and to obey them, juſt as if God himſelf in perſon had publiſhed his commands with an audible voice. And on account of this dominion, both the earthly and the heavenly angels were called Gods.

LVII. I anſwer, the ſource of this error is a miſinterpretation of what the apoſtle ſays, Heb. ii. 5. Where indeed, it is denied, that this habitable world is put in ſubjection unto angels; but this is no ways aſſerted of the former. And from the denial of the one, the affirmation of the other cannot be concluded.

concluded. The apoſtle's whole diſcourſe is with a view, to gain the greateſt authority to the doctrine of Chriſt. For this purpoſe he had in the foregoing chapter, deſcribed in magnificent encomiums the excellence of his perſon; he then eſtabliſhed the great pre-eminence of the goſpel above the law. And now he urges, that Chriſt was to be obeyed, becauſe the Father had given him the government of the whole world, which is an honour not at all conferred on angels. He ſpeaks of the world to come, not in contradiſtinction to the paſt, as if angels exerciſed dominion in that, as Chriſt does in this: but becauſe, it is a part of Chriſt's exaltation, to be appointed Lord of that world by God, a world far more excellent than the paſt. This then is the apoſtle's reaſoning. We are, with the greateſt reverence, to attend to the word of Chriſt, becauſe he is appointed Lord of the whole world; and indeed, eſpecially at that time, wherein the ſtate of all things, and particularly of the church is the moſt perfect: but no angel had ever ſuch an honour conferred upon him. How do you torture the word, when you extort the ſubjection of the ancient church unto angels from this text.

LVIII. 2dly, The law publiſhed by angels, was the decalogue; which we are bound to own as the rule of our obedience, equally with the Iſraelites. Are we then alſo on that account ſubjected to angels? 3dly, The part which the angels acted, in promulgating the law, was purely miniſterial, and therefore implies no dominion: John was not therefore ſubject to an angel, becauſe the apocalyps was ſent and ſignified to him by an angel, Rev. i. 1. 4thly, I cannot ſee, how it can be proved, that the avenging the law was enjoined upon angels under the Old Teſtament by any ſpecial command, which is revoked under the New. And the brethren themſelves will not deny, that the words, Pſal. xxxv. 5, 6. belong even to the times of the New Teſtament and to the enemies of Chriſt. The puniſhment of rebels, the chaſtiſement of the miſcarriages of the righteous, the defence of thoſe under unjuſt oppreſſion, argue indeed, the miniſtry not, the empire of angels. And what peculiar has the Old Teſtament in this reſpect to which the New cannot ſhow the like? For, here alſo the apoſtle, 1 Cor. xi. 10. 1 Tim. v. 21. urges the obſervance of decency in the church becauſe of the preſence of the angles. But it is worth while to hear Cocceius himſelf, commenting to this purpoſe on John i. 52. "Moreover, that angels were preſent with the Chriſtian church, appears from the preſervation, enlargement and purging of the Chriſtian church, and from the aſtoniſhing protection of thoſe, that came out of Babylon." And a little after: "As he ſubjects

our

our members to our will, and inſpires us with a good will; ſo he alſo makes his will known to his angels, and ſanctifies their will, and if there be any thing that regards the good of man, he inclines them to it. Thus while he reigns in the church, he reigns in the angels, and the ſame ſpirit is in the angels, which is in the church: as in the viſion of Ezekiel, the ſame ſpirit was in the wheels, which was in the living creatures," Ezek. i. 20. Let us add what he ſays *in Diſput. ad.* Mat. xxiv. Theſ. xxxviii. "The angels aſſiſt the preaching of the goſpel, no leſs than they were ſolicitous, that the law ſhould be obſerved for the determined time." 5thly, I know not on what ground it is ſo confidently aſſerted, that angels were formerly, in a peculiar manner, guardians of the authority of the elders; unleſs perhaps on that general one, that God uſually employed them, to keep up the order he had eſtabliſhed upon earth; but they ceaſe not to do this under the New Teſtament. 6thly, They are called *gods*, becauſe of the excellency of their nature and office, and of the image of God in that reſpect; not becauſe of any empire they had over the people of God of which they are now deprived: for, Paul, in his time called them "thrones, dominions, principalities and powers," Col. i. 16.

LIX. 7thly, It is ſcarce needful to mention any thing about men ſitting in the ſeat of Moſes, who are called earthly angels. For who will deny, that in the commonwealth of Iſrael, which was a royal prieſthood, God appointed a magiſtracy that was both civil and eccleſiaſtical with proper authority, in order to ſee to the due obſervance of his law? And I ſhall eaſily grant, that this magiſtracy received authority, to deal ſomewhat more ſeverely with the church, while ſhe was an infant heir, under tutors and guardians, than can now well ſuit with an advanced age, and days of greater liberty. But I do not ſee, who can prove, that the apoſtle, in the quoted paſſage to the Hebrews, treats of them under the name of angels: eſpecially as in the whole of this diſcourſe he conſtantly means by angels, thoſe miniſtring ſpirits whom God commands to be ready to ſerve his beloved people, Heb. i. 14. And then even the New Teſtament church hath its angels, of which in the Revelation. Shall we alſo affirm, that therefore it is ſubject to angels? 8thly, and laſtly, The name *gods*, is common to any civil magiſtrate, who diſpenſes juſtice in the Gods' name, even in pecuniary cauſes; as appears from Exod. xxi. 6. and Exod. xxii. 28. Deut. xix. 7. That notion therefore, about the church of the Old Teſtament being in a peculiar manner ſubject to angels, falls to the ground.

LX. 8thly, It alſo deſerves our enquiry, whether we are to

reckon the continual *fear* of temporal *death*, to which believers of that time, were all their life ſubject among the defects of the Old Teſtament? Concerning this fear the brethren argue to this purpoſe. They diſtinguiſh between a good and an evil fear of death. This laſt is attended with a horror, and hatred of the holineſs of God proceeding from an evil conſcience, in every unregenerate ſinner, who knows and reflects, that God is judge: the former again is twofold: either common or peculiar in the ſaints under the Old Teſtament: common in all thoſe that account this life and freedom from miſery, to be an extraordinary gift of God, and which may be profitable both to themſelves and others. This fear is not unbecoming the pious, nor renders them miſerable. That which in an eſpecial manner belonged to the Iſraelites, the inhabitants of the land of Canaan, aroſe from cauſes which were peculiar to them: namely, 1ſt, From an affection for the land of Canaan, which was given them with a promiſe of long life therein, as a pledge of the heavenly inheritance. And therefore it was neceſſary, that believers ſhould deſire to enjoy that pledge. 2dly, From a deſire and hope of ſeeing, in due time, the Saviour in that land. 3dly, From the bondage to the elements of the world, to which they were tied down by that law, that, if on ſet purpoſe they neglected it, they became as tranſgreſſors of the law, obnoxious to temporal and eternal puniſhments; but, if through infirmity or thoughtleſſneſs, they acted againſt the ordinances, they had reaſon to apprehend immediate death to be inflicted upon them by the hand of God: terrible examples of which were ſometimes ſet before their eyes. This fear was good, proceeding from the love of a good conſcience and of the grace of God; and made them, with diligence and care, perform the ſervice of the ceremonies: for the godly had this all their life long. But they were delivered from it by the death of Chriſt. And this Paul is thought to have declared, Heb. ii. 15. This is the ſum of what is almoſt every where repeated, and more ſummarily explained, *Animad. v. ad Quæſt. de V. and N. T. Quæſt.* 31.

LXI. For my own part: I will not diſown, that there was ſomething in the rigour of the Moſaic polity, that had a tendency to make them afraid of ſome dreadful death, Heb. x. 28. "He that deſpiſed Moſes's law, died without mercy, under two or three witneſſes." God himſelf commanded, that ſuch as theſe ſhould be puniſhed with death, Lev. xxiv. 16. Numb. xv. 34. and ſometimes made examples of thoſe, who had not very carefully obſerved ſome circumſtantials, by a death altogether extraordinary, Lev. x. 2. 1 Sam. vi. 20. 2 Sam. vi. 7—9. This, eſpecially if it was juſt before them, or had lately happened,

pened, could not but ſtrike a terror, and excite the righteous to take diligent head, leſt they ſhould ſplit on that rock. But it is not probable, that they, who walked in a good conſcience before God, and knew they had to do with a moſt merciful Father, were tormented all their life, with the continual dread of death: for examples of ſuch rigour were rare; but inſtances of paternal indulgence common and conſpicuous before their eyes.

LXII. True it is, long life in the land of Canaan was a pledge of eternal life in heaven; and it was neceſſary to love this pledge, as it pleaſed God to grant the enjoyment of it. But I cannot conceive, how the taking away of the external and periſhing pledge, was to be ſo much dreaded, when they were to obtain, an eternal good in its room, of which they had only an earneſt in the pledge; ſince the godly were aſſured of receiving the heavenly inheritance, immediately upon, and even by death. For the exchange of the typical for the true and heavenly inheritance is not to be dreaded, but rather to be deſired and longed for.

LXIII. Pious perſons under the Old Teſtament, who deprecated an untimely death, are not ſaid to have done ſo from any fond love to the earthly pledge, but from a deſire of glorifying God among the living, Pſal. vi. 4, 5. Iſa. xxxviii. 18, 19. This exerciſe of piety made the Pſalmiſt's life agreeable and truly worthy of the name of life, Pſal. xviii. 17. And then they were public perſons, who were fond of longer leaſe of life, not ſo much out of a regard to themſelves, as to the kingdom and church, whoſe advantages they watched over. However, it is not to be doubted, but all the ſaints, whenever they conſidered themſelves ſeparately, and compared the imperfections of this life with the perfections of the future, deſired to be diſſolved, and be with God in glory. For this was then to them, as it is now to us, far better.

LXIV. The people of Iſrael in general, had hopes of ſeeing Chriſt in their own land; but this was not the caſe of every individual. Nor was it lawful for thoſe, who lived in Canaan many ages before the coming of the Meſſiah, to expect ſuch a long term of life, as to ſee Chriſt's day; nor be ſtruck with horror at the thoughts of a death, that perhaps might cut off all thoſe hopes. Thoſe who were actuated by a higher ſpirit, had more exalted apprehenſions than the vulgar, longed indeed to ſee thoſe things which the diſciples of Chriſt ſaw, Mat. xiii. 17. ſearched diligently what, or what manner of time, the prophetic ſpirit, which foretold thoſe things ſhould happen, 1 Pet. i. 11. But I know not from whence the brethren could have

learned, that every one in particular, whom they make ſubject to the fear of death, or that the generality of believers without diſtinction, expected perhaps, in their time the coming of Chriſt, and hence aroſe their horror of death. Peter ſpeaks the contrary, ver. 12. "that it was revealed unto them, that not unto themſelves, but unto us they did miniſter thoſe things." Can the brethren then mention ſo much as a ſingle inſtance of any, who, on that account, is ſaid to have been afraid of death?

LXV. Theſe hypotheſes are groundleſsly built on the ſaying of Paul, Heb. ii. 15. where the fruit of Chriſt's death is ſaid to be the "delivering them, who through fear of death were all their life-time ſubject to bondage." For, 1ſt, What reaſon can perſuade, nay admit, that the fruit of that death, for undergoing which it was neceſſary Chriſt ſhould become man, ſhould be reſtrained to the Jews alone, the inhabitants of Canaan? For the benefits of Chriſt's death belongs to all the elect from the beginning to the end of the world, and the apoſtle is here treating of all thoſe, that are ſanctified by Chriſt, whom Chriſt calls his brethren, and the children given him by the Father.

LXVI. 2dly, It is without proof inferred, that thoſe here deſcribed are conſidered as believers already; ſince it is more ſuitable to imagine, that the moſt miſerable ſtate of the elect is here delineated while they were themſelves out of Chriſt. For, during all that time they muſt needs be tormented in a fearful manner with the dread of death, whenever they think of God as a judge: and unleſs the death of Chriſt had intervened, that dread would continue upon them all their life long.

LXVII. 3dly, We are here by bondage under no neceſſity to underſtand bondage to the elements of the world; for as the apoſtle a little before had ſaid, that the devil is deſtroyed by the death of Chriſt, what is more natural than to explain, what he now ſpeaks of bondage, concerning that wretched condition of men, when under the tyranny of the devil? And ſurely it is a much greater bleſſing to be delivered from the bondage of the devil, than from that to the elements of the world; and as both is a fruit of Chriſt's death, why ſhall we reſtrict the apoſtle's meaning to the leaſt, and exclude the greateſt? Beſides there is no ſuch difference between the fear of death, and the bondage of the devil, as to make it improbable for them to be joined together in the ſame diſcourſe: for the one is cheriſhed by the other: the bondage of the devil begets the fear of death: and the fear of death in an unſanctified conſcience, heightens the hatred of God, and conſequently the bondage of ſin and the devil.

LXVIII. 4thly, The term death is moſt unreaſonably reſtricted

ſtricted to temporal death. The apoſtle argues in this manner: It was neceſſary for Chriſt to become man, becauſe he was to die. He was to die. (1.) That, by his death, he might deſtroy the devil, who had the power of death. (2.) That he might deliver his people from death itſelf, and from the fear of it. What can be more plain, than that the whole of that death is here meant, over which the devil has power, both temporal and eternal, eſpecially the laſt. The fear of temporal death, as the brethren deſcribe it, was good and holy in itſelf, only ſomewhat troubleſome and uneaſy: and can it be thought probable, that the apoſtles, when ſpeaking of the effect of Chriſt's death, ſhould explain in very magnificent terms the freedom from a thing, good and holy in itſelf, becauſe it produced ſome uneaſineſs, and omit the deliverance from that which comprehends all evils and miſeries? And yet ſo form his diſcourſe, as if he ſeemed to have ſpoke rather of that which is the greateſt, than of that which is the leaſt evil, and what he alone intended?

LXIX. 5thly, and laſtly, I could alſo wiſh it was explained, what is that univerſality of ſaints, denoted by the term, ὅσοι, which Chriſt delivered from the fear of loſing the pledge by death. Were the ſaints, who died before Chriſt, of this number? That does not appear; for they are ſuppoſed to be troubled by the fear of death all their life time. And yet, if I miſtake not, they were delivered from this, when once they died. What then did the death of Chriſt profit them in this reſpect? Are we then to underſtand thoſe ſaints, who lived at the time of Chriſt's death? The brethren ſeem to intend this, when they ſay: "as many as bore bondage with that diſpoſition, were delivered by Chriſt when he died;" Ad. Heb. 2. §. 89. But who are thoſe? Not believers of the Gentiles, who had no country given them for a pledge. It muſt then be the Jews. But it could not be all of them. For, many of them lived out of the land, in a voluntary exile, without enjoying that pledge. How greatly then is this fruit of Chriſt's death limited? Let us ſuppoſe it was they, who, after the death of Chriſt, received Chriſt by faith in the land of Canaan, that conſtituted this univerſality. But how were theſe delivered from the fear of loſing the pledge? Was it becauſe, after Chriſt's death, the land ceaſed to be a pledge, and was ſhortly to be given up to the Gentiles to a total deſtruction? Is this the meaning of the brethren? How flat and mean! Well ſays the celebrated interpreter on Zech. ix. §. 23. "They voluntarily renounced the inheritance of the land of Canaan, and exchanged it in order to partake of the heavenly Jeruſalem, and the inheritance of the

world." But neither will this remove all the difficulty: for, Paul ſpeaks of thoſe who, *all their life-time* were ſubject to the fear of death, which the brethren themſelves, at other times, urge; but they, whom we ſuppoſe to be delivered by Chriſt, ceaſe not to live, when delivered from the fear of death. I beg of theſe learned perſons, again and again to conſider, in what intricate perplexity they entangle themſelves, while, without any juſt ground, they quit the trodden, plain road.

LXX. *Ninthly*, It is moſt of all grievous, and tends to ſtir up the reſentment of the meekeſt perſon, that *believers* under the Old Teſtament are often, and that at great length, ſaid "to have been *under wrath and the curſe.*" And indeed, this aſſertion is ſhocking to tender ears, and unuſual in the reformed churches. The brethren took occaſion to ſpeak thus from Gal. iii. 10. "as many as are of the works of the law are under the curſe." Which paſſage they think is to be explained, as if it was there ſaid; whoever are ſubject to the ceremonial law, bear teſtimony, that the curſe is not yet removed by Chriſt, nor the bleſſing yet actually obtained. For, though they are free from the curſe belonging to the wicked, and partakers of the bleſſing of the ſons of God, yet, by the uſe of the ceremonies, they openly avow, that the meritorious cauſe of the bleſſing was not yet come. But let us hear their own words. In Comm: ad Gal. 3. §. 104. "The ancient interpreters have here departed a little from the meaning of the apoſtle, not adverting, how believers and the ſaints of the Old Teſtament could be ſaid to be under the curſe, for they think, it neceſſarily follows, that it is not poſſible for him who is under the curſe, to be ſaved—In this they are miſtaken. For, according to the apoſtle, *to be under the curſe*, ſignifies here not to be without the covenant of grace, but to undergo ſomething on account of the curſe, which was not yet blotted out by the payment of the price: either for the ſake of the hand-writing againſt themſelves on account of ſin, and of the curſe annexed thereto, and ſo far the ſake of God, who neither did, nor was to puniſh their ſins, as if he was to pardon them; and who had promiſed life to believers; that he might be ſanctified by declaring his righteouſneſs, which he was to manifeſt in Chriſt.

LXXI. But though this explication ſufficiently provides for the ſalvation of the fathers; yet I think it harſh, and very far from *the ſcope of the apoſtle*, and the *language of ſcripture*. *The ſcope of the apoſtle* is to refute the opinion of the falſe apoſtles, by which they diſturbed the quiet of the churches of Galatia, as if faith in Chriſt alone was not ſufficient to juſtification, but that the Gentiles were bound to obſerve the Moſaic ceremonies,

as a part of that righteouſneſs and holineſs commanded by the law. For, certainly, the Jews were, and ſtill are, at this day, tainted with the hereſy, that the ceremonies contribute to juſtification. The apoſtle briefly ſets the truth in oppoſition to that falſe notion, Gal. ii. 16. which he confirms by ſeveral arguments. After many others he makes uſe of this. For as that ſanction, by which the curſe is threatened againſt tranſgreſſors, is annexed to all God's laws; and as there is none, who ought not to confeſs, that they have one time or other tranſgreſſed ſome one law of God; ſo far then can any hope for life from any obſervance of any law, that, on the contrary, "as many as are of the works of the law," that is, who take part with thoſe, who would be juſtified by works, *are under the curſe*, Gal. iii. 10. This inference is ſolid and clear, and in Paul's uſual manner. See him arguing the ſame way, Rom. iii. 19, 20.

LXXII. But many things prove, that nothing is meant by the curſe, but the curſe of the covenant of works, which excludes man from communion with God, and is oppoſed to the bleſſing of the covenant of grace. 1ſt, He does not ſpeak of that curſe, which hangs over the godly, becauſe and in ſo far, as by obſervation of the ceremonial law, they ſubſcribe a hand-writing againſt themſelves, but that, which hangs over the proud tranſgreſſors of the law. For the apoſtle does not ſay, that the godly of old confeſſed, that they were under the curſe, becauſe they obſerved the ceremonial law; but thoſe who are of works; juſticiary or ſelf-righteous workers, who endeavour to eſtabliſh their own righteouſneſs; theſe are they who are under the curſe, becauſe they have not obſerved the law as preſcribed.

LXXIII. 2dly, Paul means here the ſame curſe that Moſes did; from whom he quotes a paſſage for eſtabliſhing his doctrine, Deut. xxvii. 26. But ſince that Moſaic formula, which undoubtedly contained the ſanction of the covenant of works, ſpeaks of that curſe, which all ſinners naturally are under, becauſe they continue not in all things commanded by the law, and which is oppoſed to the favour and ſaving grace of God. Had the apoſtle meant another curſe, he would have trifled, and not argued, but this is far from his character.

LXXIV. 3dly, He ſpeaks here of that curſe, from which Chriſt has delivered his people. But he delivered them, not only from the hand-writing, declaring the ranſom not yet paid, but from all guilt and condemnation, from all that curſe, which we deſerved on account of ſin. It is a bad practice which the celebrated Cocceius every where juſtly condemns in the Socin-

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ians, ſo to wreſt the divine words of ſcripture, as to put a low and mean ſenſe upon them. And is not this done, when that divine ſentence, "Chriſt hath redeemed us from the curſe of the law," is brought ſo low: he freed us from the yoke of the ceremonies. This, certainly, is among the very leaſt of the bleſſings, which acrue to believers from the redemption of Chriſt.

LXXV. 4thly, Moreover the curſe, we are delivered from, is of the ſame kind with that, which Chriſt underwent for us: he therefore underwent it for us, as an expiatory ſacrifice in our ſtead, becauſe it lay upon us on account of ſin. But Chriſt was made a curſe for us, not as he obſerved the ceremonial law, but as he bore the wrath, the fury the indignation of God againſt our ſins. He complained, that he was forſaken of his Father, grappled hand to hand with dreadful horrors and anguiſh of ſoul, and with the infernal powers themſelves. In a word, he endured all the curſe, that the law threatened againſt ſinners, he was not only *accurſed* but even a *curſe*; which was ſhewn by crucifixion, as the ſymbol.

LXXVI. In the laſt place, I do not imagine, that either of theſe can be proved from any paſſage of ſcripture: either, that thoſe who can be called true and ſpiritual ſons of Abraham, *who are of the works of the law*: or, that thoſe, who, in faith and a good conſcience, obſerve the precepts of the ceremonial law, can, on that very account be ſaid to be *under the curſe*. I find Rom. iv. 16. is quoted as a proof of the former: "to the end the promiſe might be ſure to all the ſeed, not to that only which is of the law, but to that alſo which is of the faith of Abraham, who is the father of us all." But the caſe is very different: for, 1ſt, That expreſſion *to be of the law*, and that, *to be of the works of the law*: are not in all reſpects the ſame; for, thoſe may ſimply be ſaid *to be of the law, to whom pertained the giving of the law*, Rom. ix. 4. that is, the Jewiſh nation, to whom the law of God was delivered, and who, in conſequence of that giving of the law, and of the covenant founded thereon, became what they are, a people peculiar to God. But ſeeing works, in the buſineſs of juſtification, which was the diſpute among the Galatians, are always ſet in direct oppoſition to faith, thoſe who are of the works of the law, cannot be of juſtifying faith. If you object, that the law is in like manner oppoſed to faith; I anſwer, the law has a twofold *relation*: a *legal*, ſtrictly ſo called, as it contains the condition of juſtification, by a perſonal and proper obedience; and *an evangelical*, as, by its types and ſhadows, it leads to Chriſt. Whoever, according to the former relation, are of the law, are not heirs, Rom. iv. 14. but

whoever

whoever were of the law, ſo as to diſcover in it the gracious promiſes of the goſpel, belonged to that ſeed of Abraham, to which the promiſe was declared. And, according to this different relation of the law, the apoſtle in a different ſenſe ſays, that ſome are of the law; ſome who, becauſe they want to be of the law, are not heirs; namely thoſe, who reckon their works as a condition of righteouſneſs with God, either for purification or ſatisfaction; and ſome again who are of the law, and yet are heirs; namely thoſe, who ſuffer themſelves to be led by the law, as a ſchoolmaſter, to Chriſt. But works contradiſtinguiſhed from faith, can have no other than an oppoſite relation in juſtification.

LXXVII. To this purpoſe I formerly wrote with the generality of interpreters, and even Cocceius himſelf; who ſo explains the words of Paul, that he divides into two claſſes all that ſeed, to which he maintains the promiſe was made ſure; one of which claſſes is ſaid to be *of the law*; the other, *of the faith of Abraham:* the one, *of the Iſraelites*, to whom pertained *the giving of the law;* the other of the Gentile believers, who without circumciſion, but only in imitation of his faith, become the ſeed of Abraham. But I afterwards met with the diſcourſes of James Atingius, who obſerves that the Greek of Paul, παντὶ τῷ σπέρματι, ὐ τῷ ἐκ τῦ νόμε μόνον ἀλλὰ καὶ τῷ ἐκ πίςεως Ἀβραὰμ, is not neceſſarily to be tranſlated, "to all the ſeed, not to that only which is of the law, but to that alſo which is of the faith of Abraham;" ſo as to apply the reſtrictive particle only to the ſeed; but is more properly tranſlated, "to all the ſeed, not to that which is of the law only, &c." So that the reſtrictive particle ſhould be joined to the law, not to the ſeed. And he thinks this verſe is to be compared with verſe 13. "the father of circumciſion to them who are not of the circumciſion only, but alſo walk in the ſteps, &c." That the meaning is, that thoſe are the ſeed of Abraham, to whom the promiſe can belong, not who, by circumciſion only, or any other carnal precept, in which they vainly glory, may in ſome meaſure reſemble Abraham; but who reſemble him in faith. Thus both members belong to the Jews, and thoſe are excluded from partaking in the bleſſing, who are only of the law, verſe 14. Thoſe only being admitted who are of the faith of Abraham. But thoſe deſcendants of Abraham, who received the covenant propoſed to them by God, as a covenant of works, and circumciſion as the ſacrament of ſuch a covenant, are of the law, and indeed only of the law. Theſe things are at large and with accuracy deduced by the very learned author. But if this interpretation holds, the brethren are

ſo far from finding any ſupport in the paſſage, that rather every thing is againſt them.

LXXVIII. For the proof of the latter, it is alledged, that the time of the Old Teſtament is called the time of *wrath* and *ſeverity*, Iſa. x. 25. Dan. viii. 19. and that Moſes, the miniſter who gave the law, is called "the miniſter of death and condemnation," 2 Cor iii. 7, 9. and that "the law worketh wrath," Rom. iv. 15. that is, impoſeth ſomething, which proceeded from ſin and guilt, and ſo from wrath. But theſe things are not to the purpoſe. For, 1ſt, There is nothing there concerning a curſe or execration, which conſtantly in ſcripture denotes the deplorable condition of the wicked, eſpecially if any one is ſaid to be under it. 2dly, Iſaiah and Daniel ſpeak not of the time of the Old Teſtament in oppoſition to that of the New; but repreſent that period of time, in which God more ſeverely puniſhed the ſins of his people: which he likewiſe does ſometimes under the New. 3dly, Moſes is called *the miniſter of death and condemnation*, becauſe his miniſtry, for the moſt part, tended to terrify the ſinner, and convince him of his ſin and curſe. 4thly, In the ſame ſenſe *the law* is ſaid *to work wrath*; which is not to be underſtood of the ceremonial law alone, but alſo, and indeed, chiefly of the moral law, which, by its moſt accurate precepts, diſcovers ſin, and, by the dreadful comminations of divine wrath againſt ſinners, raiſes in the ſoul a ſenſe of wrath. But theſe things are no proof that believers of the Old Teſtament were under the curſe.

CHAP. XIII.

Of the real defects of the Old Teſtament.

I. HOWEVER the Old Teſtament had really ſome peculiar defects, on account of which *it is found fault with*, Heb. viii. 7, 8.; and becauſe of theſe, it was to make room for the New. When we ſay this, we do no injury to the divine wiſdom, as if it was inconſiſtent with that, to make the firſt covenant with his people, ſuch as would afterwards want correction. For as God, in the firſt creation of the world, began with things, that were more rude, and by degrees, as it were firſt roughhewed them, then poliſhed and exactly ſquared them, till they attained to that beauty, in which he acquieſced: ſo, in like manner in the formation of his church, he would have

have the beginnings to be more unpoliſhed, which, in the regular courſe of things, were to ariſe, in proceſs of time, to a more beautiful ſymmetry and proportion, till he ſhould put the the laſt hand to them, at the conſummation of the world. And if it was not unworthy of God, to have made ſomething imperfect in the kingdom of grace, which ſhall be brought to abſolute perfection in the kingdom of glory: neither is it unworthy of him, to have granted ſomething more ſparingly under the Old Teſtament, which he could moſt liberally vouchſafe under the New. Nay, by this very thing he diſplayed his manifold wiſdom, in that he diſtinguiſhed the diverſity of times by proper and ſuitable marks or ſigns. Paul repreſented the Jews, as reſembling children; Chriſtians, grown men. What irregularity is there in God's thus ordering matters, that he ſhould confine the former to the rudiments, as being more ſuitable to their meaſure of age, and train up the latter in a more hardy, and as it were manly diſcipline.

II. But let us particularly rehearſe in order the things, in which the Old Teſtament was defective. The *firſt* is, that the fathers under the Old Teſtament had not the *cauſe of ſalvation preſent*, much leſs *completed*. They had the figure of Chriſt in various appearances, as preludes of his future incarnation, in the pillar of cloud and fire, in the tabernacle, the temple, in the pictures of the ceremonies, the riddles of the prophecies: but they had not the privilege of beholding him preſent among them. The prophets of thoſe times, "propheſied of the grace that ſhould come unto us." "And unto them was revealed, that not unto themſelves, but unto us they did miniſter the things, which are now reported unto us concerning the ſufferings of Chriſt, and the glory that ſhould follow, 1 Pet. i. 10, 11, 12.

III. And as the cauſe of ſalvation did not then appear, namely, God manifeſted in the fleſh, neither did *righteouſneſs*, or that on account of which we are juſtified. Becauſe *the captain of their ſalvation*, was not yet made "perfect through ſufferings," Heb. ii. 10. that in which the expiation of our ſins conſiſts, did not then exiſt, and conſequently, "everlaſting righteouſneſs was not yet brought in," Dan. ix. 24. For as the ranſom was not yet paid, the debts were not actually cancelled, *that day* had not yet ſhined, on which God "removed the iniquity of the earth," Zech. iii. 9. The fathers, indeed, had a true and a ſufficient remiſſion of ſins; yet had not that, for which ſins are juſtly, and in a manner worthy of God, remitted; namely, the ſatisfaction and expiation of Chriſt. Pareus ſays well, ad Heb. viii.

18. "the expiatory offering was not yet made, in which the remiſſion of ſins, wherewith they were favoured, was founded."

IV. In this reſpect it is no abſurdity to ſay, that the ſins of believers *remained*, and ſtill *exiſted*, till they were cancelled by Chriſt's ſatisfaction. For, they exiſted in the accounts of the ſurety, who was to anſwer for them: nor were they blotted out, till after the payment was made. We are not to think, they ſo lay upon believers, as that they went to heaven loaded with the guilt of them; than which nothing can be more abſurd; nor are we to maintain, that they were entirely cancelled out of the book of God's accounts: for, in that caſe, Chriſt's ſatisfying for them had been ſuperfluous. But they remained as debts upon the ſurety, which he was to pay. And therefore God, who had already before hand, remitted very many ſins, exacted them of Chriſt at the time appointed, Iſa. liii. 7. "to declare his righteouſneſs for the remiſſion of ſins that are paſt," Rom. iii. 25. Pareus again l. c. "In the mean time therefore, ſins even remitted without true expiation, remained till they were at length expiated by the death of the mediator: which expiation being made, both their ſins and ours were at laſt *truly aboliſhed* in the judgment of God. Calvin uſes the ſame way of ſpeaking, Inſtit. Lib. 2. c. vii. §. 17. "For which reaſon the apoſtle writes, that the remiſſion of the ſins which *remained* under the Old Teſtament, was at length accompliſhed by the intervention of Chriſt's death." This then was the firſt defect of the Old Teſtament, that it had not the cauſe of ſalvation completed, and conſequently not a true expiation of ſins.

V. The *ſecond* defect was the *obſcurity* of the old economy. This follows from the preceding. What can there be at moſt but twilight before the riſing of the ſun? The Lord therefore diſpenſed the light of his word to them in ſuch a manner, that they could only view it ſtill at a diſtance and obſcurely. Peter has elegantly repeſented this, by comparing the prophetic language "unto a lamp that ſhineth in a dark place," 2 Pet. i. 19. When he calls it a lamp, he intimates the abſence of the ſun; and when he ſpeaks of a dark place, he repreſents the condition of the ancients, which, amidſt the darkneſs, had the glimmering ſmall light of a burning taper, and no more than a taper, which is uſed only in the night time, not in the full day. To this purpoſe alſo is the ſaying of Chriſt, Mat. xi. 13. that "the law and the prophets were until John. From that time the kingdom of God was preached." What did the law and the prophets diſcover to thoſe who lived in their days? Certainly nothing but a taſte of that wiſdom, which was afterwards to be clearly diſplayed, by foretelling it as ſhining at a diſtiance.

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Whenever Chriſt can be pointed out with a finger, the kingdom of God is diſcloſed.

VI. There was certainly in the ceremonies, an inſtituton concerning Chriſt's perſon, offices, and benefits. And therefore it was a diſtinguiſhing favour, that God ſhould honour Iſrael alone, above all other people, with that kind of inſtruction, as we have formerly intimated. But, as the ceremonial rites were vaſtly increaſed, and the repetition of the promiſes of grace was in the mean time more ſparing and uncommon; the very great number of rites was like a vail, by which the naked ſimplicity of the ancient promiſe was very much clouded. And the event ſhewed, that the greateſt part of the Iſraelites cleaved to the ceremonies themſelves, ſought for juſtification and expiation of ſin in them, and did not penetrate into the ſpiritual myſteries, which were hid under the vail, with the eyes of the underſtanding and of faith. This, indeed was their own fault; but that method of teaching was not ſo well adapted and effectual for the correcting of it. This is alſo repreſented by the type of Moſes, who "put a vail over his face, that the children of Iſrael could not ſtedfaſtly look to the end of that which is now aboliſhed as uſeleſs," 2 Cor. iii. 13. There the apoſtle by way of allegory propoſes the perſon of Moſes, to repreſent the economy of the Old Teſtament. It had indeed the light of the promiſes of grace, as the face of Moſes had an extraordinary glory, ver. 7. But while Moſes ſpoke with the Iſraelites, he covered his glory with the vail of the ceremonies, which he had introduced; the end of which, indeed, was Chriſt and his grace; but Iſrael being intent on the contemplation of theſe, ſatisfied themſelves in them, and forgot to look to that, to which had they turned their mind, as became them, they would have been led by the ceremonies themſelves. And this is "that vail, which, in the reading of the Old Teſtament, not being taken away, ſtill remaineth on Iſrael, ver. 14.

VII. To the ſame purpoſe, was the vail of the tabernacle and temple, which kept the Iſraelites from entering and beholding the ſacred things. Theſe two vails may be thus compared together. By the vail of the temple they were reminded of ſomething, which they were not yet ſuffered to behold, becauſe ſomething ſtood in the way; namely, guilt, which was removed in the fleſh of Chriſt, Heb. x. 19. and that the way to the heavenly ſanctuary was not yet ſet open to them, Heb. ix. 8. By the vail over the face of Moſes, they were put in mind, that the eyes of their underſtandings were weaker, than that they could bear the naked declaration of the truth. For if it

was

was thus at that time with Chriſt's apoſtles, John xvi. 12. how much more with ancient Iſrael?

VIII. It is remarkable, that the Lord Jeſus himſelf, in the days of his fleſh, ſuited his doctrine to that more obſcure diſpenſation; and laid before the promiſcuous multitude, the myſteries of the kingdom of heaven, ſcarce in any other manner than under the vail of parables, the meaning of which was to be rather gueſſed at, than thoroughly underſtood. And himſelf gives this reaſon for it, Mat. xiii. 10, 11. when his diſciples aſked him, "Why ſpeakeſt thou unto them in parables?" He anſwered, "Becauſe it is given unto you to know the myſteries of the kingdom of heaven, but to them it is not given." And ver. 13. "Therefore ſpeak I to them in parables, becauſe they ſeeing, ſee not; and hearing, they hear not, neither do they underſtand." But as the time of his conſummation was drawing nearer, he more clearly, and without further circumlocution, propoſed the truths of ſalvation, John xvi. 25. which the diſciples themſelves obſerved, ver. 29.

IX. The *third* defect was the great *rigour* and unrelenting ſeverity of that economy, on account of the threatenings of the law, which ſo often occur, and of the promiſes of grace, which are more ſeldom and more obſcurely repeated. To this purpoſe is what we have, Heb. xii. 18. that believers are not now come to the mount that might not be touched, and that burned with fire, unto blackneſs, and darkneſs, and tempeſt, where nothing was to be heard or ſeen, but what was apt to ſtrike the mind with dread and terror, ſo that Moſes himſelf quaked and feared: where the terrible voice ſounded in their ears, which all of them intreated, they might not hear any more, to all which he oppoſes the mild ſweetneſs of mount Zion, and of the heavenly Jeruſalem. Neither was that rigour and terror without reaſon; for it was ſcarce poſſible, by any other means, to conquer the forwardneſs of the Iſraelites, whom Moſes and the prophets ſo often reproached as a ſtiff-necked generation, and a people whoſe heart was like an adamant.

X. The *fourth* defect of the Old Teſtament was, the *bondage under the elements of the world*, of which Paul ſpeaks, Gal. iv. 3, 9. By the *elements of the world*, he underſtands the ceremonies of the old economy; which he calls στοιχεια *elements*, becauſe of their rudeneſs and imperfection; by a twofold metaphor; the one borrowed from nature, the other from art. Nature hath her elements, that is, bodies more ſimple and rude, from whoſe various combination and mixture others more perfect are generated. And the rudiments of art, or the firſt more eaſy precepts, ſuited to the capacities of children, are

are uſually called elements, Paul himſelf uſing this term in that ſenſe; Heb. v. 12. *the firſt principles* (elements) *of the oracles of God.* He adds, the elements of the *world*, either becauſe they were earthly, borrowed from the world, and from thoſe things which even worldly men have in common with the pious, and which contain not in themſelves, the bleſſings and privileges of the inheritance: or becauſe God being willing to inſtruct the world, that is, the inhabitants of the world, began, from theſe ſlender principles, having firſt ſet up a lower form or ſchool, as it were in one corner of the world only. The *Iſraelites were in bondage* to theſe elements. For God had alſo given theſe elements with a ſevere commination, leaſt they ſhould be either neglected, or uſed any other way, than he had preſcribed: and they had princes and elders, with ſufficient authority, and ſitting in Moſes's ſeat, to keep and conſtrain them to the obſervance of the rites. In fine, the obſervance itſelf had an air of ſervility inconſiſtent with the full liberty of ſons.

XI. But let us take a more particular view of what was hard and unpleaſant in this bondage. 1ſt, There was, in that vaſt multitude of rites, which were enjoined upon Iſrael under ſuch a ſevere threatening, a grievous *burden*, and a *yoke* hard to be borne, Acts xv. 10. which the apoſtle calls the *yoke of bondage*, Gal. v. 1. Circumciſion, which was, as it were, the firſt undertaking of the yoke, cauſed ſuch pain, that even adults were heavily afflicted with it, Gen. xxxiv. 25. The number of the other ceremonies exceedingly fatigued the people, and involved them in difficulties. They were not allowed to light a fire on the Sabbath; nor to ſow on the ſeventh year. All their males were obliged thrice a year to go up to Jeruſalem. The paying the firſt-fruits and tithes was to be ſcrupulouſly obſerved. They were put to great expence in all kinds of ſacrifices. Moreover there were ſo many waſhings, diſtinctions of meats, legal pollutions from the touch of a dead body, and of any unclean thing whatever, and pollution in ſleep. And all theſe things wherewith they were harraſſed, were but "weak and beggarly elements," Gal. iv. 9. which could not "make the comers thereunto perfect," Heb. x. 1. and in the obſervation of which, of themſelves, there was no holineſs, nor the image of God, nor *a reaſonable ſervice*, Rom. xii. 1. However their myſtical ſignification, and the relation they bore to the Meſſiah and his grace, made believers cheerfully undertake, and joyfully bear, that yoke, grievous in itſelf, and beggarly and uſeleſs ſeparately from Chriſt.

XII. 2dly, There was alſo, in that bondage, *the reproach of childhood*; for it was wholly pedagogical, or adapted to children,

Gal.

Gal. iv. 2. which conſiſted of little, minute precepts and ordinances, ſuch as are preſcribed to young children, *touch not, taſte not, handle not*, Col. ii. 21. On which place Theophylact ſays elegantly, "ſee alſo how he tacitly upbraids them, ſaying, *ye are ſubject to ordinances*, ver. 20. You fit as children, ſays he, as juſt beginning their elements, who require what they ought to do to be ſaid before and preſcribed to them."

XIII. 3dly, There was alſo *the middle wall of partition*, not only ſeparating them from all other nations, and depriving them of the joy, which, in other reſpects, would reſult from the Gentiles being taken into communion with God, but alſo, in ſome meaſure, ſecluding themſelves from familiar acceſs to God, Eph. ii. 14, 15. The apoſtle ſeems to allude to the double wall, or encloſure of the temple. The Jews, who were clean, met for worſhip within the outermoſt of theſe, which had a fence or breaſt-work, on which ſmall pillars were ranged at equal diſtances, inſcribed with Greek and Latin characters, to ſignify, that no ſtranger was allowed, under pain of death, to paſs over that breaſt-work, and break into the inner encloſure. In like manner, there was in the inner incloſure, another breaſt-work like the former, whereby the people were excluded from entering into the temple, and the porch of the prieſts, who were there employed in ſacred ſervices; which Lud. Capellus has obſerved on this paſſage from Joſephus. See what *Conſt. l'empereur* has *ad titul Middoth, c.* 2. §. 3. and *Selden de jure Natur. Lib.* 3. *c.* 6. With both thoſe walls or breaſt-works the apoſtle ingeniouſly compares the ceremonies, which ſeparated the Gentiles from the Jews (on which account they reſembled the breaſt-work of the firſt encloſure) and the Jews themſelves, in ſome meaſure, from God, and familiar acceſs to him. For they themſelves were commanded to ſtand at a diſtance, while God kept himſelf, as it were, concealed in the inner ſanctuary, and to treat with him, about the expiation of ſins, only by the intervention of a prieſt. And in this reſpect the ceremonies are compared with the latter encloſure.

XIV. 4thly, Beſides this, the apoſtle calls the law of commandments, contained in ordinances, *enmity*, becauſe, in a certain reſpect, they were a ſymbol of the enmity both between God and man, and between Iſrael and the Gentiles. For the ceremonies, in their *legal conſideration*, were ſigns of that hatred, wherewith God, from the righteouſneſs of his nature, purſues ſinful man: becauſe our guilt was typified by theſe, and man behoved to be expiated and purged by thoſe rites, before he could be allowed, with hope of pardon, to have acceſs to God. They alſo begat a mutual hatred and contempt between Jews and Gentiles. The

Jews

Jews being proud of the ceremonies of God's inſtitution, deſpiſed the Gentiles, who were enſlaved to human, or even diabolical ſuperſtitions. The heathen, on the other hand, looked upon many of the Jewiſh ceremonies, as is plain from Tacitus and others, as hateful, ridiculous, and abſurd. And hence aroſe a mutual and national hatred and enmity: by no means commanded, far be it, but yet, as it were rivetted by that law of diſcriminating rites. And this alienation of mind was at ſuch a height that the godly themſelves judged it a crime in a Jew to come near, or approach to a ſtranger, Acts x. 28.

XV. 5thly and laſtly, There was a *hand-writing* in the religion of ceremonies ὑπεναντίον, "contrary (in part) to thoſe who loved and obſerved them," Col. ii. 14. On which Calvin particularly has learnedly diſcourſed, as well in other places, as in his *Inſtitutions*, *Lib.* 3. *c.* 7. §. 17. In his commentary on Col. ii. 14. he declares, that no one had given him any ſatisfaction in explaining this matter. "But I truſt," ſays he, "I have reached the genuine meaning, if it be only granted me as a truth, what Auguſtine has ſomewhere very truly written; nay which he deduced from the plain words of the apoſtle, that, in the Jewiſh ceremonies, there was rather a confeſſion, than an expiation of ſins; for, what elſe did they by their ſacrifices, than confeſs their being conſcious to themſelves, that they were worthy of death, who in their own ſtead ſubſtituted deſpicable animals? What, by their purifications, but to teſtify their uncleanneſs? So, upon this, they renewed the hand-writing of their guilt and impurity. Yet in that declaration there was no manner of payment. Juſtly therefore does the apoſtle call them hand-writings, contrary to thoſe who loved and obſerved them; ſince, by them they openly declared their own condemnation and uncleanneſs."

XVI. But this, on no account is to be ſo underſtood, as if believers were bound, in part by the exacting of this hand-writing, to ſatisfy divine juſtice in their own perſon; for that would be contrary to the promiſe of grace, which was founded on the irrevocable ſuretiſhip of Chriſt, and accepted by the Father, whoſe inſeparable fruit is the diſcharge of the principal debtor. But by this hand-writing they acknowledged two things, 1ſt, That they were unclean, and deſerved utter deſtruction, if conſidered in themſelves, and could not eſcape deſtruction, unleſs ſatisfaction was made to divine juſtice. 2dly, That this ſatisfaction was not yet accompliſhed; nor the true expiation, in virtue of which they were to be juſtified, yet performed; thus far that hand-writing was *contrary* to them. But becauſe, as I have often obſerved, the ceremonies had, beſides a legal, alſo

an evangelical conſideration, believers were, at the ſame time, confirmed, by the uſe of them, in the faith of the Meſſiah, who was to come and ſatisfy for them. And thus the hand-writing was only *in part contrary* to them, ὑπεναντίον. For, though it ſhewed, that ſatisfaction was not yet made, a circumſtance which was againſt them, yet it aſſured them, that ſatisfaction was never to be demanded of them, but was certainly to be performed by the ſurety; which certainly was very much for them.

XVII. The *fifth* thing, in which the Old Teſtament was inferior to the New, was a ſpirit ſuited to that ſervile economy; which Paul, in his epiſtle to the Romans, chap. viii. 15. calls the *ſpirit of bondage*. "For ye have not received the ſpirit of bondage again to fear. Where the particle *again*, denotes a diſtinction, by which the preſent condition of the Chriſtian church is contradiſtinguiſhed from the preceding condition of the church of Iſrael, as interpreters generally obſerve. But they do not by this explain the full force of that particle. I take it in this light. The Romans, having now become believers, were united into one body with believing Iſrael, Eph. iii. 6. For in Chriſt there is a gathering together of all in one, Eph. i. 10. *He made both one*, Eph. ii. 14. and would have believers both of the Jews and of the Gentiles *be accounted one ſeed*, Gal. iii. 16. And therefore what was formerly granted to Iſrael, was accounted to have been alſo granted to them. And if the Gentiles, after the liberty of a more joyful teſtament was proclaimed, ſhould put on the ancient fetters of the Iſraelites, they were ſaid to return to bondage; "how turn ye (back) *again* to the weak and beggarly elements, whereunto ye deſire, πάλιν ἄνωθεν, *returning back to the former*, to be in bondage?" As Paul chides the Galatians, chap. iv. 9. In this ſenſe therefore it might alſo be ſaid to the Romans. You who are new believers, living under the New Teſtament, have not received *again* the ſpirit of bondage, or the ſpirit of bondage *again to fear*; ſuch as believers of the Old Teſtament had, with whom you have been incorporated, and ſuch conſequently as you had in and with them.

XVIII. Moreover that ſpirit of bondage, as we now conſider it, is the good Spirit of God, working in thoſe, that belonged to the Old Teſtament, in a manner ſuitable to that ſervile economy. It is plain, that under the Old Teſtament, the things which regarded the law and its terrors, were very often and clearly inculcated upon them, and confirmed by extraordinary prodigies, and by fearful judgments, ſtriking the eyes of all; but the other things, which belong to the goſpel, and were adapted to

beget

beget filial boldneſs and alacrity, were propoſed more ſparing of God externally propoſed, and to render them internally effectual, ſuited himſelf to that diſpenſation; and *commonly* rather wrought terror by the law, which daily ſounded in their ears, than cheerfulneſs by the doctrine of grace, which was more ſparingly and more obſcurely preached unto them.

XIX. Beſides, as it is a great degree of bondage, to fatigue one's ſelf in carefully keeping the law of a carnal commandment; the Spirit, who made them undergo with complacency and in faith this bondage, deſerves in a peculiar manner to be called the ſpirit of bondage. But, its operations in believers were theſe following. 1ſt, He taught them, that it was juſt in itſelf, good for them, and glorious to God, ſuitable to the economy of his covenant, willingly to ſubmit to the bondage of the elements of the world, which God commanded them. 2dly, He ſtirred them up to dive into the myſtery of that bondage, and not to cleave to the outſide of the ceremonies. 3dly, He inclined the wills of believers, to be thus willingly and faithfully in bondage, and, in the mean time, to long for the liberty of a happier period.

XX. This Spirit which wrought theſe things in them, was indeed, an eminent gift of God, ſuitable to that age; yet a much inferior gift, than is the Spirit of pure grace and liberty, which declares, that the yoke is broken, the hand-writing torn; and excites to a reaſonable ſervice, which alone it enjoins to perform with joy and chearfulneſs.

XXI. We would again have it remembered, that we ſpeak not theſe things, as if we thought, that the Spirit of God was only a ſpirit of bondage in the believers under the Old Teſtament, or as if he wrought nothing, that may be called ſervile in its meaſure, in believers of the New Teſtament, againſt which we argued with care in the laſt chapter. Neither do we imagine, that all the operations of the ſpirit of bondage, are to be confined to thoſe we juſt recited; becauſe theſe alone made, for our preſent purpoſe. What we mean, is, that the operations of the Spirit of God, under the Old Teſtament, compared with the operations of the ſame Spirit under the New, ſavoured *commonly* ſomewhat more of bondage than what can be ſuitable to the full liberty of the ſons of God; in a word, were accommodated to that condition, in which the infant heir differed not much from a ſervant. We willingly conclude this point in Calvin's words; to which we heartily ſubſcribe, Inſtit. lib. 2. c. 11. § 9. "But the whole comes to this, that the Old Teſtament ſtruck horror and dread into the conſciences of men; but, by the benefit of the New, theſe

are ſet at liberty, and made to rejoice. That the former bound the conſciences to the yoke of bondage: which, by the bounty of the latter were ſet at liberty. But, if the caſe of the holy fathers of the people of Iſrael be objected, who were evidently partakers of the ſame ſpirit of faith with us; it follows, they were partakers of the ſame liberty and joy: we anſwer, that neither was from the law. And then, we deny, they were ſo endowed with the ſpirit of liberty and ſecurity, as not to experience, in ſome meaſure, both a dread and a bondage from the law." See what follows.

XXII. *Sixthly*, There was alſo, under the Old Teſtament *a more ſcanty meaſure* of the gifts of *grace*; both with reſpect to * *extent* and *degree*. That the extent of theſe was very much confined, appears from theſe. 1ſt, Becauſe God communicated himſelf to the nation of Iſrael alone, who yielded themſelves to him, as *his portion, and the lot of his inheritance:* Deut. xxxii. 9. and in the mean time ſuffered other nations as if they had no concern or intercourſe with him, *to walk in their own ways*; Acts xiv. 16. ſo that as they were "aliens from the commonwealth of Iſrael," they were alſo "ſtrangers from the covenants of promiſe, having no hope, and without God in the world," Eph. ii. 12. "Darkneſs covered the earth, and groſs darkneſs the people;" while Jehovah did ariſe, and ſhine upon Iſrael alone, Iſa. lx. 2. 2dly, In that one nation of Iſrael, very few were partakers of ſaving grace; 1 Cor. x. 5. *with many of them God was not well pleaſed:* and therefore Moſes ſaid to the whole people, with a reference to the generality of them, Deut. xxix. 4. "Jehovah hath not given you a heart to perceive, and eyes to ſee, and ears to hear:" for they who were favoured with that grace, compared with the reſt, were inconſiderable.

XXIII. If we conſider the *degree*, the meaſure of the grace was *commonly* ſmall. 1ſt, With reſpect to the knowledge of ſpiritual myſteries. For it was proper, ſince the Sun of righteouſneſs was not yet riſen, that there ſhould be neither that clearneſs of revelation, nor that quickneſs of underſtanding. And therefore Paul expreſſes this ſlenderneſs of conception, by the term *childhood*. Inſtances of groſs ſtupidity are all along obvious in the very diſciples of our Lord, Iſa. xlii. 19. "Who is blind, but my ſervant? Or deaf, as my meſſenger that I ſent? Who is ſo blind as he that is perfect, and blind as Jehovah's ſervant?" 2dly, With reſpect to the abundance of ſpiritual conſolations. This is a neceſſary conſequence from what we have

* The author's words are *tam quoad extenſionem, tam quoad intenſionem*. Literally both as to *extenſion* and *intention*.

have ſaid before, concerning the condition and manner of that economy, and the operations of the Spirit, who ſuited himſelf to that diſpenſation. 3dly, With reſpect to holineſs: and this alſo depends on the preceding two. For, where there is a ſmaller degree of ſpiritual light, a leſs abundance of the love of God ſhed abroad in the heart, a leſs meaſure of familiarity and friendſhip with God, it is reaſonable to believe, that there was alſo a ſmaller degree of holineſs.

XXIV. However, we by no means ſpeak thus, as if we would repreſent the ordinary believers of the New Teſtament, either as preferable, or even as on a level with thoſe ancient heroes. For how few in the Chriſtian church are found comparable to Abraham in excellence of faith? In light of knowledge to the prophets, who, even at this day, enlighten the whole univerſe? In abundance of conſolations, and eminence of holineſs, to David, who was both a man according to God's heart, and ſo often chanted forth thoſe moſt delightful odes, with a ſoul exulting in God? For the queſtion here is not, What meaſure of grace the Lord beſtowed on a few; but, What ordinary diſpenſation he obſerved towards the whole body of the people? It is proper to compare church to church, prophets to apoſtles, ancient heroes to martyrs of the New Teſtament, and ordinary believers to their like.

XXV. It will not be from the purpoſe, to explain, on this occaſion, that ſaying of our Lord, Mat. xi. 11. "Verily, I ſay unto you, among them that are born of women, there hath not riſen a greater than John the Baptiſt: notwithſtanding, he that is leaſt in the kingdom of heaven, is greater than. Little regard is to be had to thoſe, who, with ſome of the ancients, underſtand by the kingdom of heaven, the ſtate of the church triumphant; and tell us, that this is the meaning of Chriſt's words: the leaſt of the bleſſed in heaven is greater, that is, more happy, perfect, excellent and glorious, than John, who was ſtill in a ſtate of mortality, and a traveller. For who can be ignorant, that the ſtate of the heavenly country is far more excellent than that of travellers on the earth? This being ſo evident in itſelf, there was no occaſion for our Lord to ſpeak it with ſuch ſolemnity, as if he aſſerted ſomething extraordinary.

XXVI. They come nearer to our Lord's meaning, who, by the leaſt in the kingdom of heaven, think is intended the leaſt miniſter in the Chriſtian church, who is entruſted to preach the goſpel in its perfect ſtate. He is compared to John, not in reſpect of knowledge, holineſs, and gifts of the like nature; but in reſpect of his miniſtry, as John himſelf was compared to his predeceſſors the prophets. For John was greater

than

than all of them, becauſe he was the immediate harbinger and brideman of the Meſſiah; and pointed him out with the finger as preſent, or come. Again, any preacher of the goſpel is greater than John in that reſpect, who declares, Chriſt not only born, but alſo dead and riſen, and aſcended to heaven, and as ſitting at the right hand of God, and as having happily erected the kingdom of liberty. The compariſon therefore is not ſo much of perſons in their abſolute qualities, as of their miniſtry. The miniſtry of Moſes, and the other prophets, may not improperly be compared to the night, diſtinguiſhed by many prophecies concerning Chriſt, as to many interlucent conſtellations. The miniſtry of John to the dawn; when the ſun not being yet riſen, yet drawing towards the horizon, the heavens brighten with ſome light: but the goſpel to the day, when, the ſun being riſen, fills all things with the brighteſt and pureſt light.

XXVII. It may, however, ſeem ſtrange, that the Lord Jeſus, who, in the whole of his diſcourſe, ſpeaks ſo many excellent things concerning John, ſhould preſently, when one could have leaſt expected it, repreſent him as leſs than the leaſt of his diſciples. And, therefore, ſome of the ancients think, there is a compariſon rather made between John and Chriſt, who calls himſelf the leaſt in the kingdom of heaven; either becauſe he was really ſo, in the opinion of men; or rather, becauſe he was younger than he, and poſterior to him in the miniſtry. In which ſenſe, James the ſon of Alpheus, was called *the leſs;* Mark xv. 40. that is, the younger, in reſpect of James, the ſon of Zebedee, who is called the elder. What Chriſt then intended was, that though John was truly far greater than all the other prophets, yet he was not that great prophet, not the Meſſiah, which ſome, but falſely imagined; Luke iii. 15. but, that himſelf, though inferior to John in age, and poſterior to him in preaching the kingdom of heaven, yet very far excelled him in dignity. And thus, this ſaying of Chriſt would very well agree with the teſtimony of John concerning himſelf and Chriſt; John i. 15. "He that cometh after me, is preferred before me; for he was before me. To this ſame purpoſe, almoſt, Epiphanius adverſus gnoſticos, Chryſoſtom, Theophylact, Euthymius, Clarius, Zegerus, Salmero, Janſenius, and others, from whoſe opinion, I own, I am not * averſe.

XXVIII. *Seventhly*, All theſe things, joined together, excited an ardent deſire in the ancient church, and a kind of *hunger* and

* The generality of our Engliſh commentators incline to the ſenſe given in the laſt ſection.

and *thirſt* after a better condition, which God had promiſed with the coming of the Meſſiah. For as moſt of all the things hitherto beſtowed upon them, were evidences of their imperfection, and in the mean time, better things were pointed out to them at a diſtance, they could not, without throwing contempt on the grace of God, but deſire theſe things. Whatever the mercy of God had thus far beſtowed on them, eſpecially when more precious promiſes were added, tended rather to raiſe than quench their thirſt. Even Abraham, to whom God ſo familiarly revealed himſelf, *rejoiced to ſee Chriſt's day:* John viii. 56. The whole church cried out, "Oh that thou wouldſt rend the heavens, that thou wouldſt come down!" Iſa. lxiv. 1. "O that thou wert as my brother, that ſucked the breaſts of my mother!" Cant. viii. 1. That is, O that thou waſt made partaker of fleſh and blood, that thou wouldſt ſhew thyſelf familiarly in the midſt of our congregation, in the communion of the ſame worſhip! We cannot have a better interpreter of this their deſire, than our Lord himſelf, Mat. xiii. 17. "Verily, I ſay unto you, many prophets and righteous men have deſired to ſee thoſe things which ye ſee, and have not ſeen them; and to hear thoſe things which ye hear, and have not heard them." The ancient fathers certainly enjoyed the grace of God with a quiet and joyful heart, knowing, that it was ſufficient for their ſalvation; they glorified God, and gave him thanks on that account: yet, as a better condition was made known as at a diſtance, they reached out alſo in deſire after it. "Theſe all died in faith," and therefore calmly and happily; yet, "not having received the promiſes, but ſeen them afar off, and were perſuaded of them, and embraced them," Heb. xi. 13.

XXXIX. I dare not, for this purpoſe, wreſt Deut. xxix. 19. לטעון ספות חרורה את הצמאה, *to add the drunken*, or, *the watered, to the thirſty:* as if a twofold ſtate of the church was imitated here; that of *thirſt*, under the Old; and of *watering*, under the New Teſtament: and *to add the watered to the thirſty*, was to reduce the church, when ſatisfied with the exhibition of the promiſe, to the order and rank of the thirſting church; to load the believers of the New Teſtament with the ancient ceremonies: and from another ſignification of the word ספה, *to deſtroy the ſatiated with the thirſty;* to endeavour the deſtruction of thoſe in covenant with God, firſt, while they expect the ſalvation of God; and then, when they have received the goſpel of ſalvation. To theſe interpretations, we have a third to this purpoſe, that *the full ſhall deſtroy the thirſty;* that is, that thoſe who falſely think themſelves full, ſhall, at the time expected, op-

preſs thoſe that are thirſty; and afterwards harraſs thoſe that are filled. And theſe things are ſo joined, as, taken together, to complete the full meaning of the words. See Ult. Moſis, §. 121—138. and Lexicon ad vocem. But I think, that as theſe things are altogether new; ſo they are remote from the meaning of Moſes, for the following reaſons.

XXX. 1ſt, Becauſe in theſe words, Moſes deſcribes the language of an idolater, whoſe heart is turned away from the Lord God, to go after the worſhip of the gods of the Gentiles, and who, having renounced all fear of God, ſlights the ſolemn engagements of the covenant, and notwithſtanding this, promiſes peace to himſelf, ver. 16, 28. ſuch as were thoſe of whom Jer. xliv. 17. But ſurely ſuch an idolater as this, can give himſelf no trouble to force New Teſtament believers, who are free, to ſubmit to the yoke of the Moſaic bondage, which he himſelf has ſhaken off, and has in abhorrence. 2dly, The perſon whom Moſes here repreſents, is one of abandoned impiety, which he himſelf does not ſo much as conceal, and an avowed deſpiſer of God and religion: but they, whom the celebrated interpreter imagines to be here pointed out, put on a great appearance of ſanctity, and, in all their actions, made religion a pretence; as is well known from the goſpel-hiſtory. 3dly, If *the thirſty* ſignifies the church of the Old Teſtament, and *the watered*, the church of the New; *to add the watered to the thirſty*, can only ſignify, *to add the New Teſtament church, to that of the Old, and join both together:* which the ſcripture declares was done by Chriſt, Eph. ii. 13. and Eph. iii. 6. But it is one thing *to add the ſatiated to the thirſty;* another *to reduce the ſatiated to the condition of the thirſty.* The obſtinate zealots for the ceremonies are no where ſaid to have joined to themſelves the free Chriſtians; but rather to have ſeparated them from themſelves, and expelled them the ſynagogues, Iſa. lxv. 5. and Iſa. lxvi. 5. 4thly, As there can be only one literal ſenſe, it is aſſerted, contrary to all rules of right interpretation, that the word חמם, can, in the very ſame propoſition, be taken for, partly, *to deſtroy*, or *conſume;* partly, *to join* and *unite;* and the participle את, partly, for עם, *with;* partly, for the ſign of the accuſative. It is one thing, under the general ſignification of one word, to comprize more things pertaining to the ſame ſignification, which often takes place in explaining ſcripture: another, to aſcribe to the ſame word, at the ſame time, different, or oppoſite ſignifications; which is contrary to all reaſon. If חמם ſignifies here *to join*, it cannot ſignify *to deſtroy*. If את ſignifies *with*, it cannot be the ſign of the accuſative. 5thly, What is more abſurd, than, after having eſtabliſhed at large, that

that the *full* ſignifies the church of the New Teſtament, to underſtand by the *thirſty*, that which is *oppreſſed with the ceremonies*; and immediately to undo all this, and turn the words to this meaning, *that the full ſhall deſtroy the thirſty*; that is, the Jews, who are zealous for the diſcarded ceremonies, who ſeem to themſelves be to full, ſhall perſecute thoſe, that pant after Chriſt. What is it to put white for black, if this is not? Can any thing more abſurd be deviſed, than that one word ſhould ſignify, at the ſame time, the Chriſtian church, which ſuffers perſecution, and the congregation of the malignant Jews, who perſecute her? And yet learned men fondly pleaſe themſelves with ſuch inventions.

XXXI. What then, you will ſay, is the genuine meaning of the words of Moſes? I really think, it is plain and obvious. When any perſon commits, with pleaſure, the crime he has conceived in his mind, he is ſaid, proverbially, "to drink iniquity as water," Job xv. 16. When a perſon ruminates on impious projects in his mind, he is as one that thirſteth after evil. But when he executes his premeditated deſigns, he ſurfeits himſelf with diabolical delights, and becomes, as it were, ſatiated, or drunk. Finely ſays the celebrated Cocceius, on Zech. ix. §. 14. "Outrageous, ſavage men are ſaid to thirſt after blood, and, while they ſhed it with pleaſure, are ſaid, to drink it, Rev. xvi. 6. What any one is delighted with, is ſaid to be his meat, and he is ſaid to drink it as water, John iv. 34. Job xv. 16. and Job xxxiv. 7. To add, therefore, the drunken, or the ſatiated, to the thirſty, is, not only to burn with an eager deſire to commit wickedneſs, but alſo to accompliſh it by abominable actions, and to follow after it, till his mind, which is bent upon evil, is fully ſatisfied. This the deſpiſers of the deity do, who ſecure in their crimes, call the proud happy, and give way in all things to their unbridled luſts. And theſe are they whom Moſes here deſcribes. Should theſe things give leſs ſatisfaction, I recommend above others, the diſcourſes of the very learned *Lud. de Dieu*, who is large on this paſſage.

XXXII. They alſo ſeem to be as far from the meaning of Zechariah, who think, that he compares the condition of the fathers of the Old Teſtament, "to the pit wherein is no water," Zech. ix. 11. For, 1ſt, Thoſe very fathers ſung, Pſal. xxiii. 2. "he maketh me to lie down in green paſtures, he leadeth me beſide the ſtill waters." Which is quite different from the pit, wherein is no water. 2dly, We admit, as a moſt certain rule of interpretation, which the brethren uſually inſiſt upon, that the words, unleſs any thing ſhould hinder, are to be taken in their full import. But the emphaſis is far greater, if, by the

pit without water, we underſtand the condition of an unregenerate ſinner; who, while in himſelf, he is without Chriſt, is wholly deſtitute of all thoſe things, which can yield him conſolation, and quench his thirſt after happineſs. And there is no reaſon, why we may not thus explain it. For, the prophet ſpeaks concerning what is impetrated by the blood of Chriſt, which is the blood of the covenant, or New Teſtament, and ſhed, not only to remove the yoke of ceremonies, but eſpecially to aboliſh the bondage of ſin. Why ſhall we confine what is ſpoken, to that which is the leſs, ſince the words may not only bear, but alſo perſuade, nay almoſt conſtrain us, to interpret them of what is greater? 3dly, The prophet here comforts the mourners in Zion, and promiſes them deliverance from that evil, with which they were moſt of all oppreſſed, and for which they expected a remedy from the Meſſiah, who was to come. But that evil was not the bondage of ceremonies, which yielded little or no comfort; but rather the abyſs of ſpiritual miſery, into which ſin had plunged them. The yoke of which, under the devil, who exacts it of them, is infinitely more grievous, than that yoke of ceremonies, that God laid upon them. 4thly, Though the ceremonies, conſidered in themſelves, and ſeparate from Chriſt, could not yield ſo much as a drop of comfort; yet the fathers were not, on that account, in a pit, wherein is no water. For, what they could not draw from the ceremonies, they drank out of the ſtreams of divine grace, flowing from Chriſt, an everlaſting fountain, to whom they looked by their faith. We therefore dare not ſay, the ancient condition of the fathers, was a pit, wherein is no water: though, with ſcripture we maintain, that they had a thirſt after better things; nevertheleſs they were not deſtitute of the waters of ſaving grace, for their neceſſary conſolation.

CHAP. XIV.

Of the Abrogation of the Old Teſtament.

I. IT now remains, we ſpeak of the *abrogation* of the Old Teſtament, or of thoſe things which were formely ſuperadded to the covenant of grace, as ſhadows, types, and ſymbols of the Meſſiah to come. For the more exact proſecution of this ſubject, we ſhall proceed in the following order. I. Shew that the ancient ceremonies were of ſuch a nature, that, in a way

way conſiſtent with the honour of God, *they might be abrogated.* II. Prove, that they were really and actually *to be abrogated.* III. Make it appear, that they *ought*, one time or other *to be abrogated*; and that it was not poſſible the caſe ſhould be otherwiſe. IV. Explain the *progreſs* itſelf and the *various degrees* of their abrogation.

II. To begin with the *firſt.* The foundation of the moral laws, whoſe perpetuity and unchangeableneſs is an unqueſtionable truth, is of a quite different nature, from that of the ceremonial inſtitutions, as appears from the following conſiderations. 1ſt, Becauſe the former are founded on the natural and immutable holineſs of God, which cannot but be the exemplar to rational creatures; and therefore cannot be aboliſhed, without aboliſhing the image of God: but the latter are founded on the free and arbitrary will of the lawgiver. And therefore only good, becauſe commanded; and conſequently, according to the different nature of times, may be either preſcribed, or otherwiſe preſcribed, or not at all preſcribed. This diſtinction was not unknown to the Jewiſh doctors; and hence was framed that of Maimonides, in præfat. Abhot. c. 6. fol. 23. col. 3. into *intellectual precepts*, whoſe equity was ſelf-evident to the human underſtanding; and into thoſe "apprehended by the hearing of the law," whoſe entire ground is reſolved into the faculty of hearing, which receives them from the mouth of God. Concerning the former, the wiſe men have ſaid that "if they were not written it was juſt they ſhould:" concerning the latter Maimonides affirms, that "if the law had not been declared, thoſe things, which are contrary to them, would not have, on any account, been evil.

III. 2dly, Becauſe God himſelf frequently, on many accounts prefers the moral to the ceremonial precepts; and as the ſame Maimonides, More Nevoc. P. 3. c. 32. has wiſely obſerved, God very often, by the prophets, rebukes men for their too great fondneſs and exceſſive diligence in bringing offerings inculcating upon them, that they are not intended principally, and for themſelves, and that himſelf has no need of them. Thus Samuel ſpeaks, 1 Sam. xv. 22. "Has the Lord as great delight in burnt-offerings and ſacrifices, as in obeying the voice of the Lord?" In like manner, Iſa. i. 11. "To what purpoſe is the multitude of your ſacrifices unto me? ſaith the Lord. And Jer. vii. 22. "for I ſpake not unto your fathers, nor commanded them in the day, that I brought them out of the land of Egypt, concerning burnt-offerings or ſacrifices: but this thing commanded I them, ſaying, obey my voice, and I will be your God, and ye ſhall be my people." On this place Maimonides obſerves. It ſeems ſtrange, how Jeremiah ſhould introduce

God ſpeaking in this manner, ſince the greateſt part of the precepts is taken up about ſacrifices and burnt-offerings: but he anſwers, the ſcope of theſe words is thus. The firſt intention certainly is, that ye cleave to me, and not ſerve another, that I may be your God, and you my people. But this precept concerning offerings and my houſe, is given you to the end, you might learn it hence for your advantage. The parallel places are many, Pſal. l. 9——11. Jer. vi. 2. Hoſ. vi. 6. Am. v. 22. If God, therefore, when theſe precepts were ſtill in full force, rebukes men for their too great attachment to them, we ſpeak nothing unworthy of God, when we affirm, that, for very weighty reaſons, it was poſſible, he ſhould entirely abrogate them.

IV. 3dly, We add, that the church, without any prejudice to religion, was, for many ages, deſtitute of the greateſt part of the ceremonies; as the Jews themſelves reckon two thouſand years before the giving of the law. Why then could ſhe not, without detriment to religion, afterwards want the ſame ceremonies; in the practice of which, there was no intrinſic holineſs, nor any part of the image of God? This at leaſt is evident, that they are not of the eſſence of religion, and that it was entirely in God's power to have made them either fewer or more in number, with even a ſtricter obligation; or again entirely to aboliſh them.

V. Nor ought this to ſtand in the way as any prejudice; that it was indeed convenient, that God ſhould ſometimes inſtitute new ceremonies, to render religion more neat, graceful, and pompous; but not ſo proper to abrogate what he had once inſtituted; becauſe both the inſtitution of rites, which are afterwards wiſely abrogated, and the abrogation of rites, which were wiſely inſtituted, equally argue ſome defect of wiſdom. But we are to have quite different conceptions of thoſe things. God, indeed, in this matter has diſplayed his manifold, and even his unchangeable wiſdom, which is ever moſt conſiſtent with itſelf, in ſuiting himſelf to every age of his church: a more plain and eaſy kind of worſhip became her firſt and moſt tender infancy: but a ſtricter and pedagogical diſcipline was better ſuited to her more advanced childhood, but yet childhood very unruly and headſtrong. And adult and manly age required an ingenuous and decent liberty. Our heavenly Father therefore does nothing inconſiſtent with his wiſdom, when he removes the pedagogue, whom yet he had wiſely given his ſon during his nonage; and treats him, when he is now grown up, in a more free and generous manner.

VI.

VI. Moreover, as the ceremonies were not inſtituted for themſelves, but for ſomething elſe, as we have juſt had Maimonides confeſſing, the ſame wiſdom, wherewith they were inſtituted, requires, that when the reaſon of the inſtitution ceaſes, they ſhould ceaſe alſo. But when the Meſſiah is once manifeſted, we ſhall in its proper place make it appear, by invincible arguments, that thoſe reaſons ceaſed, for which the ceremonies were inſtituted. I am only now ſhewing, that the ceremonies *may* be abrogated without any, even the leaſt blemiſh on the wiſdom and unchangeableneſs of God.

VII. But let us now proceed to the *ſecond* head; namely, that God really *intended* they ſhould ceaſe in their appointed time. This is evident from the following arguments: *Firſt*, The very inſtitution of the ceremonies leads us to this: for, ſince they were given to one people, with a limitation to their particular ſtate, country, city, and temple, the legiſlator never intended, that they ſhould be binding on *all* whom he favours with ſaving communion with himſelf, *and at all times and in all places*. But this was really the caſe. And the Jews have always boaſted in this, that the body of the Moſaic law was only given to their nation, "even the inheritance of the congregation of Jacob," Deut. xxxiii. 4. And God confined it *to their generations*, Gen. xvii. 7. Lev. vii. 36. and Lev xxiv. 3. But as theſe generations are now confounded, and the Levites, by no certain marks, can be diſtinguiſhed from the other tribes, or the deſcendants of Aaron from the other Levites; it follows, that the law ceaſes, which was confined to the diſtinction of generations, which almoſt all depended on the tribe of Levi, and the family of the prieſts. God alſo appointed a certain country for the obſervation of the ceremonies, Deut. vi. 14. Deut. iv. 1. and Deut. xi. 31, 32. a certain city and houſe, Deut. xii. 5, 13, 14, 16. Since therefore the prophets all along foretold, that the church ſhould afterwards be enlarged, by having many nations added to it; who as they belong not to the generations of Iſrael, ſo neither could they inhabit the ſame country with them, nor meet in the ſame city, much leſs houſe; it is evident, that the lawgiver never intended, that his people ſhould, at that time, be bound to the practice of the ceremonies. For, as we ſhall more fully prove in the ſequel, the condition of the Iſraelites could not then be different from the other nations, ſince all were to be united in one body with Iſrael.

VIII. This argument will have further ſtrength when we ſhall have obſerved, that the reaſons of moſt of the ceremonies were altogether peculiar, and taken from the ſpecial conſideration

eration of thoſe times, and of the countries bordering on that of the deſcendants of Abraham, from whoſe errors and worſhip, God would have his own people to keep at the greateſt diſtance. Abraham, the patriarch of the nation of Iſrael, came forth from among the Zabians. God therefore generally ſo framed his ceremonies, as to be directly oppoſite to the rites of the Zabians. Maimonides has frequently inſiſted upon this, and acknowledges, that he came to know the reaſon of many laws, from the alone knowledge of the faith, rites, and worſhip of the Zabians. For inſtance, theſe idolaters offered only leavened bread; made choice of ſweet things for their offerings, which they uſed to anoint with honey, but made uſe of ſalt. God therefore prohibited to offer either leavened bread or honey, but expreſsly commanded, that ſalt ſhould be uſed in all ſacrifices, Lev. ii. 13. Again, when theſe worſhippers of the ſun, were to pray, they turned themſelves to the eaſt: and hence the holy of holies was placed in the weſt. Again, the Zabians did eat blood, though they looked upon it as a moſt impure thing; for they imagined it was the food of devils, and by eating it, one might attain to ſome familiarity with them: God therefore, under a ſevere threatening, prohibited the eating of blood, Lev. xvii. 10. Nor did God preſcribe rites, contrary to the Zabians alone, but alſo to the other neighbouring nations. The Egyptians worſhipped the ſign of the ram, and therefore were forbid to kill ſheep. But in the ſacrifices of the Iſraelites no beaſts were more acceptable, and more frequent than ſheep. Plutarch aſſures us, that rabbits and hares, on account of their ſwiftneſs and the perfection of their natural ſenſes, were ſacred to the Egyptians. But God would have his people to account all theſe unclean and profane. The worſhippers of Baal-peor adored their idol by uncovering their nakedneſs: and hence the prieſts of God are commanded to make to themſelves breeches to cover their nakedneſs, Exod. xxviii. 42. with many other things to the ſame purpoſe, which Maimonides has collected in More p. 3. c. 45, 46. and after his example Hottinger in Hiſt. Oriental. lib. 1. c. 8. and Selden de Jure nat. &c. Lib. 2. c. 7. And we now quote them, to make it appear, that theſe and the like commandments were given to one nation only, for reaſons peculiar to them, and appropriated to thoſe times, without affecting other nations in ſuch a manner, or having now that weight as formerly, the madneſs of the ancient ſuperſtitions being now long ſince aboliſhed.

IX. *Secondly*, We argue from the prophecies, by which the abrogation of the ceremonies is very clearly foretold; but theſe are either more general, or more ſpecial. In general, Moſes himſelf

himſelf has propheſied concerning this thing, Deut. xviii. 15, 18. Where God, and Moſes in God's name, promiſe to Iſrael a prophet from among their brethren, like unto Moſes himſelf: into whoſe mouth, God ſays, he would put his words, and threatens to take vengeance on the perſon, who ſhould not hearken to the words of that prophet.

X. For underſtanding that place, and the force of our argument taken from it, we muſt obſerve the following things. 1ſt, Moſes forbids Iſrael to have any communion with ſoothſayers and diviners, holding forth himſelf and recommending the law given by his miniſtry, which contained every thing neceſſary to be known for that time. And leaſt they ſhould pretend, that upon his removal, ſomething more would be granted them in this matter, he intimates, that his law would be ſufficient till God ſhould raiſe up another prophet, like unto himſelf, to whoſe words they were afterwards to give diligent attention. 2dly, That prophet was to be *like unto Moſes:* but it is without all diſpute, that there was never any in Iſrael equal to him, except this, of whom we are now ſpeaking, Deut. xxxiv. 10. Moreover that likeneſs and equality was not to conſiſt in ſome minute circumſtances, or ſuch qualities, as the following prophets had in common with Moſes; but principally in the authority and exerciſe of the prophetical office. As Moſes by the authority of God had poliſhed the more groſs worſhip of the ancients, and reduced it to a more perfect form; ſo himſelf was to change that carnal worſhip of Moſes into another more ſpiritual. 3dly, God promiſes, that he would put *his words* into the mouth of that prophet, not only in that ſenſe in which all the true prophets ſpoke the words of God, as his faithful miniſters: but thoſe words, which God had reſerved to be ſpoken by himſelf in the laſt days, and which none but God can ſpeak, ſee John iii. 35. Hence it follows, that prophet was not to be a bare interpreter of the law of Moſes, but the true Lord of the law, and to ſpeak thoſe words of God, which were not hitherto ſpoken in that manner. 4thly, That prophet can be none but the Meſſiah, whoſe prophecy, according to Abarbanel in Prophet. fol. 27. col. 1, was in the higheſt pitch of prophetic degrees; and who, according to the ſaying of the Rabbins, which he ſubjoins, "is more exalted than Abraham, higher than Moſes, and more ſublime than the miniſtering angels," compare Acts iii. 22. 5thly, The ſcripture all along inſiſts upon it, ſee Iſa. xlii. 4. and the Hebrew doctors do not deny it, that the Meſſiah was to bring in a new form of doctrine. See Iſa. xlii. 4. Jonathan thus paraphraſes on Iſa. xii. 3. "and you ſhall receive a *new doctrine* with

with joy from the choſen from among the juſt." Kimchi gives a remarkable reaſon why the paraphraſt called this doctrine *new*; "becauſe really that doctrine will be new: and then they ſhall learn the knowledge of the Lord in ſuch a manner, as none ever learned before that time." 6thly, God commands them to hearken to that prophet, and to ſubdue and captivate every thought, which exalts itſelf againſt him. Baal Hatturim has obſerved, that ver. 15 contains ten words, to ſet forth, that "he is to be obeyed equally with the decalogue." Though this obſervation be a ſpecimen of Jewiſh fancy, yet the thing is certain: for, the words of that prophet are as much the words of God as the decalogue. 7thly, God threatens to take vengeance on every one who ſhould diſobey him. The ſtubborn and rebellious Jews have experienced this; for they obſtinately contended for the diſcarded ceremonies of Moſes againſt Jeſus and his diſciples. All this tended to recommend to Iſrael another prophet, who was to inſtitute a new form of worſhip, juſt as Moſes had done before.

XI. Let us now take a view of the principal exceptions of the Jews. 1ſt, This promiſe contains God's gracious anſwer to the prayers of the Iſraelites at Horeb, when they entreated, that God would ſpeak to them by a mediator, leaſt perhaps the glory of his majeſty ſhould overwhelm them. But it is certain that at Horeb they did not aſk for a prophet, to ſubſtitute another law, when that of Moſes was abrogated. Thus Lipmannus Sepher Nitzachon, No. 137. 2dly, By the prophet is here underſtood the whole order of prophets in every age, and who may be ſaid to be like unto Moſes in point of authority and faithfulneſs, as they declared the words of the living God, as Moſes had done: and the Iſraelites had ſuch a number of them that they had no occaſion, in doubtful caſes, to conſult ſoothſayers or diviners. *The ſame author.* 3dly, If any one is pointed out in particular, he was either Joſhuah, of whom it is ſaid, Deut. xxxiv. 9. "and the children of Iſrael hearkened unto him," as ſeems to be the opinion of Aben Ezra and Bechai; or Jeremiah, becauſe the words, נביא אקים להם, *I will raiſe up a prophet to them*, are by the Gematria, equal in number to theſe הוי ירמיהו *this is* Jeremiah, according to Baal Hatturim. And Aberbanel de præfat. ad Perenniam, leaſt he ſhould be thought he had nothing to ſay, runs the parallel between Moſes and Jeremiah, in fourteen particulars. 4thly, Our Jeſus cannot be here intended, becauſe, neither according to us, nor according to the Jews, was he like unto Moſes. Not according to us, becauſe we believe him to be God: but Moſes was a mere man: not according to the Jews, who firmly maintain, that there

there never afterwards was a prophet equal to Moſes. But it is abſurd, a leſs ſhould abrogate the ordinances of a greater, Lipmannus. 5thly, The ſame author likewiſe ſays, that our explication contradicts the words of Chriſt, who proteſted, that he came not to deſtroy the law, Mat. v. 17.

XII. To the *firſt* of theſe we anſwer. 1ſt, God, indeed, by this prophecy, anſwers the petition of the Iſraelites; for though they did not did not directly pray for the abrogation of the Moſaic manner of worſhip; yet that was no reaſon, why God might not promiſe a prophet, who was to do and teach, what they had not once thought of in their petition. For God frequently hears the prayers of his people, ſo as to grant them more than they had either aſked or thought of. The Iſraelites had prayed, that for the future God would ſpeak to them by a mediator: he promiſes that he would not only do this, but alſo, * by giving the character inſtead of the proper name, he promiſes them a certain prophet equal to Moſes, who would perform as great, nay greater things for the true Iſrael. We are to conſider well, what was tranſacted, when the Iſraelites preſented this their petition to God: they certainly expected, after hearing the decalogue, that God would publiſh more laws, and ſtatutes, which they were as yet ignorant of, and in a word, give them a model of a new and complete formulary of religion, Deut. v. 33. They prayed, that theſe might be declared to them, not as the decalogue was, by an awful an immediate manifeſtation of the divine majeſty, but by the intervening miniſtry of Moſes. God complies with their requeſt, ver. 37. but does not ſtop there: for he promiſes to deal with them in a like manner, when a like caſe ſhould fall out. As in forming the old economy he made uſe of the miniſtry of Moſes; ſo at the time, when the new ſhould ſucceed the old, and be much more glorious than the former, he promiſes to make uſe of an interpreter, who ſhould vail the awful majeſty of the deity, and deal with them in a way of grace and mercy. As God therefore conſtituted Moſes a mediator, when he was reſolved, in the place of the ancient plain way of religion, to inſtitute a more burdenſome kind of worſhip; ſo when he promiſes another prophet, equal to Moſes, he intimates that by him he would do ſomething, like what he had done by Moſes, in reforming the Moſaic economy: which remarkable goodneſs of God Moſes here inculates.

XIII. To the *ſecond* I anſwer. That indeed for ordinary, Iſrael was not without prophets, whom they might more piouſly

* This I apprehend, is the ſenſe of the author, whoſe words are, τὸ προσωπικὸν pollicetur.

and ſafely conſult, than either ſoothſayers or diviners, or the like impoſtors: nevertheleſs this was not abſolutely perpetual, 1 Sam. iii. 1. 2 Chron. xv. 3. But there is nothing ſaid here of a mutual ſucceſſion of prophets; but concerning ſome prophet eminently ſo called, and diſtinguiſhed by his character; ſince it is allowed, that in the whole ſeries of prophets, none came up to Moſes. But it is unpleaſant minutely to purſue feigned reſemblances of a perſon, who puts not a due value on the greatneſs of God's promiſe; or which is ſtill worſe, knowingly depreciates it. But I would have the mutual coherence of the context well obſerved, which repreſents the matter thus. Moſes diſſuades the people from giving ear to aſtrologers and diviners by this argument, becauſe God was to raiſe up a prophet, equal to himſelf, to whom they were to hearken in all things. But you will ſay, that was not to be till after many ages. What then? They had a written law, which was abundantly ſufficient for them, till the time of that prophet. This, upon any doubt ariſing, was to be conſulted, Iſa. viii. 19, 20. For ordinary they were to have prophets, to interpret that law, who were familiar with God. And when the common prophets ceaſed, and the period of the law was drawing towards its final concluſion, that great prophet was to ariſe, at whoſe mouth they were to enquire, and in whoſe ordinances they were to acquieſce. What probable reaſon then could make them have recourſe to aſtrologers or diviners?

XIV. I anſwer to the *third*. The ſacred text evidently ſhews, that the prophet here pointed out is not Joſhuah, Deut. xxxiv. 9, 10. for, after he had told, that Joſhuah ſucceeded upon the death of Moſes, it is immediately and expreſsly ſubjoined. "and there aroſe not a prophet ſince in Iſrael, like unto (as) Moſes:" as if God would purpoſely take care, that none ſhould imagine Joſhuah to be the prophet, he had promiſed to give them, Deut. 18. What is added, "and the children of Iſrael hearkened unto him, can not confirm ſuch a conſiderable point without farther proof. Aberbanel being to prove, that Jeremiah is here meant, contends for it by an argument of a quite contrary nature, and makes the ſimilitude to conſiſt in this, that as his countrymen oppoſed and reſiſted Moſes, ſo they alſo did Jeremiah. But both is abſurd. It was the common lot of all the prophets, to be ſometimes liſtened to, but more frequently to be rejected; to have ſometimes pious hearers, who trembled at the words of the living God; ſometimes profane deſpiſers and ſcoffers, who made a jeſt of them. You will no where find a more perfect fulfilment of this word than in the Lord Jeſus himſelf, of whom the Father proclaimed from heaven, *hear ye him*, Mat. xvii. 5.

XV. Much leſs are we to explain theſe things of Jeremiah, to whom the things that have been ſaid before are no more applicable, than to any other of the prophets. For, 1ſt, The Cabbaliſtical Gematria, which is the entertainment only of idle minds, has perhaps now and then, ſomething ingenious, but nothing ſolid. We may juſtly ſay of it, what, in a ſimilar caſe Aben Ezra ſays on Iſa. vii. 6. *this is vanity*. For, the maſter of the Cabala expreſsly contradicts himſelf: ſince he had a little before declared, that the prophet here promiſed would open all the fifty gates of intelligence, becauſe the 15th verſe begins and ends with the letter *nun*, which is the numeral character of fifty. But to ſay this of Jeremiah is altogether contrary to the hypotheſis: for, in that caſe, he would be preferred to Moſes, to whom as they fooliſhly talk, forty-nine gates of intelligence were ſet open. The ſimilitudes aſſigned by Abarbanel, are trifling: for, either they are common to Jeremiah with the other prophets, or only taken from external circumſtances, or even ſome of them falſe. And then among the prophets there were others, whom he himſelf greatly prefers to Jeremiah. In his preface to Iſaiah, he at large contends, that he is the next to Moſes in the excellence of the prophetic qualifications: nay he even prefers Ezekiel in many reſpects to Jeremiah. It is therefore aſtoniſhing, he ſhould ſelect him from the reſt of the prophets rather than ſome other.

XVI. To the *fourth* I anſwer. This prophecy is on all accounts to be applied to the Lord Jeſus, who was like to Moſes in the exact knowledge of divine things, in familiarity with God, in miracles; in fine, in every pre-eminence, by which Moſes excelled the other prophets. He was of their brethren, who ſpoke ſuch words; as God had reſerved to be declared in the laſt times; to whom the Father bore teſtimony from heaven; with an expreſs charge to hear him in all things. Nor is it any objection, that we affirm him to be greater than Moſes. For, he who is greater, has every thing that is in the leſs, and thus far is like and equal unto the leſs. Beſides Moſes did not intend an abſolute equality between himſelf and that prophet, who was promiſed to be given them; but that at leaſt he was not to be leſs than himſelf. But the greater he is, the ſtronger is the argument, and the ſtricter reſtraint is put upon idle curioſity. The general aſſertion, that a prophet did not ariſe like unto Moſes, is improperly objected: for, what is ſaid of the time paſt, is not to be underſtood in prejudice of the future; and it is ſelf-evident, that ſaying puts no bar to the excellence of that prophet, whom Moſes himſelf affirms, was in all reſpects to be equal to himſelf. It is alſo improperly urged, that

the leſs cannot abrogate the ordinances of the greater; for, beſides, that the doctrine of the prophets has not its authority from them, but from God, Chriſt was ſo much greater than Moſes, by how much the Son is greater than the ſervant, and the builder than the houſe, Heb. iii. 3, 5, 6.

XVII. I anſwer to the *fifth*. 1ſt, When Chriſt ſays, he came not to deſtroy the law and the prophets, he principally means the moral law, for, this is what he there explains, vindicates and inculcates; and he ſubjoins to the ſum of it, which he elſewhere publiſhes, "on theſe two commandments hang all the law and the prophets," Mat. xxii. 30. Whence we learn, what our Lord means by the law and the prophets. 2dly, Καλαλύσαι τὸν νόμον, does not ſignify to abrogate the law, when it had performed its part, but to overturn, and deſtroy it, looſen its frame, either by perverting its true meaning, or aboliſhing its ſcope, or in fine, by falſifying and rendering it ineffectual. In which ſenſe our Lord ſays, John x. 35. *the ſcripture cannot be broken*. That is, what the ſcripture ſays cannot but be true. Briefly, to deſtroy the law, and the prophets, is to contradict them, either in doctrine or practice. And it is certain, our Lord came not in this manner to deſtroy the law and the prophets, not even the ceremonial; ſince, on the contrary, he accompliſhed, in the moſt exact manner, whatever the law commanded, moſt faithfully explained its genuine ſenſe, and moſt exactly fulfilled whatever either the ceremonies preſignified, or the prophets predicted. 3dly, That abrogation of the ceremonies, which we ſay was made by Chriſt, is their glorious conſummation and accompliſhment, all their ſignification being fulfilled; not an ignominious deſtruction, which our Lord juſtly diſclaims.

XVIII. The prophecy of Jeremiah concerning the abrogation of the Old Teſtament, Jer. xxxi. 31—34. is no leſs remarkable than illuſtrious. Where obſerve, 1ſt, That by the old covenant, is meant, that which God made with the Iſraelites on their departure out of Egypt, the tenure of which Moſes has fully ſet forth, Exod. xxiv. 3. and following verſes. Thus Moſes rehearſed not only the decalogue, but alſo many judicial and ceremonial precepts, which are declared in chap. xx. and the following, at the command of God to the people, and ſtipulated obedience from the people. Which ſtipulation being performed, he proceeded to the ſolemnity of the covenant, and on the day following, erected an altar, repreſenting Chriſt, and twelve pillars, which repreſented the twelve tribes of Iſrael. And then, as God's ambaſſador, he read out of a book, in their hearing, all thoſe precepts, moral, judicial, and ceremonial. The people anſwered, that they would perform all that was read before them.

them. Then Moſes ſprinkled both the altar of the Lord, and the twelve pillars of the people, with the blood of the ſacrifices. This blood he called the blood of the covenant. Where we are to obſerve, that all the ſolemnities of that covenant were entirely ceremonial; the altar, the ſacrifices, the blood, the ſprinkling. And therefore that covenant itſelf which conſiſted in rites, was ceremonial too, Heb. ix. 1.—For, though theſe were only the accidents of the covenant, or at leaſt appendages thereto; yet, becauſe they were the inſtruments of its adminiſtration, they are called the covenant. And therefore, in ſum, the ſolemn manner of ratifying this covenant, conſiſting in ceremonies and ſacrifices, is, in this placec alled the old covenant.

XIX. 2dly, To that old covenant is contradiſtinguiſhed the new, which can be no other, but God's agreement with Iſrael, without the vail of ceremonies; in which there can be nothing typical or ſhadowy, but all things real and ſubſtantial; the ſacrifice not brutal, but rational; the blood, not of beaſts, but of the Meſſiah; the ſprinkling, not of an altar of earth on one hand, and of pillars repreſenting the people on the other; but of heavenly things, which are repreſented by earthly, on the one, and of the conſciences on the other hand. As the apoſtle ſets the one over againſt the other, Heb. ix. and x.

XX. 3dly, The old covenant is here found fault with, accuſed, and charged with defects: not only becauſe the new is promiſed, for which there would have been no place, had nothing been deficient in the former, Heb. viii. 7. but alſo becauſe the former is ſaid to have been made void by Iſrael. It had not, therefore, at leaſt, as old and ſhadowy, and as explained by Moſes in the ſaid place, the promiſe of ſanctifying grace. It had the decalogue engraven on tables of ſtone, the reſt of the laws written down in a book: but in the whole ſolemnity of the covenant, there is not the leaſt mention of writing the law on the heart. The old covenant was, therefore, of ſuch a nature, as to leave room for a new and a better.

XXI. 4thly, The new covenant, that was promiſed to ſucceed the old, has the following ſuperior privileges. 1ſt, It ſhall be ſure and ſtable, becauſe it was not to be external but ſpiritual; engraven not on tables of ſtone, but on the fleſhly tables of the heart. 2dly, Clearly propoſed, and made known, by a more plentiful unction of the Spirit, ſo that there would be no neceſſity for one to be taught by another, 1 John. ii. 27. as formerly; when the myſteries of ſalvation were exhibited to be gueſſed at, rather than contemplated. 3dly, It ſhall have a true expiation and remiſſion of ſins, which the old economy, as legal, excluded, and as typical, could not give. Whence it appears, that

that the new covenant, which is here promiſed, conſiſts in mere promiſes of an *irrevocable* grace, is held forth to us without the vail of ceremonies, and has the reality of thoſe things of which the types were only the ſhadows.

XXII. 5dly, From theſe things, moreover, it is now eaſy to conclude, that the new covenant was not promiſed to ſtand, together with the old, and be ſuperadded, to ſupply its defects; but to come in the place of the former, when that, as obſcure and typical, ſhould be entirely removed; as is plain from thoſe words. "Not according to the covenant, that I made with their fathers, *&c.* In that he ſaith a new covenant, *he hath made* the firſt *old:* now, that which decayeth and waxeth old is ready to vaniſh away," Heb. viii. 13.

XXIII. The exceptions of the Jews againſt this ſtrong argument, are very weak. 1ſt, That the eſtabliſhment, and not the renewal of that covenant, is here promiſed: thus Kimchi. 2dly, That it does not neceſſarily follow, from the mention of the new covenant, that the Lord will give a new law, only renew the former on their hearts. For whatſoever was not ſufficiently manifeſt at firſt, when afterwards more fully declared, is ſaid in ſcripture to be new. Thus Samuel ſays to Saul, 1 Sam. xi. 14. "Come and let us go to Gilgal, and renew the kingdom there." Where it is plain, there was no new kingdom given, but only the old confirmed: Thus Menaſſe Ben Iſrael, Quæſt. 7. in Levit.

XXIV. I anſwer *to the firſt.* 1ſt, That it is begging the queſtion. 2dly, A direct contradiction of God's word. God ſays, I will make a new covenant, not like the former, which was made void: man ventures to anſwer, it is not an eſtabliſhment of a new, but a repetition of the old; and ſo far the new covenant confirmed the old; yet at the ſame time this was its abrogation; becauſe the preſence of the truth, and of the body, is the removal of the figure, and the ſhadow. But theſe things the Jew did not underſtand.

XXV. *To the other.* We ſay, That here is no promiſe of a new law; becauſe none can be better and more perfect than that of the ten commandments: however, we have a promiſe of a new covenant, not a covenant of works, or of the law, but of grace, promiſing to write the ſame law on the heart, which before was written on ſtone. 2dly, That the renewal of the covenant does not conſiſt only in a clearer repetition of the law, or inſcription on the heart. For, the new covenant is oppoſed to the old, and ſubſtituted in its place, and completes it, ſo as likewiſe to put an end to it, as we have juſt now ſhewn. 3dly, That the two caſes are not parallel: for, Samuel

uel ſays not to Saul, let us go to Gilgal, and I will give thee a new kingdom, unlike to the former; as God ſpeaks here to Iſrael. Theſe are things very different, I will renew with thee the covenant which I made; and I will make a new covenant, not like unto the former.

XXVI. Let us now deſcend to *particulars*: Where the firſt thing, that offers, is the prophecy concerning the removal of the *ark of the covenant*, not only out of the world, but alſo out of the memory and heart of believers, expreſſed Jer. iii. 16, 17. in the following words: "And it ſhall come to paſs, when ye be multiplied and increaſed in the land; in thoſe days, ſaith Jehovah, they ſhall ſay no more, the ark of the covenant of Jehovah; neither ſhall it come to mind, neither ſhall they remember it, neither ſhall they viſit it, neither ſhall that be done any more: at that time they ſhall call Jeruſalem the throne of Jehovah, and all the nations ſhall be gathered into it."

XXVII. On this prophecy we obſerve. 1ſt, That the ark of the Lord was the centre and compendium of all the ceremonies. It was the holieſt of all ſacred places, to which they looked in all their ceremonial worſhip, and before which they were alſo to adore, 2 Sam. vi. 2. and to ſacrifice; the throne of God, erecting a prieſtly kingdom: in fine, it was the principal ſymbol of the whole typical covenant: whence it is alſo called *the ark of the covennat*, both here and in many other places; becauſe in it, at leaſt in its ſide, was kept the book of the covenant, Deut. xxxi. 26, 27. and "the ark of the teſtimony," Exod. xxvi. 33. or alſo *the teſtimony* itſelf, Lev. xvi. 13. becauſe it teſtified concerning the covenant of God with Iſrael, of which it was a pledge. 2dly, That the entire removal of the ark is here foretold, not only out of the world, but alſo from the memory, love and deſire of believers, all opinion of typical holineſs, which formerly the ark was eminently poſſeſſed of, being eraſed out of the minds of God's people. To this purpoſe is that repetition, by way of climax or gradation, "they ſhall ſay no more, neither ſhall it come to mind, neither ſhall they remember it, neither ſhall they viſit it, or ſeek it, neither ſhall that be done any more." They ſhall not make a new one, when the old ſhall be loſt, or have it in any eſteem. Poor Aberbanel looks on this repetition with a kind of aſtoniſhment. 3dly, That it is not here foretold in the form of a threatening of miſery, ſuch as was the loſs of the ark, while the ceremonies were in force; but as a promiſe of the moſt happy times, in which the church ſhall have that in reality, which formerly ſhe had typically in the ark; and while ſhe enjoys the ſubſtance will bear the loſs of the ſhadow, not only with equanimity

and

and compoſure of mind, but alſo with gladneſs of heart. 4thly, It is added, that all Jeruſalem, and not the cover of the ark only, as formerly, ſhould be the throne of glory. "For, all Jeruſalem ſhall obtain a degree of the ark in holineſs and glory," ſays Aberbanel. That is, God will manifeſt himſelf, by much more glorious indications of his grace, in the whole church of believing Jews, and converted Gentiles united together into one holy city, than he did formerly within the encloſure of the ſanctuary: words which overturn the typical holineſs of places. 5thly, That all thoſe benefits accompany the coming of the Meſſiah, whoſe diſtinguiſhing characters are the multiplying and the increaſing of the people in the land, ſee Deut. xxx. 5. even above their anceſtors, after having ſubdued and incorporated Edom with themſelves; the giving of paſtors according to God's heart, who as Kimchi interprets, are "the rulers of Iſrael, who ſhall be the attendants on the king Meſſiah." We call theſe the apoſtles of the Lamb, and their faithful aſſiſtants and ſucceſſors, and in fine, the gathering together the Gentiles into the church who could neither be burdened with ceremonies, as we ſhall preſently ſhew; nor, while the religion of ceremonies continued, live peaceably in the ſame holy city with the Jews without them. The ſum of the whole comes to this, that when the Meſſiah ſhould diſcover thoſe things, which were ſignified by the ark and the other ceremonies, he would then aboliſh all the holineſs of the ark and the like types, as well in reality, as out of the minds of believers.

XXVIII. It is excepted, 1ſt, that the ark which was wanting in the ſecond temple, is to be reſtored by God under the Meſſiah. Thus Sephar Afkat Rochel refuted by Hulſius on the tenth ſign of the Meſſiah's coming. 2dly, That the meaning of this prophecy is, that, during theſe proſperous circumſtances, Iſrael would have no reaſon to fear the envy of the other nations, for they ſhould not make war, ſo as to be obliged to go out, and take the ark of the covenant with them, as they uſually did, in the days of Eli, and as often as war happened to break out. And therefore, there was no prediction of the removal of the ark ſimply, but in ſome reſpect, namely, as to its ſpecial uſe in time of war. Thus Jonathan, Kimchi, and Menaſſe, Quæſt. 2 in Levit. and others. 3dly, That the abrogation of the ceremonies cannot be inferred from the abſence of the ark, ſince it is without controverſy, that theſe remained in force, though the ark has been wanting ever ſince the Babyloniſh captivity. 4thly, That the ten commandments, formerly encloſed in the ark, are even at this day accounted and regarded by all as eternal, Menaſſe, ibid.

XXXIX.

XXIX. I anſwer *to the firſt*, that it is a mere Jewiſh tradition, without any foundation in ſcripture, and directly contrary to this prophecy of Jeremiah.

XXX. *To the ſecond*, 1ſt, That it is ſuppoſed without proof, that the principal uſe of the ark was in time of war. They took it with them to the field of battle in the time of Eli, but with bad ſucceſs, being found "to have in vain put their confidence in the ark," Joſeph. Antiq. Lib. 5. c. 11. 2dly, That, after the dedication of the temple, and the ſolemn introduction of the ark into it, it was never any more moved from its place, and carried out to the field of battle, 1 Kings viii. 8. 2 Chron. v. 9. Therefore the temple is called, "the reſting place of Jehovah, and of the ark of his ſtrength," 2 Chron. vi. 41. and "an houſe of reſt for the ark of the covenant of Jehovah," 1 Chron. xxviii. 2. ſo that the Levites were relieved from the burden of carrying it, 2 Chron. xxxv. 3. What new thing then could Jeremiah foretel here, ſhould he prophecy, that in the time of the Meſſiah, the ark was not to be carried out to battle, as all knew, that was prohibited ſo many ages before? 3dly, That reiterated repetition of phraſes plainly indicates an entire removal of the ark: And juſtly ſaid Abarbanel of this expoſition, "All theſe things are foreign to the purpoſe, there is not a ſingle word in the text concerning war, and the other things of which they ſpeak, and therefore I cannot be ſatisfied with this explication."

XXXI. *To the third*: the abſence of the ark in the ſecond temple, which was to be honoured with the preſence of him, who was prefigured by it, did even then ſignify the future abrogation of the types in due time. 2dly, We do not argue from the bare abſence of the ark, but from its being foretold, that it was neither to be in the world, nor ſo much as have a place in the mind, love and deſire of believers: and this was promiſed as a great bleſſing, as a token and evidence of the liberty purchaſed by the Meſſiah: which was not the caſe before the coming of the Meſſiah, when the memory of the ark was ſtill dear to the godly among them. 3dly, We likewiſe argue from this; namely, that the holineſs and glory of the ark may be ſaid to be imparted to all * Jeruſalem, inhabited by Jews as well as Gentiles, in the ſenſe we have juſt explained. Whence the abrogation of that typical holineſs, which the ark formerly had above all, is moſt evidently concluded.

XXXII. *To the fourth*: 1ſt, The laws of the covenant, of which the ark was the ſymbol, were not only the ten command-

* i. e. To the whole church made up of Jews & Gentiles.

ments, but all the laws of Moſes. Accordingly the book which contained them was placed in the ſide of the ark. That ſymbol therefore of the covenant being thus aboliſhed, both the covenant itſelf and the laws, ſo far as they compriſed the *conditions* of that *covenant*, are abrogated. 2dly, The caſe of the laws of the decalogue, is different from the reſt: for, they were engraven on tables of ſtone, and laid up in the ark, to repreſent, that they were to be the perpetual rule of holineſs, and continually to be kept in the heart both of the Meſſiah and of his myſtical body; while the others were only written on paper or parchment, and placed in the ſide of the ark. Their abrogation therefore would be ill concluded from the removal of the typical ark: ſeeing their being engraven on ſtone, and kept in the ark ſignified their indelible inſcription on, and continual preſervation in the hearts of believers.

XXXIII. David propheſied concerning the abrogation of the *prieſthood*, Pſal. cx. 4. "The Lord hath ſworn and will not repent; thou art a prieſt for ever after the order of Melchiſedec." From which place the apoſtle long ago argued thus, Heb. vii. 11—13. "If therefore perfection were by the Levitical prieſthood, (for under it the people received the law), what further need was there, that another prieſt ſhould riſe after the order of Melchiſedec, and not be called after the order of Aaron? For, the prieſthood being changed, there is made of neceſſity a change alſo of the law: for he of whom theſe things are ſpoken, pertaineth to another tribe, of which no man gave attendance at the altar." The following obſervations will ſhew, that this reaſoning is ſolid and concluſive.

XXXIV. 1ſt, The inſcription proves, that the author of this pſalm was David, *a pſalm of David*, which is no where found in the titles of pſalms compoſed by another. 2dly, The perſon, to whom both the kingdom and prieſthood are promiſed, is not David himſelf, but the Lord of David as appears from the connection of ver. 4. with ver. 1. 3dly, The Lord of David is not Abraham, but the Meſſiah. Becauſe the things aſſerted and declared in this pſalm, as the ſitting at God's right hand, the ſending the rod of his ſtrength out of Zion, the making all his enemies his footſtool, his eternal prieſthood, &c. do not agree to the former, but to the latter. 4thly, All are agreed, that the Meſſiah is not of the tribe of Levi, to which by the law of Moſes, the prieſthood was limited; but of Judah, and of the family of David. But by the Moſaic law, that family was not allowed to exerciſe the prieſthood, 2 Chron. xxvi. 18. 5thly, A prieſthood, even an eternal prieſthood is promiſed to the Meſſiah, and that by an oath, ſee Zech. vi. 13. Which cannot

not be, while the Moſaic law concerning the prieſthood remains in force. 6thly, That prieſthood is of another order than that of Aaron, namely, of Melchiſedec: which cannot ſubſiſt at the time with the Levitical both for other reaſons, which it is not to the purpoſe now to unfold, and eſpecially on account of the diverſity of deſcent. 7thly, If the Aaronical prieſthood had been perfect, and could have perfected the conſciences, there neither had been, nor ought there to be a place for this change. But the weakneſs and unprofitableneſs thereof made way for an amendment. 8thly, With the change of the prieſthood is conjoined the change of the law. Becauſe the prieſthood is not only a great part, but alſo the foundation of all the ceremonies.

XXXV. The Jewiſh interpreters wonderfully perplex themſelves in darkening this illuſtrious paſſage: but it is not worth our while to diſcuſs all their miſinterpretations here; they are both ſo many and ſo impertinent. We ſhall only run over ſuch exceptions, as are more plauſible, and directly contrary to what we maintain. It is therefore objected, 1ſt, That this is not a pſalm of David's, but compoſed by ſome inſpired ſinger in commendation, and on the account of David: and that the inſcription is no objection ſometimes, even in the inſcription of pſalms, is the ſign of the dative caſe, and ſignifies the ſame thing, as *for*, as Pſal. lxxii. 1. *to, for, or concerning Solomon:* nay, that we have the ſame inſcription prefixed to ſome pſalms, of which he does not ſeem to be the author, as Pſal. xx. and xxi. where the ſinger prays for the preſervation of the king; under which name it is not very likely, that David ſhould pray for himſelf. 2dly, That therefore the ſinger means David by his lord; whom he calls not Adonia, a ſacred name; but Adoni, a human and common appellation. 3dly, That the term כהן *Cohen* does not here ſignify a *prieſt*, but a king and prince, as 2 Sam. viii. 18. where the ſons of David are called כהנים, that is *princes of the court;* and 2 Sam. xx. 26. where Ira the Iairite is called a prince of David. Accordingly even the Chaldee has tranſlated it, "thou art conſtituted a prince." 4thly, That "becauſe thou art the king of righteouſneſs," as if the meaning was, thou ſhalt be a prince for ever, ſhalt reign by a long ſucceſſion of deſcendants, not as Saul, whoſe goverment was execrable, and of ſhort continuance, "becauſe of righteouſneſs, for thou art a righteous king," as the Chaldee paraphraſes. If this be a true explication, nothing is here ſaid about the change of the prieſthood.

XXXVI. I anſwer to the *firſt*. 1ſt, If you ſay, that this is

not a pſalm of David, you cannot prove him to be the author of any pſalm, that has the ſame inſcription. 2dly, The ancients all acknowledge, that it is David's. If it had not been ſo, Chriſt would not have aſſerted it as a thing of undoubted truth, Mat. xxii. 45. and the Phariſees might eaſily have eluded that argument, by which they were conſtrained to hold their peace. The Chaldee alſo has it, *hymn by the hand of David.* 3dly, We allow, that the letter ל is ſometimes the ſign of the dative; but we deny, that here, or elſewhere, when the title runs לדוד מזמור, ל ſignifies the ſame with בעבור, nor, by any other deſcription, are thoſe pſalms diſtinguiſhed, which we all believe to be David's, in conſequence of that inſcription. 5thly, The inſtances mentioned, do not prove any thing to the contrary: for in, Pſal. lxxii. we read not, מזמור לשלמה a pſalm for Solomon, but לשלמה abſolutely, for Solomon, and then there is no reaſon, why it may not be a pſalm of Solomon's, which he received, as it were, from David's mouth; ſince he likewiſe wrote ſeveral proverbs from the mouth of his mother, Prov. xxxi. 1. And there is as little reaſon, why Pſams xx. and xxi. may not be accounted David's. For, as God had appointed him to the office of a prophet, he juſtly alſo dictated to the people thoſe forms of prayer, with which they were to intercede for their king. And that he might ſing this in one ſpirit with them, it is not without reaſon, that he ſpeaks of himſelf as king in the third perſon. And thus he might properly name himſelf; but he could not call himſelf, *his Lord*, whether ſinging by himſelf or with others. Beſides the appellation king, even in thoſe pſalms, may look further and be applied to the Meſſiah. For, how could the church in after times, by ſinging, pray for David and his poſterity, when they were extinct? And in what ſenſe ſhould ſhe ſing theſe things of an earthly king, when there was no ſuch king in Iſrael?

XXXVII. To the *ſecond* we reply. 1ſt, It is affirmed without proof, that theſe things were foretold, concerning David, when David ſpeaks them concerning his Lord. 2dly, David's Lord is the Meſſiah; for David was his ſervant. He ſits at God's right hand, having the next degree of honour to God; all the other things, which are declared in the pſalm, emphatically belong to him. 3dly, As he could be called Adonai by David on account of the excellence of the divine eſſence; ſo he is alſo juſtly called Adoni on account of the eminence of his power and dominion. 6thly, The more ancient Jews themſelves explained this pſalm of the Meſſiah, from whom we have teſtimonies

teſtimonies in Munſterus on this pſalm and in Cocceius on Heb. vii. §. 12.

XXXVIII. To the *third* we ſay. 1ſt, Though the term *Cohen* may ſometimes denote a political dignity, yet royal majeſty is never expreſſed by that word. *Cohen*, as Aben Ezra has well obſerved, ſignifies a *miniſter*, who is next to the king. But there is a king, who has power over conſcience, and God only is ſuch a king: and there is a king, who has power over the body, and ſuch are the ſupreme rulers of this world. Therefore there is a twofold *Cohen*, namely, with reſpect either to God, or to kings. With reſpect to God, ſuch are called *Cohanim*, who were over the people in performing divine ſervice, becauſe they appear to be next to God. With reſpect to kings, theſe are *Cohanim*, who are next to them. In that ſenſe, *Ira* the *Iairite* is called David's *Cohen*, and David's ſons *Cohanim*. That is, as it is explained, 1 Chron. xi. 15. *captains*, or *principal men next to the king*. And if we may believe the Jews, becauſe Abſalom was not admitted to partake of this dignity, he therefore took occaſion to form his unnatural conſpiracy. But in none of theſe ſenſes could David be called *Cohen*: not in the former, becauſe the prieſthood was confined to the deſcendants of Aaron alone: nor in the latter, for thus he himſelf had his *Cohanim*. But the Meſſiah is in ſuch a manner a king, as, at the ſame time to be prieſt: juſt like Melchiſedec, who diſtinctly diſcharged both offices, for the Holy Spirit directs us to this.

XXXIX. To the *fourth* we anſwer, that there is a miſtake, through the miſinterpretation of the words. For, 1ſt, Melchizedec is always in the ſacred writings a proper name. The Hebrews ſhould appellatively call, *king of righteouſneſs*. 2dly, The word never ſignifies *becauſe*, but when it is placed, as here, *according to the order* or *manner*, Eccl. iii. 18. and Eccl. viii. 2. if ב follows in Hebrew, or כ in Chaldee, it ſignifies *with that intention*, or *deſign* as Eccl. vii. 14. Dan. ii. 30. and Dan. iv. 14. Seeing then neither the one nor the other ſignify what the Jews would have, our argument remains in its full force.

XL. And indeed, the event has confirmed this prophecy: for about the time, when our true Melchiſedec began his prieſtly office, the Levitical had loſt its dignity, till it was at laſt entirely aboliſhed, without any hopes of a reſtoration, all the diſtinction of tribes being confounded. And the Jews themſelves have taken notice of this, whoſe opinion we have in the Miſna, tit. Sota, c. 9. "From the death of Rabbi Iſmael, the ſon of Phabi, the ſplendor of the prieſthood has ceaſed." But this man was made high-prieſt by Valerius Gratus, preſident

dent of Judea under Tiberius Cæſar. About that time, this moſt ſacred office was toſſed about and ſported with, like a ball, and any of the moſt profligate; as he favoured and made preſents to the Roman preſident, graſped at it by the fouleſt ambition and the baſeſt arts. And matters at length came to ſuch a pitch of profaneneſs and wickedneſs, that the high-prieſts were not only choſen by lot, but even the high-prieſt hood fell by lot to one Phannias; who not only was a "worthleſs high-prieſt, but alſo, through his groſs ignorance, incapable to diſtinguiſh what was the nature of the high-prieſthood," Joſep. de Bel. Jud. Lib. 4. c. 12. Yet from the utmoſt contempt and deriſion they conſtrained this man, whom they forced even againſt his will from the country, and brought him on the ſtage like a kind of actor, and clothed in the ſacred veſtments to act the part of high-prieſt, who like a child had prompters always at hand to remind him how to behave, and maintain his character. Which *impiety*, as Joſephus juſtly calls it, ſufficiently ſhews, that God no longer regarded that office; after the true prieſt according to the order of Melchiſedec had once appeared.

XLI. From the prieſthood let us proceed to the *ſacrifices* Daniel ſpeaks of the ceaſing of theſe, chap. ix. laſt verſe, "and he ſhall confirm the covenant with many for one week: and in the midſt of the week, he ſhall cauſe the ſacrifice and the oblation to ceaſe."

XLII. We are here to obſerve, 1ſt, That the prophet ſpeaks concerning the times of the Meſſiah, who, ver. 25. is called *the Meſſiah the prince*, by way of eminence, and with reſpect to his character and office: compare, Iſa. lv. 4. His office was to "finiſh (reſtrain) the tranſgreſſion, and make an end of (ſeal) ſins, and to make reconciliation for (expiate) iniquity, and to bring in everlaſting righteouſneſs," ver. 24. Theſe are the offices and benefits of the true Meſſiah alone.

XLIII. 2dly, That the aboliſhing of the ſacrifice and oblation is foretold, to be done by the Meſſiah: for he, *who confirmed the covenant with many*, whom Paul calls, *the ſurety of a better covenant*, Heb. vii. 22. even he ſhall cauſe the ſacrifices to ceaſe. But whatever the Meſſiah does is undoubtedly right: ſince at leaſt he is a prophet, and faithful in the houſe of God.

XLIV. 3dly, That this aboliſhing was both juſt, and actually took place. It was juſt, by reaſon of the introduction of a new covenant, which was confirmed, not by ſacrifice and the blood of brute beaſts; but by the offering of the Meſſiah himſelf, that lamb without blemiſh, whoſe blood is the blood of the New Teſtament, ſhed in order to procure, or obtain, true remiſſion, for many. Accordingly the future aboliſhing

ing of the ſacrifices was foretold to be in the midſt of that week, in which the Meſſiah was to be cut off, when he was to "make his ſoul an offering for ſin," Iſa. liii. 10. His ſacrifice put an end to typical ſacrifices. And the abrogation of the ſacrifices is joined with the confirmation of the new covenant; for, that being ſealed by the ſacrifice of Chriſt, and preached by the apoſtles, and confirmed by the effuſion of the Holy Ghoſt, and by very many miracles; the ſacrifices of beaſts, which conſtituted a great part of the old covenant, immediately loſt all their efficacy and dignity, and ſo were juſtly abrogated. It actually took place not long after, on the deſtruction of the city and temple; for, all the ſacrifices ceaſed upon that. Joſephus relates, that Titus anſwered the prieſts, who begged for their lives, after the burning of the temple; that "that was deſtroyed, on account of which he would have juſtly ſaved them; but that it was proper for the prieſts to periſh with the temple." And what Chryſoſtom relates, Orat. 3. contra Judæos, agrees with this, that the Jews ſhould have ſaid to Julian, when he exhorted them to ſacrifice in the ancient manner: "if you would ſee us ſacrifice, reſtore our city, rebuild our temple, and we will ſacrifice even now as before." As the profane emperor, from the hatred he bore to Chriſtianity, attempted this, and furniſhed the expence out of the public treaſury, God prevented it by his almighty hand thereby ſhewing, that he had no pleaſure in new ſacrifices. Not only our own writers have this hiſtory, but alſo Ammianus Marcellinus, Lib. 23. among the Gentiles, and Zemach David, P. 2. p. 36. among the Jews. Both theſe kinds of the abrogation of ſacrifices may be aſcribed to the Meſſiah. He had a right to do it, as a prieſt, who had offered a better ſacrifice; and as a king, who appoints religious ceremonies for his church. He actually did it, as the aſſerter of his own majeſty and grace, which the rebellious Jews trampled under foot; for which end, he made uſe of Titus and his armies, as his miniſters.

XLV. 4thly, That the removal of ſacrifices and offerings infers the abrogation of the whole ceremonial worſhip. Not only becauſe ſacrifices conſtitute a principal part of the ceremonies, and we may ſay the ſame of things of a like nature; but alſo becauſe the whole external worſhip is ſometimes expreſſed by the name *ſacrifice*, as Hoſ. vi. 6. *for I deſired mercy and not ſacrifice:* which the Septuagint here tranſlate by ἔλεος, as alſo Matthew, chap. 12. 7. ſignifies ὁσιότης (a word very plainly derived from the Hebrew or the Chaldee, or *a diligent love of God.* But ὁσιότης is that internal purity and holineſs of heart, which comprehends all thoſe virtues, or graces, wherein the image of God conſiſts.

And

And therefore in order to a juſt oppoſition, will ſignify the whole external and ceremonial worſhip. Which Kimchi himſelf ſeems to have obſerved, who explains ſacrifice by "the worſhip of the Lord in the houſe of his ſanctuary." The interpretations, which the blind and fooliſh Jews give of this prophecy of Daniel, are ſo foreign to the words of the text, to the deſignation of the time, and to the hiſtory of the events, that they confute and overthrow themſelves. Whoever deſires to ſee them exploded, may conſult *Conſt. l'Empereur* on Daniel, and the celebrated Cocceius, Hornbeck and Hulſius, in their writings againſt the Jews.

XLVI. The Spirit which ſpoke by the prophets, not thinking it ſufficient the ceaſing of the ceremonies, foretold alſo, that, in the days of the Meſſiah, ſuch rites ſhould be inſtituted, as are entirely repugnant to the ancient inſtitutions: that he would take for himſelf prieſts and Levites out of all nations without diſtinction, Iſa. lxvi. 20, 21. That in all places incenſe and a pure offering ſhould be offered to his name, Mal. i. 11. that there ſhould be an altar, acceptable to himſelf in the midſt of the land of Egypt, Iſa. xix. 19. that on the bells of the horſes ſhould be engraven, *holineſs to Jehovah*; which was formerly engraven only on the golden plate faſtened to the mitre of the high-prieſt; and God has graciouſly promiſed, that all the pots in Jeruſalem, and in all Judea, ſhould be holineſs unto him, Zech xiv. 20, 21. Theſe things cannot be reconciled with the ancient privileges of the prieſts and Levites, and with the earthly ſanctuary, and the prerogatives of the land of Canaan, and with the ſpecial holineſs of the pontifical pomp. God intimates, that he would be worſhipped in the uſe of other ſacred ordinances, which ſhould not be confined to any forms of the ancient ceremonies, but be duly performed in ſpirit and in truth, by every believer, in all places whatever.

XLVII. Let us now come to the *third* thing propoſed, and ſhew, that the ceremonies *ought* to be abrogated in the time of the Meſſiah, and that it was not poſſible, the caſe ſhould be otherwiſe. This may be ſhewn two ways: Firſt, if we conſider the *material*, or matter of the ceremonies, as they are acts of the obedience, preſcribed by the law of ordinances: ſecondly their formal, or eſſence, as they were types and ſhadows: but in neither of theſe ways can they have place in the kingdom of the Meſſiah. I make the firſt of theſe appear thus.

XLVIII. It is evident from the prophecies, that a great multitude of the Gentiles would be called by the Meſſiah to communion with God and Iſrael. That God would allure Japheth to dwell in the tents of Shem, Gen. ix. 27. that in the

the ſeed of Abraham all nations of the earth ſhould be bleſſed, Gen. xxii. 18. that unto the Meſſiah ſhould the obedience of the people be, Gen. xlix. 10. that the Egyptians and Babylonians ſhould be mentioned among thoſe, who know Jehovah; and that it ſhould be ſaid of the Philiſtine, the Tyrian, and the Ethiopian, they were born in Zion, Pſal. lxxxvii. 4. And that all nations ſhould flow to the mountain of the houſe of Jehovah, Iſa. ii. 2. and that Iſrael ſhould be the third of Egypt and Aſſyria; and that the Lord ſhall ſay, bleſſed be my people the Egyptians, and the work of my hands, the Aſſyrians, and Iſrael mine inheritance, Iſa. xix. 24, 25. and numberleſs other paſſages, which frequently occur in ſcripture to the ſame purpoſe.

XLIX. Moreover, Iſaiah declares, that both Iſrael and the converted Gentiles ſhould obey the ſame laws, and be bound together by the ſame religious ties, chap. xlii. 4. "and the iſles ſhall wait for his (the Meſſiah's) laws." Again, Iſa. ii. 3. "and many people ſhall go and ſay, come ye and let us go up to the mountain of the Lord, to the houſe of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for out of Zion ſhall go forth the law, and the word of Jehovah from Jeruſalem." And he adds, no ſtranger who hath joined himſelf to Jehovah, ſhall ſay, Jehovah hath utterly ſeparated me from his people: but on the contrary, even unto the eunuchs ſhall be given, in the houſe of God and within his walls, a place, and a name better than that of ſons and of daughters, Iſa. lvi. 3, 5. that is, that the converted Gentiles ſhould, in matters of religion, be on an equal footing with the Iſraelites. To this purpoſe is that of Zeph. iii. 9, 10. "for then will I turn to the people a pure language, that they may all call upon the name of Jehovah, to ſerve him with one conſent: from beyond the rivers of Ethiopia, my ſuppliants, even the daughters of my diſperſed ſhall bring mine offering:" and Zech. xiv. 9. "and Jehovah ſhall be king over all the earth: in that day ſhall there be one Jehovah, and his name one:" one ſhall be the worſhip, and one the veneration of the one God. The Jews themſelves alſo frequently declare, that, in the time of the Meſſiah, many nations ſhall be converted to the God of Iſrael, and that then they ſhall walk *in the doctrine of that law*, as the Chaldee ſpeaks on Iſa. ii. 3. and *ſhall embrace one common law with the Iſraelites*, as Menaſſe ſpeaks, *de Reſur. Lib.* 2. *c.* 3. and ſo ſhall incorporate into one people with Iſrael, and be partakers of the ſame privileges, as being proſelytes of righteouſneſs.

L. Whenever this ſhall come to paſs, it is plain, that the ancient ceremonies cannot poſſibly be obſerved by all the ſubjects of the Meſſiah. For how is it poſſible, the paying of vows and

tythes, the preſenting the firſt-born, the obſervation of the paſſover, pentecoſt and feaſt of tabernacles, which were confined to the place, which God had choſen, ſhould be binding on thoſe, who are to be at a great diſtance from Judea? And how can men, who dwell in the utmoſt parts of the earth, come to Jeruſalem, to offer ſacrifice for every ſin, and every pollution, in order to avoid the curſe? How could women, newly delivered, undertake ſo long a journey, and preſent themſelves in the place choſen by God, to perform the offerings commanded? Where could ſo many beaſts, ſo many prieſts, ſo many altars be found, ſufficient for all the ſacrifices? What extent of country, much leſs town, could be large enough to hold ſuch numbers? Menaſſe, if I rightly remember, idly talks, that then the gates of Jeruſalem ſhould be extended to Damaſcus; but had he extended them, which he might with equal eaſe, beyond the *Portæ Caſpiæ*, or paſs of Teflis, he would have more commodiouſly provided for ſo prodigious a conflux of people, flocking from all parts to the ſacrifices. Put the caſe of the leproſy, and of a houſe infected with that plague, of which Lev. xiii. muſt the prieſts make incurſions to the Scythians, the Sarmatians and the Indians; to the Britons ſeparated from the reſt of the world, and to the outmoſt Thule, to form a judgment of the ſcab or ſcall? To omit many other conſiderations, which might with equal propriety be urged; and which Euſebius among the ancients, *Demonſtr. Evangel. Lib.* 1. and among the moderns, *Spahemius*, *Dubior Evang. P.* 3. *Dub.* 112. have fully and learnedly done.

LI. You may poſſibly alledge, that God will grant a kind of diſpenſation of, and relax theſe impoſſible laws. But where is there any promiſe to that purpoſe? Have not theſe laws been made by the ſame authority with the others? is not their duration in like manner extended *for ever*, which in other reſpects is ſo much objected to us? Do not theſe, and the like laws, conſtitute the principal part of the ceremonial? And if the conſcience can be ſet free from the obligation of theſe, why not alſo from that to the others, which are of the ſame nature?

LII. Shall they not ceaſe to bind, becauſe the obſervation of them is impoſſible, any more than we teach, that the moral law is binding, though we allow the perfect performance thereof to be a thing impoſſible? But who does not ſee a very wide difference here? That the moral law cannot now be perfectly performed, is a thing accidental, owing to our corruption. That theſe other laws cannot be obſerved under the kingdom of the Meſſiah, ariſes from the nature of the laws themſelves, without any default of man. And thus we have demonſtrated, that the

ceremonies,

ceremonies, in ſo far as they are acts of the obedience, preſcribed by the old law, cannot be obſerved in the univerſal church, gathered together from among Jews and Gentiles, under the king Meſſiah.

LIII. This will be more manifeſt, if we, moreover, conſider the *formal* of the ceremonies: thus there was a yoke in them, that muſt be broken off; a pedagoguy, and an accuſation of childhood, which cannot take place in a more advanced age. There was a partition-wall to be broken down, when, on removing all diſtinction of nations, the Meſſiah is to be all in all; an enmity, to be aboliſhed at the time, in which the Meſſiah is to publiſh to the Gentiles, that they ſhould have peace both with Iſrael and with God. There was, in fine, a hand-writing, bearing teſtimony concerning guilt not yet expiated, and payment not yet made. This, when all things are fulfilled by the Meſſiah, is to be taken out of the way, leſt any inſtitution of God ſhould be found to teſtify againſt the truth and Son of God. Such are either ignorant of, or overturn all the ſignification of the ceremonies and their true efficacy, who bind the obligation of them on the conſciences, after the Meſſiah had perfected all things.

LIV. There now remains the *fourth* head, namely, to explain the progreſs and the various degrees of this abrogation, which we digeſt in the following order: 1ſt, When Chriſt came and was manifeſted to Iſrael, the ceremonies loſt much of their ſplendor, as when the ſun in the heavens extinguiſheth the ſtars. Nevertheleſs they were binding, while Chriſt was not yet made perfect by ſufferings, but yet their abrogation was drawing near: "Jeſus ſaith unto her, Woman, believe me, the hour cometh, when ye ſhall neither in this mountain, nor yet at Jeruſalem worſhip the Father. But the hour cometh, and now is, when the true worſhippers ſhall worſhip the Father in ſpirit and in truth," John iv. 21, 23. To this purpoſe is that proclamation, which John ſeveral times publiſhed, that the kingdom of heaven is at hand. 2dly, They were abrogated in point of right by the death of Chriſt; for, all their typical preſignification being fulfilled in Chriſt, and the blood of the New Teſtament being ſhed, and the guilt expiated, which they were appointed to be a charge of, with what right could ceremonies lately diſcarded claim any longer to keep their former ſtation? Hence Chriſt is ſaid, "to have taken the hand-writing out of the way, nailing it to his croſs," Col. ii. 14. and to "have aboliſhed in his fleſh *(on his fleſh being broken by death)* the law of commandments, contained in ordinances," Eph. ii. 15. Certainly the fleſh of Chriſt was the vail; and while that was ſtill entire, a new and living way was not opened to the heavenly ſanctuary, Heb. x.

20. For, while Chriſt was not yet made perfect by ſufferings, the ceremonies which required that perfection or conſummation, were in full force. But whenever the utmoſt farthing was paid by the death of Chriſt, the vail and encloſure of the ceremonies being taken down, there was a free acceſs to God; which was ſignified and confirmed by the rending the vail of the temple upon the death of Chriſt. 3dly, God declared, confirmed, and ſealed this abrogation by the reſurrection of Chriſt from the dead, and his aſcenſion into heaven, and the plentiful effuſion of the Holy Spirit. For the hand-writing was then diſcharged. He, who hitherto was in bondage to the elements of the world, equally with the other worſhippers of God, was placed with his people in heavenly places, where no ſuch bondage takes place; and the ſpirit was given, as the ſeal of a more delightful diſpenſation of the covenant. 4thly, But this liberty was for ſometime not ſufficiently known, even to the apoſtles themſelves, till Peter was inſtructed therein by a heavenly viſion, Acts x. 11. 5thly, Then, by a ſolemn decree of a ſynod of the apoſtles, under the preſidence of the Holy Spirit, it was ordained, that a yoke was not to be put on the neck of the diſciples, beſides thoſe few things neceſſary for that time; namely, *to abſtain from meats offered to idols, and from blood, and from things ſtrangled;* to which was ſubjoined, though of a different kind, *fornication*, Acts xv. 10, 28, 29. 6thly, Afterwards Paul preached freedom from theſe things alſo, excepting fornication, that being contrary to the moral law, 1 Cor. viii. 4, 8. and 1 Cor. x. 25—29. 7thly, Yet becauſe the Jews, who were converted to Chriſt, having been accuſtomed to the ceremonies, were with very great difficulty drawn from them, the apoſtles and other believers with them, that they might not offend the weak, according to the rules of Chriſtian charity and prudence, freely uſed thoſe ceremonies, not with any opinion of holineſs; but in order not to wound tender conſciences, accommodating themſelves to all, to gain ſome to Chriſt, ſee Acts xxi. 22.— 8thly, But after that the church ſeemed now to be ſufficiently inſtructed in her liberty, and the fondneſs for the ceremonies was no longer a degree of weakneſs but of obſtinacy, Paul would not give place by ſubjection, no not for an hour, and ſharply rebuked Peter, whoſe conduct was rather too remiſs, Gal. ii. 5, 14. and exhorted every one in particular, to ſtand faſt in the liberty wherewith Chriſt had made us (him) free, and not to be entangled again with the yoke of bondage, nor to make Chriſt of no effect to themſelves, Gal. v. 1, 2. 9thly, and laſtly, All the ceremonies were actually taken away at the deſtruction of Jeruſalem

Jeruſalem and the temple, and buried as it were in their ruins, never to be revived any more. See what we have ſaid concerning circumciſion, chap. viii. §. 21, *&c.*

CHAP. XV.

Of the Benefits of the New Teſtament.

I. AS the darkneſs of the night is only diſpelled by the beams of the riſing morn, ſo the Old Teſtament was abrogated only by the introduction of the New. But at what time this firſt began to take place, by what degrees it advanced, by what intervals of time it was confirmed and completed, we have explained in the third chapter of the foregoing book. We are now, in the firſt place, to treat of the *benefits* of the New Teſtament: then of the *ſacraments:* the othe particulars are obvious, from what we have ſpoken concerning the covenant of grace ſimply conſidered, and by comparing with them, what we have more largely treated of concerning the Old Teſtament.

II. We rehearſe the benefits of the New Teſtament in the following order. I. The firſt is the exhibition of the Meſſiah made perfect. II. The goſpel* under another name or deſignation. III. The calling of the Gentiles. IV. A more abundant and delightful meaſure of the Spirit. V. A greater and better liberty. VI. The reſtoration of Iſrael. VII. The revival of the whole church, as from the dead.

III. The *firſt* ſpring of our glorying, and the ſum of our felicity beyond thoſe that expected the conſolation of Iſrael, is, that "Chriſt Jeſus came into the world," 1 Tim. i. 15. He who was promiſed from the beginning, ſhadowed forth by ſo many types, ſo ardently longed for, and for ſo many ages expected, came forth in the fulneſs of time, in that place, from that tribe and family, in that manner from a virgin, and appeared in the fleſh, juſt as the holy prophets had long before propheſied he ſhould come. "Through the tender mercy of our God, whereby the day-ſpring from on high hath viſited us," Luke i. 78. "we have found him, of whom Moſes in the law, and the prophets did write, Jeſus of Nazareth the ſon of Joſeph," John i. 45. This, as the angel told the ſhepherds of

* The author's words are, Evangelium *ἀντονομαζικῶς*, which I know not how to render otherwiſe to make it intelligible to the Engliſh reader.

of Bethlehem, was matter of great joy, and not only Mary and Zacharias and Simeon, but alſo the whole choir of the heavenly angels celebrated this in their ſongs: ſee Zech. ix. 9.

IV. And the Meſſiah was not only exhibited, but alſo "made perfect through ſufferings," Heb. ii. 10. and thus being "made perfect, he became the author of eternal ſalvation unto all," Heb. v. 9. For, in the ſufferings and death of Chriſt, there is a true expiation, a cancelling, a blotting out of our ſins, a bringing in of everlaſting righteouſneſs, a tearing and removing of the hand-writing, nay, there is an eternal redemption.

V. But this was not all; for *he was alſo received up into glory*, and being placed in the throne of his majeſty, he brought the kingdom of heaven to us, having removed every thing, by which the ſpiritual and myſtical government of God over the conſcience, which is the government of liberty, was formerly obſcured. While David in ſpirit had this kingdom of the Meſſiah before him, as in a figure, he joyfully ſung, "Jehovah reigneth, let the earth rejoice, let the multitude of iſles be glad," Pſal. xcvii. 1. "Jehovah reigneth, let the people tremble," Pſal. xcix. 1. This is that kingdom of heaven, which the Baptiſt ſo often proclaimed was at hand; and concerning which our Lord declared, that there were ſome of his hearers, "which ſhould not taſte death, till they ſaw the Son of man coming in his kingdom," Mat. xvi. 28. It cannot but be moſt delightful to all, that love the Lord Jeſus, "to ſee him crowned with glory and honour, who was made a little lower than the angels, for the ſuffering of death," Heb. ii. 9. This great benefit the apoſtle has ſet forth in theſe important words, 1 Tim iii. 6. "God made manifeſt in the fleſh, juſtified in the ſpirit, ſeen of angels, preached unto the Gentiles, believed on in the world, received up into glory." And our Saviour himſelf has taught us, that a great part of our happineſs conſiſts in the enjoyment of this bleſſing, Mat. xiii. 16, 17.

VI. The *ſecond* benefit is the goſpel of the kingdom, "which God had promiſed afore by his prophets in the holy ſcriptures," Rom. i. 2. Namely, the goſpel as completed, "which, at the firſt, began to be ſpoken by the Lord, and was confirmed unto us by them that heard him," Heb. ii. 3. For, this "myſtery was kept ſecret ſince the world began: but now is made manifeſt, and, by the ſcriptures of the prophets, according to the commandment of the everlaſting God, made known to all nations for the obedience of faith;" Rom. xvi. 25, 26. Not that they had no goſpel before: for, even unto the ancients was the goſpel *formerly preached*, Heb. iv. 2. But that this

proclamation

proclamation of future grace was προευαγγελισμὸς *the goſpel preached before*, Gal. iii. 8. And the preaching of the preſent grace is eminently the goſpel now. Hence it is mentioned as an argument of the preſence of the Meſſiah, that the "poor have the goſpel preached to them," Mat. xi. 5.

VII. Moreover, the goſpel of the New Teſtament has the following excellencies above the Old. 1ſt, That it ſets forth Chriſt as come, and declares that all thoſe things are fulfilled, which were formerly foretold, to come to paſs long after, 1 Cor. ii. 7—10. 2dly, That it declares in clear terms, every thing relating to the common ſalvation, without the covering of figures, or the labyrinths of dark ſayings, 2 Cor. iii. 14. 3dly, That it now allures the hearts of believers with the ſweeteſt, and moſt abundant conſolations, and without that ſeverity, which according to the old legal diſpenſation, mixed the words of grace with ſo much rigour, whence it is called "the miniſtration of righteouſneſs," 2 Cor. iii. 9. and "the word of reconciliation," 2 Cor. v. 18. "The mouth of our beloved is moſt ſweet," Cant. v. 16. And Iſaiah propheſied concerning his ſervants, chap. lii. 7. "how beautiful upon the mountains are the feet of him, that bringeth good tidings!" *&c.* Add Iſa. xl. 1.—and Iſa. lxi. 1.—and Iſa. lxvi. 10—12. 4thly, That it dwells now more abundantly in us, and is preached more fully and frequently, and with a greater demonſtration of the Spirit, and a deeper inſinuation or ſinking into the conſcience, Rom. x. 8.

VIII. The *third* benefit is the calling of the Gentiles by the goſpel, which followed upon the Meſſiah's being made perfect: according to the promiſe, Pſal. ii. 8. "Aſk of me, and I ſhall give thee the heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion:" likewiſe Iſa. xlix. 6. Luke ii. 40. Paul, as in other places, ſo eſpecially Eph. ii. and iii. has, in a magnificent manner, ſet forth the perfections of God, as being illuſtriouſly diſplayed in this admirable work, and, above all, the unſearchable riches of the patience, goodneſs, and manifold wiſdom of God in Chriſt. "And, indeed, who can but ſtand amazed at ſuch a ſurpriſing thing, (we may juſtly exclaim with Euſebius) to ſee thoſe, who, from the beginning, paid divine honour and worſhip to ſtocks and ſtones and devils, to ravenous beaſts feeding on human fleſh, and to venomous reptiles, to fire and to earth, to the very inanimate elements of the univerſe; to ſee, I ſay, ſuch calling on the moſt high God, the Creator of heaven and earth, the very Lord of the prophets, the God of Abraham and his anceſtors, after the coming of our Saviour?" Pray, read what follows; as it is too long to be here

here tranſcribed. This very circumſtance aſſures us, that the Lord Jeſus is the true and only Meſſiah, by whoſe word, Spirit, and miniſtry, ſo aſtoniſhing a work was accompliſhed, the like, or equal to it was never ſeen or heard, were we to go back to the remoteſt antiquity.

IX. But we are to obſerve, 1ſt, That theſe things were accompliſhed by the apoſtles of Chriſt, and their fellow labourers, who were not remarkable, either for any excellence of worldly wiſdom, or furniſhed with any charms of Greek and Roman eloquence, or ſupported by any human aſſiſtance; but by the naked demonſtration of an admirable and almoſt incredible truth to the conſcience, while the gates of hell raged, the lords and dreaded tyrants of the world oppoſed, and the ſchools of conceited philoſophers clamoured: that the glory of God and his Chriſt might ſhine forth with the greater luſtre and brightneſs, the meaner and leſs adapted for the work, were the inſtruments he uſed, 1 Cor. ii. 4, 5.

X. 2dly, That the kingdom of Chriſt was ſet up among the Gentiles with an aſtoniſhing quickneſs. For, "as the lightning that lightneth out of the one part under heaven, ſhineth unto the other part under heaven, ſo ſhall alſo the Son of man be in his day," Luke xvii. 24. Iſaiah had foretold this with a kind of aſtoniſhment, chap. lxvi. 7, 8. "Before ſhe travailed ſhe brought forth; before her pain came ſhe was delivered of a man-child. Who hath heard ſuch a thing? Who hath ſeen ſuch things? Shall the earth be made to bring forth in one day, or ſhall a nation be born at once? For, as ſoon as Zion travailed, ſhe brought forth her children.

XI. 3dly, That this calling extended very far, Rom. x. 18. "Their ſound went into all the earth, and their words into the ends of the world:" Col. i. 6, 24. Mark xvi. 20. "Tertullian adverſus Judæos ſays, c. 7. In what other perſon beſides have all the Gentiles believed but in Chriſt, who is now come? On whom elſe have the Parthians believed, the Medes, Elamites, the inhabitants of Meſopotamia, Armenia, Phrygia, Egypt, that part of Africa beyond Cyrene; the Romans, the Jews then in Jeruſalem, and other nations; and at this day, the various tribes of Getulians, many parts of Meſopotamia, Spain in all its extent, the different nations of Gaul, and the parts of Britain unacceſſible to the Roman arms, made ſubject to Chriſt; the Sarmatians, Dacians, Germans and Scythians, many nations yet undiſcovered, many provinces and iſlands unknown to you, and which we cannot enumerate? among which the name of Chriſt, is now come, prevails." In a like ſtrain has Jerome celebrated his abundance of heavenly grace, in *Epitaphio Nepotiani ad Heliodorum.*

Hodorum, and *in Epiſt. ad Lætam*, and in general, the other fathers, exulting in ſo great a happineſs of the New Teſtament. Yet we are not to think, that there was no corner of the world, where the name of Chriſt was not preached: nor to believe, that the apoſtles ſailed over to America, and to countries then unknown to the reſt of the world: theſe univerſal expreſſions only intimate, that the goſpel of Chriſt was extenſively propagated, without any diſtinction of countries or people, on each ſide of the ſun's courſe. See the expreſſions Rom. i. 8. Luke ii. 5.

XII. 4thly, The goſpel did not reach to the Gentiles, till after it was rejected and deſpiſed by the Jews. "Through their fall ſalvation came to the Gentiles. The fall of them was the riches of the world," Rom. xi. 11, 12. We have an expoſition of this paſſage, Acts. xiii. 46, 47. where Paul and Barnabas ſpeak thus. "It was neceſſary, that the word of God ſhould firſt have been ſpoken to you (the Jews); but ſeeing ye put it from you, and judge yourſelves unworthy of everlaſting life, lo, we turn to the Gentiles: for, ſo hath the Lord commanded us," &c. We may add Acts. xviii. 6.

XIII. 5thly, However the polity of the Jews was not overturned, before the kingdom of the Meſſiah was made illuſtrious among the Gentiles, Mat. xxiv. 14. "And this goſpel of the kingdom ſhall be preached in all the world, for a witneſs unto all nations, and then ſhall the end come," namely, of Jeruſalem and the temple: which was very wiſely ſo ordered: for by his means. 1ſt, the The ungrateful Jews had not the leaſt ſhadow of excuſe left: for what excuſe could they have for continuing in their hardneſs, who had ſeen his power in a very ſhort ſpace of time, ſhining like lightning through the whole world? This is Chryſoſtom's obſervation, Serm. 76 *in Matthæum*. 2dly, By the preaching of the goſpel, he would have all the world know the crimes of the Jews, the guilt they had contracted by the paricide of Chriſt, and their obſtinate and invincible malice, in ſtubbornly rejecting all offers of mercy, before he would execute ſo terrible a vengeance on a people, who were under ſo many obligations to him: that all nations might be obliged to adore his juſtice with trembling. 3dly, He would not caſt off his ancient people by an ultimate deſtruction, before he had gathered, from among the Gentiles, another people for himſelf. Nor make the material temple an Anthema, till he had built a ſpiritual temple of lively ſtones. For, it was never intended, that Chriſt ſhould be a king without a kingdom.

XIV. The *fourth* benefit is a more abundant and delightful meaſure of the Spirit, frequently foretold by the prophets, to

be ſent together with, and poured out on the church by Chriſt: To this purpoſe, if I miſtake not, is Zech. ix. 12. *even to day* מגיד משנה * *another declarer do I render unto thee: That day* is meant, on which the king of Zion had, by the blood of the covenant, ſet at liberty, thoſe who were bound in Zion, and was delivered from death. At that time *a declarer, diſcoverer, or ſhewer forth*, is promiſed, the participle being uſed as a noun: and he is indeed *another diſcoverer*. The firſt is the Son of God, and who is the other, but the Holy Spirit? who is alſo a *diſcoverer*, as he teaches the elect, and brings all things to their remembrance, John xiv. 26. *the next to Chriſt* or *another comforter*, ver. 16. Him God promiſes *to give*, that is, in place of the Son, after he was gone to the Father, John xvi. 7. To this likewiſe I apply, what the Meſſiah ſays, Iſa. xlviii. 16. אדני יהוה שלחני ורוחו, which is very properly tranſlated, *the Lord God hath ſent me and his Spirit*. Add the like promiſes Iſa. xliv. 2, 3. and Iſa. xxxv. 7. and Joel ii. 28. The fulfillment of which is in Chriſt, who *baptizeth* his people *with the Holy Ghoſt and with fire*, Mat. iii. 11. compare John vii. 38, 39. of which paſſages we have ſpoken elſewhere.

XV. The effects of this Spirit, are; 1ſt, A more clear and diſtinct knowledge of the myſteries of faith, Iſa. xi. 9. and Iſa. liv. 13. Jer. xxxi. 34. 1 John ii. 27. 2dly, A more generous, a more ſublime, and cheerful degree of holineſs, Iſa. xxxiii. 24. and Iſa. xxxv. 9. and Iſa. lx. 21, 22. Zech. x. 5. and Zech. xii. 8. 3dly, A more delightful conſolation, Iſa. xl. 1, 2. and Iſa. lx. 1, 2. and Iſa. lv. 11. and Iſa. lxvi. 12. 13, 14. John xiv. 16. Acts ix. 31. Eph. i. 13. 2 Cor. i. 22, 4thly, A filial boldneſs, which is now the greater, as adoption itſelf, and its effects are more conſpicuous, Gal. iv. 6. 5thly, The extraordinary and altogether miraculous gifts, which were plentifully beſtowed at the beginning of the goſpel, not only on the apoſtles, but alſo often on other miniſters, nay, on common believers, and even virgins, Mark xvi. 16—18. Acts x. 45, 46. and Acts xix. 6. and Acts xxi. 8. 1 Cor. xii. 7—11. But in what manner the New Teſtament is to be compared with the Old, we have frequently ſhewn already.

XVI. The *fifth* benefit is *Chriſtian liberty*, which Paul, the moſt diligent interpreter of, and warmeſt advocate for, uſually ſo conſiders, that he makes it generally to conſiſt in a freedom from that bondage, which the Jews were under; and he

* Our verſion renders, *will I render double unto thee*. Double, ſays a modern commentator, ſignifies any thing large, ſufficient, plentiful, Iſa. xl. 2. and lxi. 7. particularly the Spirit and his grace. See Gill. in Loc. our author here follows *Cocceius*.

he rarely treats of it, unleſs when he compares Chriſtians with Jews, and ſets the Old diſpenſation in oppoſition to the New. Yet divines have prudently obſerved from Paul himſelf, that Chriſtian liberty may be conſidered, either as *common* to believers in every age; or as a ſpecial immunity of the children of God, who live under the New Teſtament diſpenſation.

XVII. This common liberty conſiſts in a manumiſſion or freedom, 1ſt, From the tyranny of the *devil*, whoſe deſtruction was promiſed, as early as in paradiſe, Col. i. 13. 2dly, From *the reigning and condemning power* of ſin, Rom. vi. 14. Rom. viii. 1. 3dly, From the rigour of *the law*, ſo far as it is contradiſtinguiſhed from grace, Rom. vi. 14. For, thus far it is to the ſinner *the law of ſin and death*, oppoſite *to the law of the Spirit and of life in Chriſt Jeſus*, Rom. viii. 2. Moreover this rigour conſiſts, (1.) In the ſevere demand it makes of obedience without a promiſe of ſanctifying grace. (2.) In requiring a moſt perfect holineſs, to be performed by man himſelf, as the condition of eternal life. (3.) In threatening the curſe, for the leaſt deviation. For, ſo far the law belongs to the covenant of works, which in regard to all believers, is abrogated, by the introduction of the covenant of grace. 4thly, In a freedom from an accurſed *death*, both of *body* and *ſoul*. For, though the *body* of believers is *dead becauſe of ſin*, Rom. viii. 10. yet death has loſt its ſting, 1 Cor. xv. 55. and is become the period of ſin and miſery, and the paſſage to eternal life, John v. 24. And thus far believers are freed from that death, with which God threatened ſinful man, as a puniſhment properly ſo called, and the effect of his dreadful diſpleaſure, John viii. 51, 52. Nor is the *formal* nature of puniſhment only removed from the death of believers; but whatever belongs to the remains of death, will at laſt be deſtroyed by a glorious reſurrection, 1 Cor. xv. 54. As therefore liberty with reſpect to ſin, as to its right, is adjudged to believers in juſtification, and as to its power, performed gradually and by ſome certain ſteps; the ſame alſo is the caſe with reſpect to corporal death; the curſe and penalty of which ſo to ſpeak, are removed, as ſoon as the perſon is ingrafted into Chriſt by faith, who is the fountain of life, but at the laſt day, all its power will be ſwallowed up in victory. 5thly, From *human empire*, or conſtraint, with reſpect to divine worſhip, and the actions of religion, as ſuch: For God alone has dominion over the conſcience, James iv. 12. Nor is it lawful for the ſons of God, who know themſelves to be bought with a price, to become the ſervants of men, 1 Cor. vii. 23. Mat. xv. 9. Col. ii. 18, 22, 23. Though

formerly the Scribes and Phariſees ſat in Moſes' chair, yet God never gave them a power, to load the conſcience with new inſtitutions, beyond and beſides the law of God, to which all were equally bound, Deut. iv. 2. and Deut. xii. 34. All the authority of the doctors of the law tended to keep the people to the obſervance of the law of Moſes; Chriſt juſtly rebuked them, when they went beyond that. Whatever man has deviſed from his own invention, in matters of religion, has ever been diſpleaſing to God. 6thly, From the obligations to things *indifferent*, which are neither good nor bad in themſelves, and which God has neither commanded, nor forbidden. When the knowledge and ſenſe of this liberty is wanting, the conſcience in that caſe, is diſquieted, and ſuperſtition has neither meaſure nor end, Rom. xiv. 5, 14, 23. The *poſſeſſion* however, is to be diſtinguiſhed from the *uſe*; the *right* from the *exerciſe* of it, the former ought ever to remain inviolable to the conſcience, the latter to be circumſcribed by the rules of prudence and charity, to avoid giving offence to weak brethren, 1 Cor. vi. 12. and 2 Cor. x. 13. Rom. xiv. 19.

XVIII. The liberty, we have thus deſcribed, abſolutely belongs to the benefits of the covenant of grace: and ſhould not be reckoned among thoſe, which are peculiar to the New Teſtament. Unleſs ſo far, as it is more clearly explained, more frequently inſiſted upon, more effectually and abundantly applied by the Spirit of Chriſt, and inſinuated into the conſcience for the greater conſolation and joy, and finally demonſtrated by more glorious effects. And, as I imagine, none will queſtion, that the rigour of the old economy greatly obſcured the ſenſe and joy of that liberty, which believers in other reſpects enjoyed. At leaſt none will deny, that the liberty, as to things, in their own nature indifferent, was greatly diminiſhed by the inſtitutions of Moſes.

XIX. That liberty, therefore, which is peculiar to the New Teſtament is, 1ſt, A diſcharge from *the bondage of the elements of the world*, or of the ancient ceremonies, from whoſe religious obligation, as of things neceſſary, the conſciences of men were firſt ſet free, Acts xv. 10. though their arbitrary uſe continued for ſome time, and might with prudence be adviſed, Acts xxi. 24. Afterwards their uſe was entirely forbid, ſo that now we are to abſtain from them altogether, Gal. iii. 25. Gal. iv. 5, 26. and Gal. v. 1. For, from being in force, they firſt loſe their vigour, of neceſſity become arbitrary: afterwards from being dead they become hurtful and deadly; and from being arbitrary become unlawful, never to be revived, after the full promulgation of the goſpel, and the deſtruction of the temple of Jeru-

Jeruſalem, which was the ſeat of the ceremonies. 2dly, Liberty with reſpect to many *things indifferent in their own nature*, the uſe of, or abſtinence from which was formerly enjoined the Iſraelites, Tit. i. 15. Col. ii. 20, 21. 1 Cor. x. 25. 3dly, Immunity from the *forenſic or judicial laws of the Iſraelites*; not as they were of univerſal, but as of particular right or obligation made for the Jews as ſuch, diſtinguiſhing them from other nations, adapted to the genius of the people and country, and ſubſervient, for the greateſt part, to the Levitical prieſthood, with which almoſt the whole polity was interwoven. 4thly, There is a clearer and more perfect promulgation, knowledge and practice of Chriſtian liberty, in all its parts and degrees.

XX. *ſixthly*, We may reckon among the benefits of the New Teſtement the reſtoration of the Iſraelites, who were formerly rejected, and the bringing them back to the communion of God in Chriſt. Paul has unfolded this myſtery to the Gentiles, Rom. xi. 25—27. "For I would not brethren, that ye ſhould be ignorant of this myſtery (leſt ye ſhould be wiſe in your own conceits) that blindneſs in part is happened to Iſrael, until the fulneſs of the Gentiles be come in. And ſo all Iſrael ſhall be ſaved: as it is written, there ſhall come out of Sion the deliverer, and ſhall turn away ungodlineſs from Jacob. For this is my covenant unto them, when I ſhall take away their ſins."

XXI. On this place obſerve, 1ſt, That the apoſtle here explains ſome *myſtery*; that is, a ſecret thing, not known but by revelation, and taken notice of by few, and happening beyond the expectation and judgment of reaſon; in fine, the whole method and manner of executing which, lies in a great meaſure concealed: ſee 1 Cor. ii. 7. and 1 Cor. xv. 51. and Eph. iii. 3. 2dly, That it is the intereſt of the Gentiles to be acquainted with this myſtery, to prevent their entertaining higher thoughts concerning themſelves, and lower concerning the Iſraelites: we are therefore to take care, to enquire diligently, and with attention, into what the prophets have foretold concerning this matter. 3dly, The apoſtle here ſpeaks of the people of Iſrael, not figuratively but properly ſo called; who were at this time blind, obdurate, ſtupid, and hardened, of which ver. 7. Iſaiah foretold this judgment of God againſt Iſrael at large, chap. vi. 9, 10. compared with Act. xxviii. 26. Iſa. xxix. 10, 11. To this alſo ſeems applicable, *that whirlwind of the Lord, that fury, and continuing whirlwind, which ſhall abide on the head of the wicked*, of which Jer. xxx. 23. In ſhort, this is that forlorn condition of the blinded nation of Jews, which taking its riſe in the apoſtles' time, continues to this our day. 4thly, That this blindneſs is *in part* happened to Iſrael. The whole

whole nation, from its firſt origin even to the end of the world, is conſidered as one whole; a certain part of which are thoſe, who either have, or now do, or hereafter ſhall live in the days of the wrath and indignation of God: *blindneſs has ſeized that part only.* 5thly, That blindneſs is to continue upon them no longer, *than till the fulneſs of the Gentiles be come in*; that is, till the goſpel is preached among all nations of the world whatever. Which indeed, began to be done by the apoſtles and their fellow-labourers; but could not be done perfectly, both on account of the extent of the world, and the ſhortneſs of human life, and likewiſe becauſe many nations (as all the American) were at that time unknown. This therefore ſtill remains to be done ſucceſſively; God in his admirable providence paving the way for his word. The offer of grace was firſt made to the Iſraelites. When they refuſed it, it was ſent to the Gentiles; but when the fulneſs of them ſhall be brought in, it will be again given to the Iſraelites; "that the laſt may be firſt, and the firſt laſt," Luke xiii. 30. ſee Luke xxi. 24. 6thly, That when the fulneſs of the Gentiles is brought in, *all Iſrael ſhall be ſaved:* that is, as our Dutch commentators well obſerve, not a few, but a very great number, and in a manner the whole Jewiſh nation, in a full body. Peter Martyr has judiciouſly explained the fulneſs of the Gentiles, and the whole body of Iſrael in the following words: "But we are to underſtand a limited fulneſs, and a fixed or determined collection: which is therefore called fulneſs, becauſe there will be an exact and a very great number of believers; ſo that the church ſhall be publicly owned, and had in great eſteem among the Gentiles, juſt as all Iſrael is to be taken for a great number of Jews, among whom Chriſt ſhould be publicly acknowledged: not that ſome, as well of the Gentiles as Jews ſhall not be loſt.

XXII. From what we have ſaid before, it appears, that they depart from the apoſtle's meaning, who, by *all Iſrael*, underſtand the *myſtical Iſrael*, or the people of God, conſiſting both of Jews and Gentiles, without admitting the converſion of the whole Jewiſh nation to Chriſt, in the ſenſe we have mentioned. Notwithſtanding this may be confirmed by the following arguments. 1ſt, The apoſtle ſpeaks of that Iſrael, to whom he aſcribes his own pedigree, ver. 1. whom he calls his fleſh, that is, his kindred, ver. 14. and the natural branches, ver. 21. whom he conſtantly diſtinguiſhes from the Gentiles; to whom he teſtifies, blindneſs is happened. All this is applicable to Iſrael properly ſo called. 2dly, He lays before us a myſtery: but it was no myſtery, that a very few Jews were converted to Chriſt together with the Gentiles; for we have daily inſtances

of

of that. 3dly, He reminds the Gentiles, not to exult over, or deſpiſe the Jews, from this argument, that, as they themſelves were now taken in among the people of God, ſo, in like manner, the Jews were in due time to be taken in again. But if the apoſtle meant, that the body of the Jewiſh nation was to continue in their hardneſs; and but a few of them to be ſaved, who joined to the Gentiles, ſhould form a myſtical Iſrael, the whole of that diſcourſe would be more adapted to the commendation of the Gentiles, than of the Iſraelites; and encourage rather than repreſs the pride of the Gentiles. 4thly, As the fall and diminiſhing of Iſrael, ver. 12. and their caſting away, ver. 15. are to be underſtood; ſo likewiſe the receiving and ſaving them; for here the rules of a juſt oppoſition muſt be obſerved. But the fall, diminiſhing, and caſting away of Iſrael are to be underſtood of the generality of the Jewiſh nation; therefore the receiving and ſaving of Iſrael in like manner.

XXIII. From which it is evident, that Grotius trifles, when he is poſitive, that this prophecy was fulfilled, at that time, when the idols and military enſigns of the Romans were openly ſeen in the temple; becauſe, that then many, who had embraced Chriſtianity, together with thoſe, who had been Chriſtians before, were exempted from the following calamities. To which was added, the converſion of many Jews, upon the deſtruction of the city and temple, ſince now the truth of Chriſt's predictions appeared in a much clearer light and the galling yoke of perſonal bondage had broke the obſtinacy of many, as Veſpatian and Titus put no bar in the way for proving this he quotes a paſſage from Juſtin, *adverſus Tryphonem*. But ſuch abſurd imaginations are contrary to the light of all hiſtory. For, during the ſiege the whole of the Jewiſh nation, which was all over plunged in their guilt and perfidy, were made to ſuffer the juſt puniſhment of their ſins. Which is very far from that ſalvation, which Paul here aſſures us of. If any joined the Chriſtians at that time, their number was ſo inconſiderable, compared with the reſt, as that it is ridiculous to give them the name of *all* Iſrael. Juſtin ſays nothing, but that "ſome of them being daily inſtructed in the name of Chriſt, had quitted the way of error:" which differs very much from *all Iſrael*. We may add, that by that fancy of Grotius, the times of caſting away and receiving are entirely confounded. For never was the breaking off; and cutting away the natural branches more palpably ſeen, according to the Baptiſt's prophecy, Mat. iii. 10. than at the time, that Grotius imagines theywere grafted in.

XXIV. In fine, the prophetic teſtimony, alledged by the apoſtle

apoſtle from Iſa. lxi. 20. confirms our explanation: where the Hebrew words properly denote; *the Redeemer ſhall come to Zion*; or according to the Septuagint, ἕνεκεν Σιὼν, *on account of Zion, and unto them that turn from defection in Jacob.* Paul, generally following the Septuagint, has rendered the words ſomewhat differently, but to the ſame purpoſe and meaning.

XXV. Obſerve. 1ſt, That the apoſtle here very juſtly explains Zion and Jacob of the Jews; for, theſe are the natural ſons of Jacob, natives, citizens of Zion; the others are only naturalized, that name therefore primarily and of itſelf agrees to them. And then alſo he ſpeaks of thoſe, with whom the covenant was made; as it is ſaid in the text ver. 21. *this is my covenant with them*; but that teſtament and covenant belong to Iſrael: "whoſe are the covenants and promiſes," Rom. ix. 4. ſee Lev. xxvi. 44, 45. Moreover, Zion and Jacob denote not ſome few of Iſrael, but the whole body of that notion, as Gen. xlix. 7. For in Zion all the tribes had a right, Pſal. cxxii. 4.

XXVI. 2dly, The *Goel* is promiſed to Zion, that is, the Kinſman-Redeemer, who can juſtly ſay, theſe are mine, and that in right of conſanguinity, for I am the neareſt kinſman, True it is, Chriſt may be called the *Goel* and near kinſman of all nations, on account of his being of the ſame human nature with them, which he aſſumed: yet he is chiefly and firſt of all the *Goel* of Iſrael, becauſe of them are the fathers, of whom as concerning the fleſh Chriſt came, Rom. ix. 5. And therefore, perhaps, the apoſtle ſaid, the Redeemer ſhall come *out of Zion*: for as the relation, which is expreſſed by the term *Goel*, could not be ſet forth by the Greek; ἐνόμενος he was willing, by this means, to make up the imperfection of the Greek language, by intimating, that the Redeemer was in ſuch a manner to come to Zion, as at the ſame time, with reſpect to his human nature, to come out of Zion. The advent of the deliverer ſuppoſes alſo ſuch a time, in which other Lords, beſides Jehovah, were to rule over Zion, Iſa. xxvi. 13. from whoſe illegal dominion he was, with a ſtretched out arm, to ſet free and deliver his people.

XXVII. 3dly, The work of this Redeemer will be "to turn away iniquity from Jacob." In the Hebrew it runs, "He ſhall come to thoſe that return from defection." The meaning is the the ſame: he will impart his grace and ſalvation to thoſe, who, by a true faith and repentance, ſhall return unto God. And as they cannot give this repentance to themſelves, the Redeemer will beſtow it upon them, ſee Acts v. 31. Not only the Greeks have thus rendered the words of the prophet, but alſo to

to the law." And to this purpoſe is what follows in Iſaiah, chap. lix. 21. concerning giving the Spirit of God in Iſrael, and the putting his word in their mouth. The ſum of the whole is, that, by the efficacy of the Redeemer, the Jews are in due time to be converted from their rebellion and tranſgreſſions.

XXVIII. 4thly, As this not yet accompliſhed, as to the whole body of the Iſraelites, and yet the ſcripture muſt be fulfilled, the apoſtle has juſtly inferred, that in the laſt times, it will be perfectly fulfilled. For, ſeeing the foundation thereof is God's covenant with Iſrael, and this a firm covenant, ſtable, immutable, and ſuſpended on no ambiguous condition (for what condition could that covenent admit, which allots both remiſſion of ſins and repentance to Iſrael? it is not poſſible but that every thing ſhall happen exactly, according to the promiſe and prediction. *And this is my covenant with them ſaith God.* But concerning this covenant he ſpeaks as follows, Iſa. liv. 10. "For the mountains ſhall depart, and the hills be removed, but my kindneſs ſhall not depart from thee, neither ſhall the covenant of my peace be removed ſaith Jehovah that hath mercy on thee." And again Jer. xxxiii. 25, 26. "Thus ſaith Jehovah, if my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth: then I will caſt away the ſeed of Jacob, and David my ſervant." Add Pſal. cv. 8, 9. and Deut. iv. 31. All this being addreſſed to the whole body of the nation, it muſt of neceſſity be fulfilled at the appointed time.

XXIX. 5thly, But becauſe ſome perhaps might think, that thoſe horrid crimes, of which the Iſraelites had been guilty, might hinder that bleſſing of God from coming to them: the apoſtle adds a teſtimony whereby God promiſes to take away their ſins; which cannot but be accompanied with repentance and faith in the Meſſiah, and the communication of his grace. True, indeed, it is, we have not thoſe words in Iſa. liv. But yet they are in Iſa. xxvii. 9. where the Greek verſion has the very words οταν αφελωμαι τας αμαρτιας αυτων. It is not unuſual with the apoſtle to collect ſeveral teſtimonies into one, and to explain the words of one paſſage by thoſe of another. And indeed this obſervation was of great importance: for, if any thing ſhould ſeem to ſtand in the way of the reſtoration of the Jews, it was their extreme impiety. Wherefore there are frequent promiſes concerning the expiation of the crimes they had committed, as Deut. xxxii. 43. Jer. xxxiii. 8. and Jer. l. 20.

XXX. Some perhaps may ſay, are there not clearer expreſſions in proof of this matter in the prophets? Why then does the apoſtle pitch upon theſe, the force and cogency of which

does not at firſt ſight appear? I anſwer, there are ſuch, which we ſhall preſently produce: but here the ſupreme and admirable wiſdom of the Holy Spirit ſhines forth, partly, becauſe by ſelecting theſe, he would bring us to conſider entire prophecies, which as it were, he points out to us, and of ſuch a nature, as to give full conviction of this matter. Partly, that by arguing from prophecies leſs evident, he might conſtrain us to give credit to ſuch as are more clear and expreſs. For, who will take upon him to wreſt to a different meaning ſuch evident teſtimonies, as by the very ſound of their words lead to this ſenſe, when he obſerves, that Paul draws his reaſons from ſuch as ſeemed much more remote from the purpoſe?

XXXI. Should any one deſire clearer teſtimonies, we offer the following to his conſideration: from Moſes, Lev. xxvi. 41—45. Deut. iv. 30, 31. Deut. xxx. 1—6. and Deut. xxxii. 43. From the Pſalms, Pſal. cii. 14—18. and Pſal. lxxxv. 9, 10. From Iſaiah, Iſa. xi. 11, 12. Iſa. xix. 24, 25. Iſa. xlix. 14, &c. Iſa. lxii. throughout. From Jeremiah, Jer. iii. 18, &c. Jer. xxxi. 1. and from ver. 31. to the end. Jer. xxxii. 37, &c. Jer. xxxiii. 24—26. From Ezekiel, Ezek. xxxvi. 24. to the end. Ezek. xxxvii. throughout, eſpecially from ver. 15. Ezek. xxxix. 25. to the end. Add Hoſ. iii. 5. All theſe promiſes are more ſublime, than that the time can be aſſigned, in which they can be ſuppoſed to have been as yet fulfilled. From the New Teſtament, add Mat. xxiii. 29. Luke xxi. 24. 2 Cor. iii. 16. The reader may pleaſe to ſee what we have ſaid on this head in a particular book concerning the ten tribes of Iſrael, from chap. ix. to the end; where he will find moſt of thoſe prophecies carefully, and at greater length explained.

XXXII. As from all this it is evident, we are to expect the general converſion of the Iſraelites in time to come, not indeed of every individual, but of the whole body of the nation, and of the twelve tribes. We chooſe not to multiply minute queſtions, either out of curioſity, or incredulity, concerning the time, place, manner, means, and the like circumſtances of this myſtery, which God has reſerved in his own power. Let us maintain the thing itſelf, and leave the manner of it to God. We ſhall then beſt of all underſtand thoſe obſcure prophecies which deſcribes it, when we ſhall be able to compare the event with them. Our Calvin, as his manner is, ſpeaks with prudence and gravity. "When ever the longer delay is apt to throw us into deſpair, let us recollect the name myſtery, by which Paul clearly puts us in mind, that this converſion is not to be in the ordinary or uſual manner; and therefore they act amiſs, who attempt to meaſure it by their own private ſentiments.

ments. For, what more perverſe, than to account incredible what falls not in with our opinion? Being therefore called a myſtery, becauſe incomprehenſible, until the time of its revelation. Moreover, it is revealed to us, as it was to the Romans, that our faith, acquieſcing in the word, may ſupport our expectation, until the effect itſelf be made manifeſt." We ſhall conclude theſe things with the wiſh and words of Maimoinides at the end of his *More Nevochim*. "But may the great and good God himſelf purify all Iſrael, according to his promiſe; then the eyes of the blind will be opened. The people ſitting in darkneſs have ſeen a great light: to thoſe who ſat in the ſhadow of death, the light is ariſen."

XXXIII. *Laſtly*, To this reſtoration of Iſrael ſhall be joined the riches of the whole church, and as it were, life from the dead, Rom. xi. 12. "Now if the fall of them be the riches of the world, and the diminiſhing of them the riches of the Gentiles; how much more their fulneſs?" and ver. 15. "For if the caſting away of them be the reconciling of the world; what ſhall the receiving of them be, but life from the dead?" The apoſtle intimates, that much greater and more extenſive benefits ſhall redound to the Chriſtian church from the fulneſs and reſtoration of the Jews, than did to the Gentiles, from their fall and diminution; greater, I ſay, *intenſively*, or with reſpect to degrees, and larger with reſpect to *extent*.

XXXIV. As to *intenſeneſs* or degrees, it is ſuppoſed, that, about the time of the converſion of the Jews, the Gentile world will be like a *dead perſon*, in a manner almoſt as Chriſt deſcribes the church of Sardis, Rev. iii. 1, 2. namely, both that light of ſaving knowledge, and that fervent piety, and that lively and vigorous ſimplicity of ancient Chriſtianity, will, in a courſe of years, be very much impaired. Many nations, who had formerly embraced the goſpel with much zeal, afterwards almoſt to be extinguiſhed by the venom of Mahometaniſm, Popery, Libertiniſm and Atheiſm, would verify this prophecy: but upon the reſtoration of the Jews, theſe will ſuddenly ariſe, as out of the grave: a new light will ſhine upon them, a new zeal be kindled up; the life of Chriſt be again manifeſted in his myſtical body, more lively, perhaps, and vigorous than ever. Then, doubtleſs, many ſcripture-prophecies will after their accompliſhment, be better underſtood, and ſuch as now appear dark riddles, ſhall then be found to contain a moſt diſtinct deſcription of facts many candles joined together give a greater light; a new fire laid near another, gives a greater heat. And ſuch will the acceſſion of the Jews be to the church of the Gentiles.

XXXV. And not only ſo, but alſo many nations, among whom the name of Chriſt had long before been forgotten, ſhall be ſeen to flock again to the ſtandard of ſalvation then erected. For there is a certain fulneſs of the Gentiles, to be gathered together by the ſucceſſive preaching of the goſpel, which goes before the reſtoration of Iſrael, of which ver. 25. and another richneſs of the Gentiles, that comes after the recovery of Iſrael. For, while the goſpel, for many ages, was publiſhed now to this, then to that nation, others, gradually departed from Chriſt: but when the fulneſs of the Jews is come, it is altogether probable, that theſe nations will in great numbers, return to Chriſt. An almoſt innumerable multitude of Jews reſide in Aſia, and Africa, among the Perſians, Turks, Indians, Chineſe, Japaneſe, and Tartars. When therefore, by the almighty hand of God, theſe ſhall be brought to the communion of the Meſſiah, their love to him will be the more ardent, as their hatred againſt him had been formerly more bitter. And is it not more than probable, that the nations, among whom they live, being excited by their example and admonitions ſhall come into the fellowſhip of the ſame faith? Certainly the words of the apoſtle lead us to this.

XXXVI. Agreeably to which James has ſaid, Acts xv. 15—17. "And to this agree the words of the prophets; as it is written, after this I will return, and will build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof, and I will ſet it up: that the reſidue of men might ſeek after the Lord, and all the Gentiles upon whom my name is called, ſaith the Lord, who doth all theſe things." The reparation of the fallen tabernacle of David ſignifies the reſtoration of true and ſpiritual worſhip, among the Iſraelites. And when that ſhall come to paſs, the reſt of mankind, who never gave up their names to Chriſt, and the nations, upon whom his name was formerly called, but who, by their thoughtleſſneſs, loſt the benefit of the goſpel, will then with emulation ſeek the Lord.

XXXVII. And what is more evident than that prophecy in Iſaiah? the prophet, chap. lix. 20, 21. having foretold the reſtoration of Iſrael, according to the apoſtles commentary, immediately, chap. lx. 1. exclaims, "Ariſe, ſhine, for thy light is come, and the glory of Jehovah is riſen upon thee: ver. 3. and the Gentiles ſhall come to thy light, and kings to the brightneſs of thy riſing," &c. Moreover, the riches of the church at that time are deſcribed ver. 17. "for braſs I will bring gold, and for iron I will bring ſilver, and for wood, braſs, and for ſtones iron;" the moſt magnificent words to the ſame purpoſe, follow

theſe,

theſe. From the conſideration of which Peter Martyr has ſaid; "that, indeed, according to almoſt all the prophets, eſpecially Iſaiah, the happineſs of the church will be great: which it has not yet attained to, but it is probable that it will then (on the converſion of the Jews) attain to it." We have not indeed, the leaſt doubt, that there are many prophecies both in the Old and New Teſtament to this purpoſe the full meaning of which we ardently pray the ſupreme Being may teach his people by the event, the only undoubted interpreter of prophecies. It is however our duty to be modeſt on the head, and not raſhly intrude into the ſecrets of providence, nor boldly abuſe, what we are neither allowed to know, nor ſuffered to ſearch into.

CHAP. XVI.

Of Baptiſm.

I. THE ordinary *ſacraments* of the New Teſtament are only two; *baptiſm* and the *Lord's Supper*. Theſe are ſignalized by the expreſs inſtitution of our king. Theſe were made uſe of by our Lord himſelf, to ſet us an example, and by this uſe they were conſecrated to the elect. Theſe are recommended to the Corinthians, as excellent privileges of the New Teſtament church, and two like them, but of an extraordinary nature, were granted to Iſrael in the wilderneſs, 1 Cor. x. 1—4. Theſe are held forth by the apoſtle, 1 Cor. xii. 13. as ſacred ſeals of the union and communion of believers, both with Chriſt, and with one another; and if there were any more of the kind, the apoſtle, according to his uſual accuracy and diligence, would not have paſſed them over in ſilence. Theſe in ſhort, are ſufficient to ſignify and ſeal the fulneſs of grace we have in Chriſt. For as two things are requiſite to complete our happineſs: firſt, our being abſolved from our ſins, and waſhed from our pollution; that we may be regenerated by the communication of the Spirit of Chriſt to a new life of grace: and then nouriſhed in that life of grace, that is, ſuſtained, ſtrengthened and increaſed therein, until we be promoted to the life of glory: both theſe are ſufficiently confirmed to us by theſe two ſacraments. Our firſt ingrafting into Chriſt, and our regeneration by his Spirit, are ſet forth by baptiſm; and the nouriſhment of our ſpiritual life by the holy ſupper.

II. Concerning both theſe ſacraments of the New Teſtament we are to obſerve, that ſomething correſponding to them, but only

only of eccleſiaſtical uſe, not of divine inſtitution, was practiſed by the ancient Iſraelites. And herein the Lord Jeſus diſcovers his exceeding great wiſdom and goodneſs, that he would not diſcompoſe the weak minds of his people, by too much innovation, but retained the ancient rites, eſtabliſhed them by his own authority, and rendered them more illuſtrious, by their ſignifying the moſt noble and myſtical things which depended wholly on his own inſtitution.

III. And with reſpect to *baptiſm*, of which we are firſt to ſpeak; it appears, that there was a twofold baptiſm in uſe among the Jews; the one of which they called *the baptiſm of uncleanneſs* or of *Luſtration*, whereby legal uncleanneſs was waſhed away; the other, *the baptiſm of Proſelytiſm* or *initiation*, whereby thoſe of the Gentiles, who were converted to Judaiſm, were initiated into the church of Iſrael. Omitting the former, which is not ſo material to the preſent ſubject, we ſhall mention a few things concerning the latter.

IV. When a Gentile was received into the Iſraelitiſh covenant, and, as the Jews ſpeak, became a Proſelyte of righteouſneſs, three ceremonies of initiation were uſed, without which even the Iſraelites themſelves, according to their received notion could not enter into that covenant; to wit, *circumciſion*, *baptiſm*, and *ſacrifice*. And the Jewiſh maſters have fixed it as a law, that this baptiſm is ſo neceſſary, that without it, as much as without circumciſion, there can be no proſelytiſm; but this along with ſacrifice is all the initiation, that is neceſſary in the caſe of a female proſelyte.

V. The manner of baptiſm among the Iſraelites was this. 1ſt, They examined the proſelyte, who was to be initiated, with reſpect to the ſincerity of his converſion to Judaiſm: whether he deſired to make a profeſſion thereof, from the hopes of riches or honours in a flouriſhing republic; or from fear; or from an affection for an Iſraeliteſs: or any other ſuch like motive that was not good. And after he declared, that his motive was the alone regard he had for God, and an unfeigned love to the divine law, they inſtructed him in the ſeveral articles thereof; as concerning the unity of God, the abominable nature of idolatry, the reward of obedience, and concerning the future world, and other heads of their divinity. Which after he ſolemnly profeſſed to receive without the leaſt exception, he was directly circumciſed. 2dly, After the wound of circumciſion was perfectly healed, he was led to baptiſm; which was not performed, but in the preſence of Triumvirs or three men, who were the diſciples of the wiſe בשרים לדין *who could exerciſe judgments*, that is, Iſraelites of the pureſt blood. It was their

buſineſs

buſineſs not only to take care, that every thing was duly performed, and to teſtify concerning this due performance, according to the practice of their anceſtors: but further to inſtruct the perſon to be baptized, and already placed in the water, concerning ſome more, and ſome leſs, important precepts of the law. Such Triumvirs are generally in Scripture called Elohim. Chriſt in like manner declares, that, in the baptiſm of the New Teſtament, the Elohim are preſent, Mat. xxviii. 19. who are called the three witneſſes in heaven, 1 John v. 7. 3dly, It was unlawful to adminiſter baptiſm but in a natural *current* or *collection of waters*; as a river, lake, fountain: becauſe according to them, none could be duly baptiſed in water fetched from any place, and received in artificial receptacles. 4thly, The entire body was to be plunged at once, for if but the tip of a finger was undipt, ſuch a perſon was accounted to remain ſtill in his uncleanneſs. Yet it was not neceſſary, that the perſon to be baptized ſhould put off all his clothes, provided they were ſuch, as the water could eaſily penetrate. 5thly, But we are eſpecially to obſerve, that even little children were baptized, generally at the ſame time with their parents. For thus it is ſaid in *Talmud. Babylon. Tit. Erub.* fol. 11. c. 1. "They baptize the little young proſelyte in conſequence of the mind of the Sanhedrim."

VI. The effect of this initiation was, 1ſt, That the perſon ſo baptized, "being taken out from among the body of the Gentiles," was accounted *a ſon of the covenant*, who was permitted "to come and have a ſafe retreat, under the wings of the Divine Majeſty." 2dly, He was looked upon as one that was new born. Hence that common ſaying in the Talmud; "when ever one becomes a proſelyte, he is accounted an infant newly born." For, they ſuppoſe, that ſome new ſoul, inſtead of his Gentile ſoul, is ſent down, from ſome palace in heaven, into the body of the proſelyte, after he is once come under the wings of the Divine Majeſty, and honoured with his kiſs. Affections which either have no meaning, or enigmatically ſignify regeneration by the Spirit of God. 3dly, The conſequence of this regeneration was a new kindred; ſo that he was not to look upon his former relatives (as brothers, ſiſters, parents, children) as belonging to him; nay, after this regeneration, he was to have no more any heathen kindred, or ſtand related to thoſe born in the time of Gentiliſm; juſt as, by the imperial law, all ſervile relation ceaſed upon manumiſſion. Hence Tacitus ſays, Hiſt. Lib. 5. "nor do they entertain any notion more than that of making no account of their parents, children, brethren." With which may be compared Luke xiv. 26.

VII.

VII. They make the firſt practice of this baptiſm to be very ancient. Some aſcribe it to the patriarch Jacob, when he received into his family and domeſtic church the Shechemite young women and other Gentiles, who reſided with him; becauſe it is ſaid, Gen. xxxv. 2. "then Jacob ſaid unto his houſehold, and to all that were with him, put away the ſtrange gods that are among you, and be clean, and change your garments." Where Aben Ezra explains the words *be clean*, by the *waſhing of the body*. Others derive the firſt teſtimony, or practice of this baptiſm, from what is ſaid to Moſes, Exod. xix. 10. "Go unto the people and ſanctify them to day and to morrow, and let them waſh their clothes." And again, ver. 14. "and he ſanctified the people, and they waſhed their clothes." Thus they would have the waſhing of the perſons to be included in, or ſet forth by, the waſhing of their clothes. But theſe things are uncertain. They would have ſpoken more to the purpoſe, had they obſerved with Paul, that the "Iſraelites were baptiſed unto Moſes in the cloud and in the ſea, 1 Cor. x. 1, 2. of which we have formerly ſpoken at large. It is more probable, what they ſay elſewhere, that, in the time of David and Solomon, when the republic of Iſrael was in its moſt flouriſhing ſtate, a great number of proſelytes were initiated by baptiſm. Whoever would know more of this baptiſm, and learn the teſtimonies of the Jews themſelves, may conſult *Selden, de jure Nat. & Gen. Lib.* 2. *c.*2 and 4. as alſo, *de Succeſſionibus ad leges Hebræor. c.* 26. And again *de Synedriis Lib.* 1. *c.* 2. and *Lightfoot* on Mat. iii. 6. Alſo *Altingu diſſertat. de proſelytis*, Theſ. xxvii. ſeq.

VIII. But whatever be the caſe as to the antiquity of that rite, no divine inſtitution can be aſſigned for it prior to John, the harbinger of Chriſt, who was ſent by God to baptize. For, this was expreſsly given him in charge, "the word of the Lord came unto John," Luke iii. 2. John i. 33. From this, however, it appears, whence it came, that the Scribes and Phariſees are never ſaid to have found fault with John for his baptiſm, but that they only aſked him, by what, and whoſe authority, he baptized? John i. 25. hence alſo it was, that ſuch numbers of people flocked to his baptiſm: for, he was celebrated both for his piety and doctrine; nor did he uſe a new rite; he taught, that the kingdom of heaven, which was ardently longed for and expected by all at that time, was at hand; exhorted every one that came to him, to ſuffer himſelf to be initiated therein, as it was now at the door, by taking upon him his baptiſm, and by a profeſſion of repentance. From that time baptiſm was of divine inſtitution among the Jews.

IX.

IX. But it was not yet a ſacrament of the New Teſtament: for, as the whole of John's miniſtry was, as it were, ſomething intermediate between both Teſtaments, and tended to prepare the way for the Lord, the author and herald of the New Teſtament; ſo, in like manner, his baptiſm initiated the penitent and believing into the kingdom of heaven: which indeed, was near, but not yet actually come, Mark i. 2—8. Hence *Tertullian, adverſus Marcionem, Lib.* 4. *c.* 33. calls "John the boundary ſet between the Old and New, at which Judaiſm ſhould terminate, and from which Chriſtianity ſhould begin." *Nazianzenus* alſo, *Orat.* 39. *quæ eſt in Sancta lumina*, calls him the "middle perſon between the Old and New Teſtaments." Yet his miniſtry belonged rather to the New, than to the Old Teſtament: as a forerunner is rightly judged to be of, and with that king, whom he precedes. Whence the baptiſm of John is by the author of *Queſt ad Orthodoxos*, which we have in Juſtin Martyr's works, Queſt. 37. called the *proem* or introduction *to the goſpel of grace*. To which that baptiſm came neareſt, *which* John adminiſtered unto the faith of the Meſſiah, now preſent, and manifeſting himſelf to Iſrael, John i. 29, 31.

X. I take the firſt baptiſm of the New Teſtament to have been that, which was adminiſtered by Chriſt's diſciples, at the command of their maſter, for a confeſſion of the preſence of the Meſſiah, John iii. 22. Yet at that time it was confined, for the moſt part to the Jews. But it was made a ſacrament of the univerſal church, after the New Teſtament was ſealed by Chriſt's blood, and confirmed by his reſurrection, to be preached all over the world by the apoſtles, who were very ſoon to be baptized with the Holy Ghoſt, Mat. xxviii. 19.

XI. John's baptiſm differed from that adminiſtered by Chriſt's diſciples, not in eſſence, but in circumſtances only. For, 1ſt, Both were from heaven, and grounded on God's command: which we are ſure of with reſpect to Chriſt's baptiſm, and as to John's appears from John i. 33. Luke vii. 30. Mat. xxi. 25. 2dly, In both there was a dipping in water, Mat. iii. 11. Acts viii. 36. 3dly, Both adminiſtered into the faith and confeſſion of Chriſt, Acts xix. 4, 5. 4thly, Both were a ſign and ſeal of the remiſſion of ſins, Mat. iii. 6. Luke iii. 3. Acts ii. 38. 5thly, In the participation of both, there was an obligation to repentance on the perſon: ſee the laſt text. Nevertheleſs they differ. 1ſt, In that John's baptiſm was indeed from God, but not from Chriſt, as the incarnate Mediator, acting as the king of his church. 2dly, In that, as we have ſaid, it was rather a preparation for, than a ſacrament of the New Teſtament. Baſil in his treatiſe, *quomodo baptizetur aliquis baptiſmate, quod eſt in*

Evadgelio Domini noſtri Jeſu Chriſti. How a perſon is baptized with the baptiſm, which is in the goſpel of our Lord Jeſus Chriſt, diſtinguiſhing between John's and Chriſt's baptiſm, ingeniouſly writes, *the baptiſm of the former was introductory*, or initiatory; *that of the latter perfective.* 3dly, In that God communicated therein a more ſparing meaſure of the Spirit; whereas in the beginning of the goſpel, the gift of tongues and prophecy, which in ſcripture comes under the appellation *ſpirit*, was conferred on very many, who were baptized with Chriſt's baptiſm.

XII. But we are principally to treat concerning this baptiſm, which has Chriſt for its author. For the fuller underſtanding of which we are diſtinctly to explain. I. The external *ſign.* II. The ſpiritual *thing ſignified.* In the *ſign* we are to diſtinguiſh between the *element* and the *ceremony*, or ſacred rite employed about the element. The *element* here to be uſed, is true, plain, natural *water:* ſuch as John baptized with, Mat. iii. 6, 16. John iii. 23. the apoſtles and others, as Acts viii. 28. and Acts x. 40. Accordingly Eph. v. 26. it is called *the waſhing of water.* The ſacred rite conſiſts. I. In the application of the water to the body of the perſon to be baptized. II. In pronouncing a certain form of words.

XIII. Concerning the former it is queried, whether baptiſm may be duly adminiſtered by *immerſion* only, or alſo by *effuſion* of the water out of a veſſel, or by *aſperſion* or ſprinkling? To which we anſwer in the following poſitions. 1ſt, It is certain, that both John and the diſciples of Chriſt, ordinarily uſed dipping: whoſe example was followed by the ancient church: as Voſſius, *Diſput.* 1. *de baptiſmo, Theſ.* 6. and Hoornbeck *de baptiſmo Veterume, Sect.* 4. have ſhewn from many teſtimonies both of the Greeks and Latins. 2dly, It cannot be denied but the native ſignification of the words, Βάπτειν and Βαπτίζειν is to *plunge* or *dip:* ſo as to be altogether ſomething more than ἐπιπολάζειν, *to float on the ſurface;* but leſs than δύνειν, *to go to the bottom* and periſh: as Voſſius remarks, Theſ. 1. *ibid.* However, I have obſerved, that the term καταδύσις, *going to the bottom*, is frequently uſed by the ancients in the matter of baptiſm Athanaſius, Queſt. 94. τὸ καταδῦσαι τὸ παιδίον ἐν τῇ κολυμβήθρᾳ, &c. *the going down or dipping of the child in the bath.* And Sozomen, Lib. 6. c. 26. has charged Eunomius with a hereſy, for teaching, that "the ſacrament of baptiſm ought to be performed by once dipping." Similar examples are every where to be met with. Salmaſius, in his obſervations on Sulpitius Severus, de Vita Martini, c. 15. has made the following obſervation, Βάπτειν, *from which* Βαπτίζειν, "ſignifies immerſion, not aſperſion: nor did the ancients baptize any but by dipping, either once or thrice: except clinicks, or perſons confined

fined to a ſick bed, becauſe theſe were baptiſed in a manner they could bear; not in an entire font, as they who put their head under water, but their body was ſprinkled all over." Cypr. 4. Epiſt. 7. "Thus when Novatus in his ſickneſs, received baptiſm, he was but ſprinkled all over, Euſeb. 6. Hiſt. c. 43. Nor are we to conceal. 3dly, That there is a greater copiouſneſs of ſignification, and a fuller ſimilitude between the ſign and the thing ſignified in immerſion: as we ſhall ſhew, when we come to that point. 4thly, Nay, that immerſion may be performed in cold countries, without any great danger of health and life, appears from the example of the Ruſſians, who plunge the children that are to be baptized three times all over: not believing, that baptiſm can be duly performed any other way; and never uſe lukewarm water, but for perſons infirm. As the Muſcovite writers relate at large, in *Georgius Fenlavius Annotationes ad Enchiridion Chriſtophori Angeli de Statu hodiernorum Græcorum, p.* 470, *Seq.* 5thly, But that if cold water ſhould be thought more inconvenient or dangerous, it may be warmed: which the ſaid Chriſtophorus Angelus teſtifies, c. 24. is done among the Greeks. "The Greeks," ſays he, "keep in their churches a kind of large veſſels called baptiſteries, that is, veſſels ſo large, as are ſufficient to admit the infant to be plunged all over therein." When therefore any child is to be dipt in this font, "the relations of the infant firſt of all warm the water with ſome odoriferous herbs." And if the water was in like manner, warmed in our climate, there would ſeem to be no ſuch great hazard in the dipping of perſons to be baptized.

XIV. 6thly, But then we are not to imagine, that immerſion is ſo neceſſary to baptiſm, as that it cannot be duly performed by pouring water all over, or by aſperſion; for, both the method of pouring, and that of aſperſion are not without arguments for them. 1ſt, Though we find the apoſtles dipped, it does not follow they always obſerved this method. It is more probable, the three thouſand, who were baptized in one day, Acts ii. 41. had the water poured or ſprinkled on them, rather than that they were dipt. For it is not likely, that men, who were ſo much employed in preaching, as the apoſtles were, could have leiſure for ſo tedious an immerſion of ſo many thouſands. Nor is it probable, that Cronelius, Lydia and the Jailor, who were baptized in private houſes, with their families, had baptiſteries at hand, in which they could be plunged all over. Inſtances of pouring the water over perſons are brought from antiquity by Voſſius *Diſput.* 1. *de Baptiſ. Th.* 9. Which Joſhuah Arndius, without mentioning Voſſius, has inſerted in the ſame

order in his *Lexicon Antiquitat. Eccleſiaſt. p.* 66. 2dly, Though βαπτιζω properly ſignifies to plunge or dip, yet it is alſo more generally uſed for any waſhing, as Luke xi. 38. Well therefore ſays Dominicus a Soto, *Diſtinct.* 3. *Queſt. un. Art.* 7. "In baptiſm there is ſomething eſſential, as the waſhing," according to Eph. v. 26. where the apoſtle calls baptiſm the waſhing of water: "ſomething accidental, namely, the waſhing in this or the other manner." 3dly, The thing ſignified by baptiſm is explained both in the Old and New Teſtament by the terms of pouring water over, and of aſperſion. Concerning pouring water over, ſee Iſa. xliv. 3. concerning aſperſion, Iſa. lii. 15. Ezek. xxxvi. 25. Heb. xii. 24. 1 Pet. i. 2. I deny not, that, in theſe quotations, there is an alluſion to the Levitical ſprinklings; yet from them it appears, that the application of the blood and Spirit of Chriſt, which believers of the New Teſtament enjoy, is properly ſhadowed forth by the rite of aſperſion. To this the apoſtle leads us in expreſs terms, Heb. ix. 13. 14. "for if the blood of bulls and of goats, and the aſhes of an heifer, *ſprinkling* the unclean, ſanctifieth to the purifying of the fleſh, how much more ſhall the blood of Chriſt purge your conſcience from dead works?" 4thly, We add, that the whole nature of the New Teſtament, which is wholly made up of mildneſs and liberty, frees the tender age of infants to be baptized, eſpecially in northerly climates, from the neceſſity of being ſtripped naked and plunged all over. Though that poſſibly might be done without hazard of life, yet not without ſome other inconvenience. 5thly, Others add that in ancient times, in which candour and ſimplicity flouriſhed more, the perſons to be baptized were, without any indecency, ſtripped naked: yet afterwards, as the lewdneſs of others, ſo of thoſe, on whom it was incumbent to adminiſter baptiſm increaſed, experience clearly teſtifying it to the whole world, this could no longer be done with decency: and therefore, for five centuries back, that cuſtom has been gradually diſcontinued almoſt all over the weſt. See Voſſius in the place already quoted. Who has this from *Joſephus Vicecomes, de ritibus Baptiſmi, Lib.* 4. *c.* 10, 15. To whom however Gilbert Voetius, a divine of immortal memory, oppoſes his learned conſiderations, *Polit. Eccles. T. p.* 690, proving, by no contemptible arguments againſt Vicecomes and Voſſius, that perſons to be baptized, quite naked, did not obtain in the ancient church. But though this act of ſtripping ſhould be more reſerved and modeſt, than is uſually repreſented by painters; yet on account of the depravity of men, the rite of effuſion or aſperſion ſeems to be ſafer, for which no ſuch naked expoſure of the body is requiſite. From all which we conclude, that the Latins

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were very unkindly, and therefore without reaſon, called by ſome Greeks in the council of Florence, Abaptiſts, becauſe they did not go into the water and were plunged. See the hiſtory of that council, Sect. 9. c. 9.

XV. Whether immerſion or aſperſion be done once or thrice, I take not to be material: as we have no precept of our Lord concerning this. Yet the trine immerſion was more uſual among the ancients: who alſo therein placed ſome myſtery. For thereby they would have it to ſignify. 1ſt, A confeſſion of the adorable Trinity, in whoſe name baptiſm was ſubmitted to. 2dly, "The death and reſurrection of Chriſt after three days," as Athanaſius ſpeaks, Queſt. 94. 3dly, Ambroſe adds a third reaſon but of leſs weight, *Lib.* 2. *de Sacram. c.* 7. "Thou haſt plunged for the third time, that the third confeſſion might wipe away the manifold failures of thy former life." But afterwards in Spain, while the Arians numbered the immerſions, in order to divide the divinity, Leander, biſhop of Seville, conſulted Gregory II. biſhop of Rome, about the queſtion concerning the trine, or ſingle immerſion; who anſwered, that though the church of Rome dipt thrice, yet the church of Spain would rather be content with a ſingle immerſion: and it was decreed in the fourth council of Toledo in the year 633, that it ſhould be ſo; where Canon 5, or according to another edition, Canon 6, both is accounted right, and both irreprovable in the holy church of God. Yet * one religious ceremony of a ſingle ſacrament is preferable; that every one may ſee the unity of the Godhead, and the trinity of perſons therein. The unity, when we dip once; the trinity, while we baptize in the name of the Father, the Son and the Holy Ghoſt: See Voſſius *Diſput.* 2. *de baptis.* And Forbes, *Lib.* 10. *c.* 5. §. 48. *Seq.*

XVI. Indeed, it is not proper to adminiſter baptiſm without ſome words, by which the myſtery of it may be briefly explained: according to that well known ſaying of Auguſtin, "take away the word, and what is the water but water only?" Yet we are far from thinking, that Chriſt preſcribed a form of words, which all were to make uſe of at all times, and in all places. Chriſt, indeed, commanded to baptize in the name of the Father, Son and Holy Ghoſt, but not preciſely to ſay, I baptize thee in the name of the Father, *&c.* The apoſtles are ſaid "to have baptized in the name of Jeſus," Acts ii. 38. and Acts viii. 16. Acts xix. 5. and yet it does not follow, that they uſed this form, *I baptize thee in the name of Jeſus.* But as

* This I apprehend, is the ſenſe of the author, whoſe words are, *ſimpli tamen myſterium ſacramenti præfertur.*

as baptiſm ought, by all means, to be performed in the name of the ſacred Trinity, to whoſe obedience and worſhip we are conſecrated by the waſhing of water, it alſo ſeems neceſſary, in the adminiſtration of it, to make either an explicit, or at leaſt an implicit mention of the Trinity. Nor is it to be doubted, but he maintains ſome miſchievous error, who refuſes to follow a cuſtom received by all the Chriſtian world, and probably derived from apoſtolic example. But I dare not abſolutely condemn the baptiſm adminiſtered and received in the name of Chriſt, without any mention of the Father and Holy Spirit, both becauſe the baptiſm of the Apoſtles is deſcribed in thoſe words by Luke, and becauſe, as Baſil has ingeniouſly obſerved, *de Spiritu Sancto*; "to name Chriſt is to confeſs the the whole Trinity: for this ſets forth both God who anoints, the Son who is anointed, and the unction, even the Holy Ghoſt." We have ſomething like this in Ambroſe, *de Spir. Sancto, Lib.* 1. *c.* 3. quoted alſo by Peter Lombard, *Sentent. Lib.* 4. *Diſtinct.* 3. where he treats of the form of baptiſm. Neither is it an improper obſervation, that there is ſome difference in the caſe of baptized perſons, who from Judaiſm, and of thoſe who from Gentiliſm embraced Chriſtianity: for, is it proper, that the Gentiles, who are converted from idols to the true God; to that God, I ſay, who, by the diſtinction of the three perſons in one eſſence, is diſcriminated from thoſe that are not God's, ſhould be baptized into the expreſs confeſſion of the Trinity: but as the God of the ancient Iſraelites and of the Chriſtians is one and the ſame, the profeſſing the Lord Jeſus ſeems to have been ſufficient in the baptiſm of the Iſraelites. And it is poſſibly for this reaſon, enjoined Mat. xxviii. that the Gentiles ſhould be baptized in the name of the Father, Son and Holy Ghoſt; but the Jews either ſuch by birth, or formerly become ſuch by profeſſing the Jewiſh religion, are ſaid to be baptized in the name of Jeſus.

XVII. Peter, 1 Epiſt. iii. 21. gives us to know, that baptiſm is a kind of type or figure, which ſignifies to commemorate and teach ſomething more heavenly and ſublime. And therefore having explained what is external and ſenſible, we are now to treat of the *Spiritual thing ſignified*; which may be conſidered either *generally*, or *particularly*.

XVIII. The thing ſignified by baptiſm *in general* is the *reception into the covenant* of grace, as adminiſtered under the *New Teſtament*. As circumciſion was the ſign and ſeal of the Old Teſtament, Gen. xvii. 11. ſo baptiſm, which ſucceeds circumciſion, Col. ii. 11. is the ſign of the new covenant, and as Baſil ſpeaks, *the inviolable ſeal* thereof. Moreover that reception into the

the covenant of grace imports two things. 1ſt, Communion with Chriſt, and his myſtical body, and conſequently a participation of all his benefits. 2dly, An engagement to incumbent duty. Both are ſignified and ſealed by baptiſm. In reſpect of the former, we are ſaid "to be baptized into one body," 1 Cor. xii. 13. and "ſaved by baptiſm," Tit. iii. 5. 1 Pet. iii. 21. With reſpect to the latter, baptiſm is called συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεόν, "the anſwer of a good conſcience towards God," 1 Pet. iii. 21.

XIX. A paſſage certainly that merits an accurate explication. Therefore we ſhall firſt ſhew what is *a good conſcience:* then what ἐπερώτημα *anſwer*, imports: laſtly, to what the words εἰς Θεον *towards God*, are to be referred, whether to ἐπερώτημα, *anſwer* or to *a good conſcience*. *A conſcience is good* in a twofold reſpect: 1ſt, *Sincerely good*, when it faithfully, in God's name, lays before a man what is to be done, and what to be avoided, and continually excites him to the careful practice of holineſs. 2dly, *Chearfully good*, when it makes him joyful, by giving him the teſtimony of a ſincere holineſs. And therefore to have a good conſcience, as our apoſtle ſpeaks. ver. 16. is to live according to the dictates of the mind in ſuch a manner, that you may be aſſured that you do well and pleaſe God. This Paul calls ἀπρόσκοπον συνειδησιν, "a conſcience void of offence," Acts xxiv. 16.

XX. The word ἐπερωτημα (which we tranſlate *anſwer*,) is variouſly explained by the learned. Oecumenius explains it by ἀρραβών, ἐνέχυρον, and ἀπόδειξις *earneſt, pledge, and demonſtration*. Which the celebrated Cocceius has adopted, who generally inſiſts, that ἐπερώτημα denotes an argument, a ground of aſking God as a father; and a ſign and ſeal, which we may uſe with boldneſs, and when we draw near to God may beg his ſaving graces without fear. But this explication does not ſeem to agree with the origin of the word: and I doubt, whether any example of ſuch a ſignification can be produced from any approved author. Voſſius, in my opinion, obſerves much better, that ἐπερώτημα does not ſimply ſignify an interrogation, but that which is anſwered to another interrogation. For, the perſons to be baptized aſk of God, whether he will be their God: and God, on the other hand, aſkes and reſtipulates, whether they themſelves will maintain a good conſcience towards him. Grotius's annotations here are very learned: he obſerves, that ἐπερώτημα is a law term, and generally uſed in Theophilus, and the other Greek interpreters of the Roman law for *a ſtipulation:* as alſo in the Gloſſary, ἐπερωτῶ, *I ſtipulate*. But adds, that, by a metonomy, as is often the caſe in the law, an *anſwer*, or *promiſe* is comprehended under the name *ſtipulation*. Hence in

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the ſame Gloſſary, ἐπερωτῶμαι, *I promiſe, I engage.* If Beza had attended to this, poſſibly he would not have ſaid, that it was harſh to tranſlate ἐπιτωρᾶν *to anſwer*, as Eraſmus has done.

XXI. But which of theſe ſignifications, whether that of ſtipulating, or of promiſing, ſhould here take place, depends very much on the conſtruing the words *towards God.* Which may either be ſo connected, as that *a good conſcience* may be ſaid to be *towards God*, that is before God, or reſpecting him in all its actions; as Acts xxiv. 16. or ſo, that ἐπερώτημα may be ſaid to be *towards God.* If the former, it ſeems more agreeable to tranſlate ἐπερώτημα, *ſtipulation*, as Beza has learnedly done. For, it is God who ſtipulates with, or requires of the Chriſtian, that he maintain a good conſcience towards him. But ſhould the latter be more agreeable, and the conſcience itſelf, or the Chriſtian, conſidered as ἐπερωτῶν giving an anſwer to God concerning a good conſcience; it is plain, *anſwer* or *promiſe* is the more proper ſignification. And both ſo beautifully agree with the apoſtle's deſign, that I can ſcarce tell which to prefer.

XXII. For, there are theſe two things in baptiſm, God *ſtipulates*, or requires a good conſcience *towards* himſelf; and the conſcience "anſwers and promiſes to God," that it will endeavour to be ſo; or which ſeems more plain, man engages to keep a good conſcience. Formerly the Biſhop, or ſome other perſon in his name, interrogated thus, or which is the ſame thing, ſtipulated, Ἀποτασση τῳ Σατανᾷ *doſt thou renounce the devil?* The perſon to be baptiſed made anſwer, Ἀποτασσομαι, *I do renounce.* Again being aſked *doſt thou conſent to Chriſt?* He anſwered, *I do conſent: Tertullian de Baptiſmo* calls this *the engagement of ſalvation.* And *de reſurrectione carnis* ſays, "the ſoul is eſtabliſhed not by waſhing, but by the anſwer." Cyprian called it the "interrogation of baptiſm," Epiſt. 76 and 80. To the very ſame purpoſe are the words of Peter: for, it is probable, that if not the very ſame, yet at leaſt a ſimilar form of aſking and engaging, and of the ſame import, was uſed in the ſuſception of baptiſm, even from the days of the apoſtles. And though there had been no expreſs form of this; yet baptiſm, being the firſt entering into covenant, virtually contains ſuch a ſtipulation and engagement.

XXIII. But we are likewiſe more particularly to explain; firſt, what may be ſignified by the *water* in baptiſm; and then what by the *rites*, commonly uſed about the water. And the *water* certainly denotes both the *blood* and *Spirit* of Chriſt. It is plain, ſuch effects, are in the ſacred writings aſcribed to theſe, as to the myſtical water, that ſignify and ſeal the communication of them by baptiſm: namely, to the *blood*, as the *impetrating*

impetrating cauſe; to the *Spirit* as the *applying cauſe*, Paul, Heb. xii. 24. and Peter 1 Epiſt. i. 2. ſpeak of the blood of Chriſt, with which we are ſprinkled. But the Spirit is expreſsly repreſented by the term water, Iſa. xliv. 3. Ezek. xxxvi. 25—27.

XXIV. The analogy or ſignification of this ſacrament principally conſiſts in theſe three things. 1ſt, Water is of all things moſt proper, either from the nitre, with which it is replete, or from ſome other quality, to waſh away the filth of the body. But the blood of Chriſt waſhes the ſoul from all the pollution of ſin, 1 John i. 7. becauſe by his ſufferings he certainly merited, that we ſhould be preſented pure before God, Eph. v. 25, 26. And the Spirit of Chriſt, who applies the merits of his blood, actually cleanſes us, 1 Cor. vi. 11. 2dly, Water alſo has a power to *drown* and to *ſuffocate:* the ſame efficacy is exerted by the blood and Spirit of Chriſt, for the mortification of the old man; of which we ſhall hear more preſently, and, on this account, Gregory Nazianzen called baptiſm the *deluge of ſin.* With which Ambroſe agrees *de Initiandis, c.* 3. "the water is that in which the fleſh is drowned, in order to waſh away all ſin." 3dly, Water is the *principle* of very many *living things*, and in their creation the Spirit brooded on the waters, Gen. i. 3. The earth ſcarce produces any living thing, either of the vegetable or reptile kind, unleſs impregnated with water, Pſal. lxv. 10. The very generation of the human fœtus is ſaid to be from water, Iſa. xlviii. 1. Pſal. lxviii. 27. Thus in like manner, the blood and Spirit of Chriſt, as the myſtical water, are the principles of our regeneration and new creation, John iii. 5. And as that is ſignified by the water of baptiſm, ſo baptiſm itſelf is called, Tit. iii. 5. "the waſhing of regeneration, and renewing of the Holy Ghoſt."

XXV. With reſpect to the ceremonies in the adminiſtration, we are diſtinctly to take notice: I. Of the immerſion into the water, and the waſhing, that is the conſequence of it. II. The continuing under the water. 3dly, The emerſion out of the water. Theſe rites referred either to the *remembrance* of thoſe things, which Chriſt underwent, or ſignify the *benefits*, which Chriſt beſtows upon us, or put us in mind of our duty.

XXVI. Firſt therefore, the *immerſion* into the water, repreſents to us that tremendous *abyſs of divine juſtice*, in which Chriſt was plunged for a time, in ſome meaſure, in conſequence of his undertaking for our ſins: as he complained under the type of David, Pſal. lxix. 2. "I ſink in deep mire, where there is no ſtanding: I am come into deep waters, where the floods overflow me." But *more particularly*, an immerſion of this kind deprives us of the benefit of the light, and the other enjoyments

of this world; ſo it is a very fit repreſentation of the *death* of Chriſt. *The continuing* how ſhort, ſoever, *under the water*, repreſents his *burial*, and the loweſt degree of humiliation, when he was thought to be wholly cut off, while in the grave, that was both ſealed and guarded. *The emerſion, or coming out of the water*, gives us ſome reſemblance of his *reſurrection*, or victory, obtained in his death over death, which he vanquiſhed within its inmoſt receſſes, even the grave: all theſe particulars the apoſtle intimates, Rom. vi. 3, 4.

XXVII. Moveover, baptiſm alſo ſignifies thoſe *benefits*, which believers obtain in Chriſt: and theſe are either *preſent* or *future*. Among the *preſent*, the principal is, fellowſhip in the death, burial, and reſurrection of Chriſt; and the conſequence of it, viz. the mortification and burying of our old man, and the raiſing of the new, by the efficacy of the blood and Spirit of Chriſt. For, the *immerſion* into the water, repreſents the *death of the old man*, even in ſuch a manner, that it can neither ſtand in judgment to our condemnation, nor exerciſe dominion over our bodies, that we ſhould ſerve it in the luſts thereof. In the former reſpect, the death of the old man appertains to juſtification; in the latter, to ſanctification. The *continuing* under the water, repreſents the *burying* of the body of ſin, whereby all hopes of a revival are cut off; ſo that after this, it is neither able to condemn, nor rule over the elect. For, as in burying, the dead body, which is covered over with earth, is removed from the ſight of men, and ſo weighed down by the earth thrown upon it, that, ſhould we ſuppoſe ſome life to have remained in the buried perſon, to be beſtowed upon him anew by a miracle, yet it cannot fail to be ſtifled by the load of earth lying upon it, nor recover to any degree of permanence. In the ſame manner, when in baptiſm the perſon ſunk under the water, is for ſome time detained therein; this ſignifies and ſeals to us, that our ſins are removed from the view of the divine juſtice, never to be imputed to our condemnation: or as Micah ſpeaks, chap. vii. 19. "He will ſubdue our iniquities, and caſt all our ſins into the depth of the ſea:" likewiſe that the power of ſin is ſo depreſſed and weakened, that it can no longer drive us at its pleaſure, or hinder our ſalvation, or be able to reſume the power, which it has once loſt, in order to bring us again under its dominion. The *emerſion* out of the water is a ſymbol of the revival of the new man, after our ſins are now ſunk, to a ſpiritual life by the reſurrection of Chriſt. And this alſo the apoſtle declares, Rom. vi. 3—6. and Col. ii. 11, 12. where he intimates, that our baptiſm is ſuch a memorial of the things that happened to Chriſt, as at the ſame time to ſeal our communion

munion with him in all theſe things, and our union as it were into one plant.

XXVIII. But *future bleſſings* are alſo ſignified by baptiſm. For as in baptiſm, after we are immerſed in the water, we directly come out of it in ſafety; ſo in like manner, it ſhall be, that though we may be preſſed with afflictions in this life, yet we ſhall not be overwhelmed by them, but being at laſt delivered from them, ſhall be tranſlated into everlaſting joys. That calamities in ſcripture are compared to waters, appears from many paſſages, as Pſal. xviii. 4. Pſal. xxxii. 6. Pſal. xlii. 7. Pſal. cxliv. 7. And afflictions are ſometimes called by the name of baptiſm, Mat. xx. 22. Mark x. 32. Luke xii. 30. Therefore the coming out of the water, or the wiping off the water ſignifies, that we ſhall happily ſurmount all the difficulties of this life. See 1 Pet. iii. 20, 21. "Wherein *(in the ark of Noah)* few, that is eight ſouls were ſaved by water. The like figure whereunto even baptiſm, doth alſo now ſave us." And as the Iſraelites when they entered the Red Sea, under great apprehenſions of danger, were, upon the Egyptians being drowned, amazed, that at length they came ſafe to land; ſo in like manner, believers having ſurmounted all the miſeries of this life, and ſtanding on the ſea of glaſs, ſhall ſing *the ſong of the Lamb*, Rev. xv. 3. ſaying, "he brought me up alſo out of an horrible pit, out of the miry clay, and ſet my feet upon a rock, and eſtabliſhed my goings," Pſal. xl. 2.

XXIX. Moreover, as in baptiſm are ſet forth the death, burial and reſurrection of Chriſt: but his reſurrection is a pledge of our glorious reſurrection: we may learn from our baptiſm, that after being buried, as it were in the water, we directly riſe out of it, ſo at the laſt day, we ſhall be raiſed out of our graves, to eternal life. Hence Theodoret ſays of baptiſm. "It is an earneſt of good things to come, a type of the future reſurrection, a communion in the ſufferings, and a participation of the reſurrection of our Lord:" Agreeably to the words of Chriſt, Mark xvi. 16. "He that believeth and is baptized, ſhall be ſaved."

XXX. From what we have ſaid, it appears, that the rite of immerſion into the water, upon which emerſion follows, as was generally the practice among the ancients, has ſome ſignificancy and analogy to repreſent both the effect and the cauſe of that effect: yet we are not to imagine, that all analogy is deſtroyed by the practice of aſperſion, or pouring on the water. For, the pouring out, or aſperſion of the water, anſwers to the immerſion into it, and perhaps it would be better, if it was ſo copious, as to run over the whole face, and as it were cover it: by which

means, the emerſion out of the water would be anſwered by the diſſipation of it. But the face and head repreſent, as it were, the whole perſon; ſo that what things are done in that part, may be accounted as done in the whole body; and as the face is covered with the water, the whole perſon may ſeem to be immerſed; and with the running off of the water on every ſide, the whole perſon may be accounted as taken out of it; and the communion in the thing ſignified ſhould not be rated by the quantity of the external ſign. A very ſmall portion of water may no leſs ſeal the abundance of the divine grace in baptiſm, than a ſmall morſel of bread, and a more ſparing draught of wine in the holy ſupper.

XXXI. Thus far concerning the rites of immerſion and emerſion; let us now conſider the ablution or waſhing, which is the effect of the water applied to the body. In external baptiſm there is "the putting away the filth of the fleſh," 1 Pet. iii. 21. which repreſents the ablution, or waſhing away the filth of the ſoul contracted by ſin, Acts xxii. 16. "Ariſe and be baptized, and waſh away thy ſins, calling on the name of the Lord." But the filth of ſin may be conſidered, either with reſpect to the *guilt*, which is annexed to the filth or ſtain, and ſo it is removed by remiſſion, which is a part of juſtification; or with reſpect to the *ſtain* itſelf, or ſpiritual deformity and diſſimilitude to the image of God, and ſo it is taken away by the grace of the ſanctifying Spirit: and both are ſealed by baptiſm. Of the former Peter ſpeaks, Acts ii. 38. "Be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins." Concerning the latter Paul writes, Eph. v. 25, 26. "Chriſt loved the church, and gave himſelf for it: that he might ſanctify and cleanſe it with the waſhing of water, by the word." And they are laid before us both together, 1 Cor. vi. 11. "but ye are *waſhed*, but ye are *ſanctified*, but ye are *juſtified* in the name of the Lord Jeſus, and by the Spirit of our God." "Ye are waſhed," ſacramentally in baptiſm, which waſhing is a ſymbol of the myſtical waſhing: but the myſtical waſhing comprehends both *juſtification* and *ſanctification*; both which is performed *in the name of the Lord Jeſus*, that is, by the efficacy of his merits, and *by the Spirit of our God*, which effectually applies the merits of Chriſt to the elect.

XXXII. But becauſe we, who, while polluted with ſins, were plunged in the water, come out cleanſed, and encompaſſed with the light of the Holy Spirit, as with a ſhining garment; we are ſaid in that baptiſm to put on Chriſt, Gal. iii. 26, 27. "For we are all the children of God by faith in Chriſt Jeſus: for as many of you, as have been baptized into Chriſt, have put on

on Chriſt." This putting on of Chriſt, may be explained two ways; either as by the Spirit we are ingrafted into Chriſt, and ſo, by this our union with the only begotten and natural ſon of God, we become the ſons of God by grace: or alſo by the Spirit of God we are inwardly renewed to a new life, and therewith encompaſſed as with a ſhining garment, ſo that the native ſtains and wrinkles of the old man may be covered, and inſtead of them piety and holineſs ſhine forth in our converſation and lives. Thus the baptized are "like a flock of ſheep, that are even ſhorn, which come up from the waſhing," Canticl. iv. 2. And their caſe is the ſame, as was formerly that of Joſhuah the prieſt, whoſe filthy garments were, at the command of God, changed for ſplendid raiment; adding, "Behold I have cauſed thine iniquity to paſs from thee," Zech. iii. 3—5. In token of this, the newly baptized among the ancients put on white garments, which they wore the whole week after baptiſm, and did not put them off, till the eighth day after Eaſter or Whitſuntide; which was therefore called *Dominica in Albis*, as the *candidates*, or thoſe in white, were called *Albati*. Moſt of what we have ſaid Baſil biſhop of Cæſarea, has emphatically and briefly compriſed in *Exhortatione ad baptiſmum*, where he calls baptiſm, "the remiſſion of our debts, the death of ſin, the regeneration of the ſoul, the ſhining garment, the inviolable ſeal, the chariot conveying up to heaven, the procurement of the kingdom, the grace of adoption."

XXXIII. There now remains the third ſignification of baptiſm, which is to admoniſh us of our *duty:* and that is threefold, towards God and Chriſt, ourſelves and our neighbour.

XXXIV. And as we are baptiſed in the name, ſo we are conſecrated to the worſhip and ſervice of the holy Trinity, and renouncing the devil, the world, and the luſts of the fleſh, are taught to devote ourſelves wholly to God. Hence theſe things are joined together, Mat. xxviii. 19, 20. "Go ye therefore and teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghoſt, teaching them to obſerve all things whatſoever I have commanded you."

XXXV. And as we are eſpecially baptized into Chriſt, we are alſo commanded to acknowledge him for our Lord, huſband and head, and to frame the whole of our lives, in ſuch a manner, that we may not be found a diſgrace to him, with whom we are ſo cloſely united, nor to his Spirit, the bond of that union: but on the contrary, that the ſanctifying efficacy both of his blood and Spirit may appear in the whole tenour of our converſation. In fine, as we are moſt eſpecially baptized into the communion of the death and reſurrection of Chriſt, both which

which ſet before us an extraordinary pattern, to the likeneſs of which we ſhould be conformed. For as Chriſt, when he ſuffered death, was deprived of the enjoyment of the light, and of the function of his ſenſes, and of all the other operations of life, and thus was broke off from all commerce with the world, that he might have nothing farther to do with it. In like manner, it behoveth us, if we would have any true union with Chriſt, to ceaſe from all thoſe works, to which we were formerly addicted, and to renounce the world, almoſt as if we were dead. And as Chriſt, when he aroſe, commenced a new kind of life, quite different from that natural life, which he enjoyed in this world before his death; ſo it becomes us, if we would have any communion with him in his reſurrection, to riſe to a new life, and altogether different from that life, which was corrupted and ſtained with ſin, to which we were given before our calling: as thoſe things are urged by the apoſtle, Rom. vi. 3—6.

XXXVI. As to ourſelves, we are reminded in baptiſm; that, being once waſhed, we do not again pollute ourſelves with the filth of ſins; nor being baptized into Chriſt, we do not again mix with, or immerſe ourſelves in the world: leaſt "it ſhould happen unto us according to the true proverb, the dog is turned to his own vomit again: and the ſow, that was waſhed, to her wallowing in the mire," 2 Pet. ii. 22.

XXXVII. Beſides, ſeeing "by one Spirit we are all baptized into one body," 1 Cor. xii. 13. we are alſo reminded, as members of one body, to love one another, and keep up brotherly concord; being careful to maintain the unity of the Spirit in the bond of peace: For, there is one baptiſm, Eph. iv. 3, 5. In a word, as baptiſm is the ſeal of God's covenant, by the ſuſception thereof, we bind ourſelves to that holineſs of life, which becomes God's covenant-people.

XXXVIII. To all theſe things very great weight is added, in that baptiſm it is adminiſtered in the name of the Father, Son, and Holy Ghoſt. For thereby God the Father promiſes to thoſe, who are truely baptized, that with reſpect to them, he will ſuffer nothing to be wanting, which they can reaſonably expect from a moſt affectionate father: God the Son, in like manner promiſes, to execute in their behalf all the offices of a moſt perfect Saviour: the Holy Ghoſt likewiſe appoints for them both, ſanctification, conſolation, indwelling and perptual conſervation. And they, who are thus baptized, not only profeſs their faith in the myſtery of a Trinity, which we have treated of more fully elſewhere; but alſo bind themſelves to filial obedience to God the Father: give up themſelves to Chriſt, as a Prophet, to be his diſciples as a King to ſerve him; and as a Prieſt, for the

the expiation of their ſins. In fine, they bind themſelves to the Holy Spirit, not to grieve him, but reverently toobey all his inſpirations and motions.

XXXIX. What we have thus far ſaid concerning the ſignification of baptiſm, we have borrowed for the moſt part from Voſſius's Diſputations, which we have already often commended; as I likewiſe obſerve others have done before me. Things alſo ſimilar to theſe, and ſometimes almoſt in the very ſame words, I find in Gomarus Theſes. But which of theſe learned men firſt led the way to ſuch very accurate and ſolid conceptions, I cannot now ſay. The other uſual diſputes about baptiſm, have been fully diſcuſſed by our writers, and are generally to be met with in their *Loci communes*, and unneceſſary to be repeated here. Should any be deſirous to know the rites of the ancient church about baptiſm, they may conſult *Joſephi Vicecomitis Obſervationes Eccleſiaſticus de Antiquis baptiſmi ritibus:* and among our writers, *Voſſius* and *Voetius's Polit. Eccl. p.* 1. *Lib.* 2. *Tr.* 2. *Forbeſius, Lib.* 10. *and Hoornbeck in Diſput. de baptiſmo Veterum. Georgius Fehlavius ad cap.* 24. *Chriſtophori Angeli de Statu hodiernorum Græcorum*, has collected from different authors, the ceremonies uſed by the Greeks and Muſcovites in baptiſm.

XL. There is one thing that, I think, ought not to be omited here, ſeeing it is of very great moment to our conſolation: namely, that baptiſm is, by the will of God, to be adminiſtered not only to adult believers, but alſo to their children. The grounds for this, and thoſe beyond all exceptions, are to be met with in ſcripture: ſo that there is no neceſſity, with the Papiſts, who ſhamefully prevaricate in a good cauſe, to have recourſe in this matter to unwritten tradition.

XLI. We readily acknowledge, that there is no expreſs and ſpecial command of God, or of Chriſt, concerning infant-baptiſm: yet there are general commands, from which this ſpecial command is deduced by evident conſequence. For to begin with what is moſt general; God declared to Abraham, that it was his conſtant and unchangeable will, that the ſign of the covenant ſhould not be denied to thoſe in covenant with him, when he ſaid, Gen. xvii. 13. "And my covenant ſhall be in your fleſh for an everlaſting covenant." By theſe words, he commands the ſign of his covenant to be in the fleſh of all the poſterity of Abraham, with which he had enterd into a covenant of grace. From this general injunction, he infers, ver. 14. the neceſſity of circumciſion, becauſe he then gave it as a ſign of the covenant. When therefore upon the change of the economy, he ſubſtituted, in the place of circumciſion, another

ſign

ſign of the covenant, in conſequence of that general command, all thoſe in covenant are bound to take upon them the new ſign. Moreover believers under the New Teſtament belong to the ſpiritual poſterity of Abraham, and are, if we conſider its ſubſtance, partakers of the ſame gracious covenant, Rom. iv. 16, 17. not adults only, but alſo their children, as we ſhall preſently ſhew. Whence it follows, that the ſign of the covenant in their body, is not to be denied to the young children of believers, any more than to believers themſelves.

XLII. There is another command of Chriſt, Mat. xxviii. 19. *Go ye therefore, and, μαθητεύσατε, diſciple all nations, baptizing them, &c.* There Chriſt commands diſciples to be gathered into his ſchool, and ſealed, as perſons in covenant with him, with the ſeal of baptiſm. But it is evident, when parents become the diſciples of Chriſt, their children are alſo accounted in the number of diſciples. Juſt as among the Jews, together with the proſelyte parents, their young children were initiated in the Jewiſh rites. It was not therefore neceſſary, that Chriſt ſhould expreſsly mention the baptiſm of infants. For, as it was a recieved cuſtom among the Jews, that, together with the parents, who gave up their names to the God of Iſrael, their young children ſhould be baptiſed (as we have ſhewn above,) the apoſtles being ſent to baptiſe the nations, and accuſtomed to the rites of their own country, could not but think, that together with the parents, who made a profeſſion of the faith of Chriſt, they ought to baptize their infants, unleſs Chriſt had repealed the received cuſtom by a contrary command. Which as we no where read he did, we are abſolutely to conclude, that what we have now explained was our Lord's intention.

XLIII. Peter ſupplies us with another argument, Acts ii. 38, 39, "Be baptiſed every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt. For the promiſe is unto you, and to your children," *&c.* Where the apoſtle argues thus: they to whom the promiſe of grace was made, are to be baptiſed, we ſubmit, but the promiſe of grace was made not only to parents, but alſo to their children: it therefore follows, that not only parents, but alſo their children are to be baptiſed. Both propoſitions are the apoſtle Peter's. Now the whole difficulty conſiſts in this; who are we here to underſtand by the children, who partake of the promiſe of grace: whether adults only actually called, who are capable of making a profeſſion of their faith; or alſo younger children and infants? The Orthodox juſtly affirm the laſt: not only becauſe mention ſimply is made of children, without diſtinction of age; but alſo becauſe God expreſsly

preſsly promiſed to Abraham, to be the God of his ſeed, which he applies to an infant eight days old, Gen. xvii. 7, 12. We add as that Chriſt permitted *little children* to come to him, laid his hands upon them, and declared that of ſuch was the kingdom of heaven, Mat. xvi. 13—15. But whom Matthew calls παιδια, *little children*, Luke, chap. xviii. 15. calls βρεφη, *infants*; which word, according to Euſtathius properly ſignifies *a new born child at the breaſt*. Hence alſo Peter ſays, ως αρτιγεννητα βρεφη, *as new-born babes*, 1 Pet. ii. 2. And here it appears we are, by all means, to keep to the propriety of the terms, both in the noun βρεφος, and the verb προσφερειν; when it is ſaid, προσεφερον δε και νηπια βρεφη, *and they brought unto him alſo infants*, they appear to have been carried in arms. It is therefore evident, that to infants are alſo made the promiſes of grace and ſalvation.

XLIV. Let the fourth argument ſtand thus: It is unjuſtifiable to exclude from baptiſm, thoſe who are made partakers of the Holy Spirit: for, thus Peter, Acts x. 47. "Can any man forbid water, that theſe ſhould not be baptiſed, which have received the Holy Ghoſt, as well as we?" True, indeed it is, that the Holy Spirit diſcovered himſelf in thoſe, of whom Peter there ſpeaks, by ſome extraordinary gifts, which of themſelves were not ſaving: yet the principal argument for the right to baptiſm cannot be drawn from hence. The apoſtle therefore conſiders thoſe extraordinary gifts, as the effects of the ſanctifying Spirit, beſtowed on all the elect; and as ſpecial indications of the divine bounty towards them: whereby the truth of the goſpel was ſealed in them, and the ſincerity of their faith adorned: compare Gal. iii. 2. and thence, as from the thing ſignified, he argues to the participation of the ſign. We moreover ſubſume: even the children of believers have received the Holy Spirit: for otherwiſe they could neither be *holy*, which yet Paul declares them to be, 1 Cor. vii. 14. nor *be Chriſt's*, to whom none belongs, who has not his Spirit, Rom. viii. 9. nor ſee the kingdom of heaven, to which none is admitted, but he who is born of water and of the Spirit, John iii. 5. Whence it follows, that water cannot be forbid, that infants ſhould not be baptiſed.

XLV. Fifthly, They who belong to the church of God, have a right to baptiſm. The reaſon is, becauſe baptiſm is the ſign of aſſociation with, and ſeal of initiation into the church, Acts ii. 41. "they were baptiſed; and the ſame day there were added, *namely to the church*, about three thouſand ſouls." And then it is repreſented as the privilege of the whole church, that ſhe is "cleanſed by Chriſt with the waſhing of water, by the word," Eph. v. 26. But that infants belong to the church,

appears from this, that when God commanded his church to be gathered together, he did not ſuffer their "little ones, and thoſe that ſucked the breaſts to be abſent," Deut. xxix. 10, 11. Joel ii. 16. and proteſts that "they were born unto him," Ezek. xvi. 20.

XVI. Sixthly, We argue from this, that baptiſm has ſucceeded in the room of circumciſion. The apoſtle declares this, Col. ii. 11, 12. where he proves the abrogation of the ceremonial law, and eſpecially of circumciſion with reſpect to believers of the New Teſtament, from this conſideration, that the ſpiritual thing formerly ſignified and ſealed by circumciſion, is now ſignified and ſealed by baptiſm; intimating, that what circumciſion was to the Old Teſtament-church, the ſame now is baptiſm to the New, and indeed in a far more eminent and perfect manner, becauſe baptiſm is an introduction at once into the liberty and grace of the New Teſtament, whereas circumciſion contained the profeſſion of a bondage and yoke. But it is evident, that circumciſion was adminiſtered to infants; it therefore follows, that we are to have the ſame ſentiment concerning baptiſm. And indeed nothing can be advanced againſt the baptiſm of infants, which may not equally militate againſt their circumciſion.

XLVII. Here certainly appears the extraordinary love of our God, in that as ſoon as we are born, and juſt as we come from our mother, he hath commanded us to be ſolemnly brought from her boſom, as it were into his own arms, that he ſhould beſtow upon us, in the very cradle, the tokens of our dignity and future kingdom; that he ſhould put that ſong in our mouth, "thou didſt make me hope, when I was upon my mother's breaſt: I was caſt upon thee from the womb: thou art my God from my mother's belly," Pſal. xxii. 9, 10. that, in a word, he ſhould join us to himſelf in the moſt ſolemn covenant from our moſt tender years: the remembrance of which, as it is glorious and full of conſolation to us, ſo in like manner it tends to promote Chriſtian virtues, and the ſtricteſt holineſs, through the whole courſe of our lives.

XLVIII. Nothing ought to be dearer to us than to keep ſacred and inviolable that covenant of our youth, that firſt and moſt ſolemn engagement, that was made to God in our name. Nor is it any objection, that we were firſt bound in that covenant without our knowledge. For, no adult perſon, when he is informed of the excellency of that holy ſacrament, which was beſtowed in infancy, can be offended, that, according to the will of God, he was devoted ſo early by his pious parents to the ſupreme being; unleſs, at the ſame time, he is reſolved

to renounce entirely the name of a Chriſtian, and all his hopes of eternal ſalvation.

XLIX. It cannot alſo fail to be very delightful to godly parents, to preſent to God and his Chriſt, their deareſt pledges juſt began to enjoy the light, and conſecrated in the water of the myſtical font, or as Dionyſius the Pſeudareopagite elegantly expreſſed it, *in the divine ſymbols of a divine birth*, and recommended to the grace of God by the prayer of the whole church. Let this be the firſt care of their piety. *Gregory Nazianzen, Orat.* 40. *in ſanctum baptiſma*, ſpeaks as follows: "haſt thou a child? give not time to vice to gain upon him: let him be ſanctified from a child, and conſecrated to the Spirit from his tender years." And certainly, if no other benefit accrued from infant-baptiſm, every prudent perſon will own it to be very great, that it lays the moſt inviolable neceſſity on parents, carefully to train up their children, which they have ſo early devoted to God, in the myſteries of the Chriſtian religion, and the practice of true piety, both by inſtruction, admonition and good example. *They incur the guilt of an impious robber or thief*, as Bucer has gravely obſerved, *de Regno Chriſti, Lib.* 2. *c.* 9. "who are not at the greateſt pains to bring up and form thoſe they have conſecrated by baptiſm, to the Lord Chriſt, to the obedience of Chriſt. For, by this neglect, as much as in them lies, they again rob God of the children they gave up to him, betray and enſlave them to the devil." See what we have more fully written on *Infant-baptiſm* in a particular diſſertation.

L. And therefore it was a very laudable practice of the Bohemian brethren, who were wont to preſent their children at about twelve years old, in the church to the paſtor, in order to make a public profeſſion of their faith, and to ſhew, whether the parents had done their duty in inſtructing them, to which they had bound themſelves at the baptiſm of their children, as Laſitius relates, *de Moribus & inſtitutis Fratrum Bohemorum, c.* 12. §. 28, 29. Which, with the ſolemnity they uſually performed this, is related at large, *in Rationa diſciplinæ Ordin. Trat. Bohem.* p. 46 *Calvin. Inſtit. Lib.* 4. *c.* 19. §. 4. has hinted that a like practice obtained in the ancient church, and that from hence, in latter times, aroſe the imaginary ſacrament of Confirmation. And *Durel, in Vindiciis Eccleſiæ Anglicanæ*, obſerves, that the like cuſtom is ſtill retained in the church of England.

CHAP. XVII.

Of the Lord's Supper.

I. THE other ſacrament of the New Teſtament is the *holy ſupper of the Lord;* which the Lord Jeſus inſtituted immediately after his laſt paſſover, becauſeit was to ſucceed the paſſover, from which he transferred alſo to this moſt of the rites and phraſes, uſed by the ancient Jews in their paſſover. As this has long ago been obſerved by the learned, ſo it will appear from the brief explication, we are now to give of this ſacred ſymbol.

II. This ſacrament is called ΔΕΙΠΝΟΝ the *ſupper*, 1 Cor. xi. 20. not becauſe its celebration is neceſſarily confined to the evening or night. For, though in the ancient church this was frequently done; yet that was owing not ſo much to the religion of Chriſtians, as to the cruelty of perſecutors, who by their tyranny, obliged believers to meet altogether privately, and in the night time: but becauſe the Lord inſtituted this feaſt after the paſſover, which was to be ſlain between the two evenings, and eaten in the night. It was likewiſe inſtituted in the "very night in which he was betrayed," 1 Cor. xi. 23. and which was the laſt before his death; hence this moſt ſacred feaſt was conſtantly called the *Supper*. Beſides moſt ſumptuous entertainments among the ancients, eſpecially in the Jewiſh nation, at leaſt their nuptial feaſts were generally in the evening: as appears from the parable of the ten virgins, Mat. xxv. And therefore it was proper, that that feaſt, which repreſents the unſpeakable dainties of heaven, and is an earneſt of the "marriage-ſupper of the Lamb," Rev. xix. 9. ſhould be held forth to us under the name and emblem of a ſupper. Nor is it for nothing, that Paul obſerves, that Chriſt gave the ſupper to the church, in that night *in which he was betrayed.* For, beſides that, we have in this an illuſtrious diſplay of Chriſt's infinite love to men, in that he ſhould vouchſafe to have ſuch an anxious concern for us, eſpecially at that time, when his mind was otherwiſe ſo much taken up, and diſtreſſed with the horror of his approaching ſufferings: but what, above all, ought to make it ſacred to us, and very highly valuable, is, that it was inſtituted by our Lord, juſt as he was preparing himſelf to die.

III. Again, it is called ΚΥΡΙΑΚΟΝ δεῖπνον the *Lord's Supper*, 1 Cor. xi. 20. both becauſe the Lord was the author of it, and becauſe the whole of it agrees to the Lord, and to the remembrance

membrance of him; ſo that the Lord himſelf, in the right uſe of it, is exhibited to believers: and laſtly, becauſe it ought to be celebrated by us, according to the will and preſcription of the Lord.

IV. But the Lord's Supper, to paſs on from the name to the thing, is the ſacrament of education, or nouriſhment, in the New Teſtament church, wherein by the ſymbols of bread broken, and wine poured out, the dreadful ſufferings of Chriſt are repreſented to believers; and the promiſes of the New Teſtament and enlivening communion with Chriſt, made perfect by ſufferings, both in grace and glory are ſignified and ſealed unto them.

V. For the illuſtration of this deſcription, it will be uſeful we firſt diſtinctly conſider the external *ſigns*; then the *thing ſignified* by them. The *ſigns* are either the * *ſymbols* themſelves, or certain *actions* about the ſymbols. The *ſymbol* is twofold, *bread* and *wine*; and both of them are joined together, to ſignify the ſuperabundant fulneſs we have in Chriſt. Here we are to adore the divine providence, which hath given to his church things ſo ſimple and eaſily obtained, as pledges of things heavenly: and ſeveral reaſons may be aſſigned. 1ſt, That this ſacrament might, in all places, even to the end of the world, be in perpetual uſe among the faithful, it was ſuitable ſuch ſymbols ſhould be inſtituted, as might, in all places and at all times, be ready at hand for the church's uſe. 2dly, It is more conſiſtent with the ſpiritual economy of the New Teſtament, to be led by ſome plain and ordinary ſymbol, which ſhould neither detain the eye nor the mind, preſently to behold, meditate on, receive the thing ſignified, than to be ſo dazzled by ſome illuſtrious and miraculous ſign, like what was granted to the Iſraelites in the wilderneſs, as to be made to give leſs attention to the myſtical ſignification. 3dly, And then, the danger of ſuperſtition, which can ſcarcely be altogether avoided in the caſe of bread and wine, would have been far greater in that of a more illuſtrious ſign. 4thly, Nor is it from the purpoſe, that Chriſt has not again given us the fleſh of ſlain animals, nor bloody meals, ſuch as the fathers formerly eat in their ſacred feaſts; but has furniſhed out his table with plain bread and wine. For Chriſt's blood, by which all our debts are cancelled, and the fire of divine wrath is quenched, being once ſhed, it became a crime any longer to ſhed any blood in the ſacred rites of Chriſtians.

VI.

* Theſe are frequently called with us, the Sacramental elements and the Sacramental actions.

VI. Common and ordinary *bread* is to be made uſe of, as Chriſt uſed that which lay before him, Mat. xxvi, 26. But it was an old ſubject of debate between the Greek and Latin churches, whether it ought to be leavened or unleavened, both of them appealing to the example of our Lord. The Latins inſiſt that Chriſt uſed unleavened bread, becauſe immediately after the paſchal feaſt he inſtituted the ſupper; at which time it was altogether unlawful for any leaven to be ſeen among the Iſraelites. The Greeks, on the other hand, contend, that Chriſt eat the paſchal lamb, the day before the Jews celebrated their paſſover; from which they infer, that the days of unleavened bread were not yet come, when our Lord celebrated the firſt ſupper, and therefore it is moſt probable, that our Lord uſed leavened bread, which, before the days of unleavened bread came, was moſt commonly made uſe of. And indeed, as to Chriſt's example, we make no manner of doubt, but the Latins have the better of the Greeks in this argument. For, whether our Lord celebrated the paſſover on the ſame, or on a different day from the other Jews: what was the day of the paſſover to him, was alſo to him the day of unleavened bread: which the Evangeliſts expreſsly affirm, Mat. xxvi, 17, Mark xiv. 12. Luke xxii. 7. Nor is it ſo certain, that Chriſt celebrated the paſſover before the Jews, as Gerard Voſſius imagines with the Greeks. The diſputes of the celebrated John Cloppenburg and Lud. Capellus have already laid before the learned world, what probably may be ſaid on both ſides of the queſtion. Nay, the oppoſite opinion ſeems to be much better founded, as Bochart, whom we have already ſo often quoted, has made out by cogent aruments, who ſeems to have taken off all the difficulty of this queſtion, *Hierozoic. Lib.* 2. *c.* 1. However, we agree not with the Latins, who would have the example of Chriſt, in ſo ſlender a circumſtance, to retain the force of a perpetual law. For as this is no part of the eſſence of the ſacrament, ſo the uſe of either ſort of bread at this ſacred feaſt, as occaſion ſhall offer, is indifferent and arbitrary; ſince Chriſt, without any deciſion of this queſtion on either ſide, uſed that bread which was then at hand. Wherefore it is a matter both of aſtoniſhment and grief, that the Greek and Latin churches ſhould have diſputed, with ſo much eagerneſs and warmth, now for above five hundred years about ſuch a trifling matter. Du Pleſis de Euchariſtia, Lib. 2. c. 5. may be conſulted on this ſubject.

VII. But we can by no means approve of the ſmall round things, made of meal, commonly called *hoſts* or *wafers*, ſuch as now the Romiſh church is pleaſed to make uſe of. 1ſt, Becauſe they are moſt diſagreeable to the inſtitution and practice of

of Chriſt. For it is very probable, that Chriſt uſed ſuch an unleavened cake, as the maſter of the family, in whoſe houſe he kept the paſſover, laid before him, according to the cuſtom of the Jews. But theſe cakes were ſomething large, in order to be diſtributed in pieces among the gueſts at the table; they were alſo thin and broad, but yet of a moderate thickneſs like our ſweet and round cakes, that they might be adapted for the nouriſhment of the body. As to their matter, form, and preparation, ſee Buxtorf's Synagoga Judacia, c. 12. 2dly, Becauſe in that caſe, there is either no analogy, or an obſcure one, between the ſign and thing ſignified. Neither is there that ſerviceableneſs for ſupporting life, nor that nouriſhing quality, nor ſweetneſs of flavour in thoſe wafers, as in common bread; by which both the ſerviceableneſs, and nouriſhing efficacy and grateful ſweetneſs of the grace of Chriſt are repreſented. 3dly, Becauſe they were unknown in the church for near a thouſand years. Voſſius in his *Theſis de S. cœnæ Dominicæ Symbolis*, has laid open their origin from Honorius Auguſtodunenſis. His words are theſe. "It is ſaid, that formerly the prieſts received from every houſe or family, a quantity of meal, which cuſtom at this day the Greeks ſtill obſerve, and of that made the Lord's bread, which they offered for the people, and after conſecration, diſtributed among them. But after the church really increaſed in numbers, but abated in holineſs: it was decreed, on account of the carnal, that ſuch as could ſhould communicate every Lord's day, or every third Lord's day, or on the high feſtivals, or thrice a year. And becauſe the people did not communicate, there was no occaſion to make ſo large a cake, it was decreed to make it in the form of a penny." This is the true reaſon, why the hoſt has the form of a penny: but afterwards men of ſubtlety ſought, as is uſual in ſuch caſes, for a myſtery, where there was none: whence he immediately ſubjoins; "and that the people, inſtead of offering meal ſhould offer a penny, as an acquittance for receiving the Lord." Durandus in Rationali, Lib. 4. c. 14. has words alſo to the ſame purpoſe. "It is prepared in the form of a penny, both becauſe the bread of life was betrayed for pennies, and becauſe a penny was given as wages to the labourers in the vineyard." Theſe are fooliſh conceits, and foreign to the auguſt myſtery of the holy ſupper.

VIII. The other ſymbol is *wine*: which the evangeliſts call γενημα της ἀμπέλου, *the fruit of the vine*, in conformity to the Hebrew phraſeology, Mat. xxvi. 29. Mark xiv. 25. Luke xxii. 18. But it does not certainly appear, whether it was red or white. The Jews ordered the beſt and moſt generous wine to be purchaſed

chaſed for celebrating the paſſover. But in that country the red was generally accounted ſuch, Prov. xxiii. 31. Iſa. xxvii. 3. Hence in the Jeruſalem Talmud, Tractat. de Sabbato, fol. 11. "it is commanded, that red wine be uſed for that purpoſe." But if it appeared, that the white was better than the red, the preference was given to that. It is therefore probable, and only probable, that Chriſt uſed red wine. And it ſeems we ſhould not altogether overlook the ſimilitude there is between the blood of the grape, by which name red wine is chiefly intended, and the blood of Chriſt.

IX. And with no greater certainty can we determine, whether Chriſt uſed pure neat wines, or wine mixt with water. Thoſe ſpeak too freely, who affirm, that it was the cuſtom of that country, in order to moderate the ſtrength of their wine to mix it with water, that all might drink of it. For that this was left to the diſcretion of the Jews, as a matter of indifferency, on the very ſolemnity of the paſſover, appears from Sepher Mitzvoth Haggadol, fol. 118. col. 1. "The meaſure of the cup is a quart of wine either new or old; either neat or diluted." On the other hand, the argument of thoſe is alſo weak, who contend, that Chriſt uſed pure wine, becauſe it is called the *fruit of the vine:* but the vine produces wine not water. We have ſhewn above, that Chriſt ſpeaks after the manner of his country. But the Jews called the wine, even that mixed with water, in their ſolemn bleſſings over it, *the fruit of the vine*, having regard to the greater and better part of it. Thus the Jewiſh maſters expreſsly write in Talmud. Babylon. Tit. Berachot, fol. 50. col. 2. "They pronounce not the bleſſing on the wine, in which no water is mixed, ſaying, Bleſſed be he, who created the fruit of the vine-tree, but bleſſed be he, who created the fruit of the tree."

X. Nothing therefore can here with any certainty, be affirmed concerning Chriſt's practice. Yet it has been the prevailing cuſtom of the ancients, as well the weſtern as eaſtern church, if we except the Armenian, to mix the wine with the water; becauſe, after the ſupper, they kept their *Agpæa*, or love-feaſts, with the ſame wine, not chooſing to give any handle to the Gentiles, as if they uſed pure wine to exceſs. They add a threefold myſtery in this, in framing which they have given too much ſcope to their own fancy. 1ſt, That by the wine and water might be held forth the blood and water, which flowed from the pierced ſide of Chriſt. 2dly, That by that mixture the union of the two natures in Chriſt might be repreſented. 3dly, That ſince, in the Revelation of St John, the people are called water, the union of the ſame faithful people with Chriſt, the

the head is exhibited by that mixture. And as it is the way of human nature, to be fond of its own fancies, the Greeks put not only water, but alſo boiling water into the wine, and leaſt it ſhould, on any account, cool before they receive it, they do not pour it in till after the elevation: to ſignify, ſay they, that, from the ſide of our Lord on the croſs, flowed hot blood and water, as quickening things from a quickening body: or even (adds Cabaſilas in Expoſit. Liturg. c. 37.) "to ſanctify the deſcent of the Holy Spirit upon the church, who is otherwiſe compared to fire." Nor did the raſhneſs of their determining, and allegorizing ſtop here. In the ſynod of Tribur, under the emperor Arnulphus, in the year 895, or according to others, 899, it was provided, that "none ſhould perform the holy myſteries, without mixing wine and water; but that two parts ſhould be wine: becauſe the majeſty of the blood of Chriſt is greater than the weakneſs of the people.

XI. Our judgment is this: It does not appear, whether Chriſt mixed the wine, or drank it pure. Yet we grant the former to be probable; becauſe it was a more frequent practice among the Jews, on account of the generouſneſs of their wines: hence, in the rubric of the feſtivals, when they ſpeak of the wine, they always uſe the phraſe, *they mix him a cup*. There are alſo thoſe, who forbid pronouncing a bleſſing over the cup, before the wine is mixed with water. It is probable, Chriſt did what ſeemed to be moſt ſuitable to the rules of ſobriety. However, we imagine it cannot thence be proved, that Chriſt would preſcribe any thing by this his example, eſpecially to thoſe people whoſe wines are not ſo generous, as to require mixing in common uſe. For every thing, that Chriſt did, according to the cuſtom of his nation, and on occaſion of the paſſover, does not belong to the eſſence of the ſacrament nor has a myſtical ſignification, nor in all its circumſtances obtains the force of a perpetual law. The allegorical interpretations of the ancients appear ſomewhat inſipid, and without any foundation in the ſacred writings. Nor is the practice of the ancient church to be too much inſiſted upon in this caſe: for, as the thing is indifferent, the modern church has the ſame right that the ancient had. In ſuch things, the liberty, which Chriſt hath left his people, ought to remain inviolable; who are to look on nothing as binding and neceſſary, but his word only. Nay, after the rite of mixing began to be accounted neceſſary, it was prudently done in the reformed churches, for the preſervation of liberty, to prefer pure wine. Juſt as if ever the neceſſity of pure wine ſhould begin to be eſtabliſhed, it would be, perhaps, better to return to the practice of mixing it. Certainly thoſe

plainly ſhew, that they put a greater value on their own imaginations, than on the very inſtitution of Chriſt, who have thought it ſuperfluous to uſe wine in the holy ſupper, which by the command and preſcription of our Lord, is a neceſſary part: but on the contrary, have judged water neceſſary, which is of human appointment, as if we were left to our own liberty by the divine inſtitution.

XII. But as it is poſſible, nay, frequently happens, that, in ſome countries, neither bread nor wine are uſed, as in America, and other parts of the world, where, inſtead of bread, they have a food prepared of pulſe, or herbs, or of the fruits or even the barks of trees; and inſtead of wine, their drink is made of honey, or ſugar, or other aromatics, or even the juice of the cocoa-tree. It is juſtly queried whether, in thoſe countries, they are wholly to abſtain from the Lord's ſupper, or whether, inſtead of bread and wine, it may be lawful to uſe that food in the ſupper, which anſwers the purpoſes of bread and wine, and is adapted for ſtrengthening the body and cheering the heart. Indeed we think, that no raſh innovations ſhould be made in the uſe of the ſacraments: but then neceſſity has no law. And it ſeems very hard, ſhould any one take upon him to order, that the natives and the foreigners in thoſe ſpacious countries of the world, ſhould be deprived of the Lord's ſupper, and their Chriſtianity maimed without the ſacramental food. Eſpecially, as the principal thing in the analogy is retained, when that food and drink is made uſe of, by which the body may be properly nouriſhed, and the heart made glad. Thus much for the *ſymbols* or elements.

XIII. Let us now conſider the *actions* with reſpect to the ſymbols. And they are either thoſe of *Chriſt*, to be performed, after his example, by his *miniſters*; or of the *diſciples*, to be imitated by the *gueſts* or communicants. The *actions* of *Chriſt* are either *words* or *deeds*, and both theſe again either about the *bread*, or about the *wine*.

XIV. With reſpect to *bread*, there are four things mentioned, which Chriſt did. 1ſt, He *took* the bread; namely, into his hand. For, it was provided, by an expreſs canon of the Jewiſh law, that the maſter was not to pronounce the bleſſing, till he took the bread into his hand, that all might ſee, over what he pronounced the bleſſing.

XV. 2dly, *He bleſſed it.* This action is in the Evangeliſts called ευλογια, *bleſſing*, Mat. xxvi. 26. Mark xiv. 22. at other times ευχαριστια, *giving of thanks*, Luke xxii. 19. It is a fine ſaying of the Jews, mentioned by Buxtorf on this occaſion: "A man is forbid to enjoy any thing in this world without a bleſſing."

bleſſing." But the uſual form of bleſſing pronounced over the bread, was this: "Bleſſed be thou, O Lord our God, king of the world, who produceſt bread out of the earth." Yet it is more probable, Chriſt uſed a peculiar form, and one adapted to the preſent caſe, whereby he conſecrated the bread to be a ſacred ſymbol of his body. For, as in other reſpects, Chriſt ſanctified, by bleſſing and giving of thanks, bread and other food for natural uſe, Mat. xiv. 19. Luke ix. 16. ſo, by this bleſſing and giving of thanks, he dedicated the bread, as he did afterwards alſo the wine, ſet them apart from their natural uſe, to be ſacraments of his body and blood.

XVI. 3dly, *He broke* the bread. And this alſo after the manner of the Jews. For thus, the *Talmud. tit. Berachot, fol.* 39. *col.* 22. *he* (the maſter of the family) *bleſſes, and afterwards breaks.* This the apoſtles alſo carefully obſerved: hence, 1 Cor. x. 16. the *bread, which we break.* And therefore this is a myſtical rite, and, as it were, eſſential to the holy ſupper; at leaſt ſo neceſſary to the purity and completeneſs of it, that this whole feaſt is therefore called *the breaking of bread*, Acts ii. 42. and Acts xx. 7. Nor do they ſufficiently clear themſelves of a violation of the Lord's inſtitution, who, keeping their bread (if it may deſerve that name) whole, maintain, that they have fulfilled its purport, becauſe with them the lump is divided into many ſmall wafers. For that breaking of the lump is culinary, not myſtical, being performed in the kitchen, not in the church, and done before the ſacrament, not at the adminiſtration of it. It is to no purpoſe objected, that breaking among the Jews is ſometimes equivalent to diſtributing, as Iſa. lviii. 7, "deal *(break)* thy bread to the hungry," and Sam. iv. 4. "The young children aſk bread, and no man breaketh unto them." For, to break is there a *metalepſis* taken for that diſtribution, which is made after the breaking. But that none ſhould feign any ſuch *metalepſis* in the words of the ſupper, theſe two actions of Chriſt are diſtinctly mentioned, *he broke, and he gave.*

XVII. 4thly, The bread broken *he gave to the diſciples*, Mat. xxvi. 26. And this alſo was according to the ancient cuſtom of the Jews, of whom there is an expreſs canon on this head in Maimonides: "Breaking it, he ſets a piece before each, and the other (to whom it is given) takes it up in his hand: nor is it allowed to put it into the hand of the eater, unleſs he is mourning." If therefore it was not a Jewiſh cuſtom to put the piece broken off into the hand of the eater, but to lay it before him, that he might take it up with his own hand: how much leſs probable is it, that Chriſt put that morſel into the

mouths of his disciples? They who, at this day, observe that custom, depart both from the practice of Christ and from the purer antiquity: For, believers were formerly wont "to reach out their hands to take the sacred food," as Dionysius Alexandrinus speaks in *Eusebius, Lib. 7. c. 8.* But the other custom of putting the bread into the mouth seems to have begun about the year 600; andwas owing to nothing but a superstitious veneration for the signs, which at length degnerated into *Artolatry* or bread worship. See Vossius *de S. Cœn. Symbol. Disput.* 3. §. 4, 5.

XVIII. These then are the *actions* of Christ about the bread. Let us now consider his *words*. And they are twofold; either. *preceptive* or *explicatory*. The preceptive either simply enjoin some acts, or at the same time point out the end of those acts. The former are contained in these words: *Take*, namely, that which is broken, and set before you on the table. *Eat:* exactly as in the paschal solemnity: *whoever is hungry, let him come eat of this bread of affliction.* The latter, in which the end is set forth, are these: *Do this in remembrance of me. To do*, does not here signify, to make the body of Christ, or to sacrifice, as in Virgil, *cum faciam vitula*, as some ridiculously contend for: but is to be referred, partly to what our Lord did; the like to which was to be done by the apostles in the discharge of their office; partly to what he commanded the disciples, as communicants, to do; and regards both the dispensing and the receiving. And this command ought to be compared with that concerning the passover, Exod. xii. 24. "And ye shall observe this thing for an ordinance to thee and to thy sons for ever." Moreover, what he recommends concerning the remembrance of himself, is also borrowed from the paschal ceremonies. For, the whole passover was celebrated *for a memorial* of their miraculous deliverance out of Egypt, Exod. xii. 14. And almost every circumstance, even what the later Jews added to the divine institution, had their peculiar *memorial*. But how the supper is a memorial of our Lord, shall be afterwards considered.

XIX. The *explicatory* words, in which the mystery of the sacrament is explained, are these: *This is my body*, Mat. xxvi. 26. Mark xiv. 22. *which is given for you*, Luke xxii. 19. and *broken for you*, 1 Cor. xi. 24. And these things are also borrowed from the Jewish antiquities and the paschal phrases. For, when the Israelites did eat their paschal bread, they were wont to say: "this is that bread of affliction, which your fathers did eat in the land of Egypt." And what seems to come nearer thepu rpose, they called the roasted lamb, which was served up in the paschal supper, *the body of the passover*. But no one understood,

underſtood, or even could underſtand it otherwiſe, but that the bread, which they yearly eat on the feſtival day, was a ſymbol and memorial of that bread, which their anceſtors were formerly fed with in Egypt. In the ſame ſenſe therefore, the bread of the holy ſupper is called the body of Chriſt. Hitherto they had ſlain and eat the body of the paſchal lamb, which was a type of the body of Chriſt, afterwards to be delivered up to death for them: at preſent, Chriſt, inſtead of the paſchal lamb, gave them bread, for a ſymbol of his body: in the partaking of which holy bread, they were to have for the future, not a kind of type of things to come, or a memorial of a typical deliverance but the body of Chriſt, Col. ii. 14. the very ſubſtance, as it were of things already done, and of a ſolid and eternal deliverance. It is therefore evident, that they have wandered a great diſtance from the ſcope of our Lord's words, who would infer from them a change of the ſubſtance of the bread into the body of Chriſt: becauſe as this is moſt contrary to all reaſon, ſo alſo to the nature of ſacraments and ſacramental language. Thus much concerning the actions and words of Chriſt, with reſpect to the bread.

XX. Now follows what he both *did* and *ſaid* with reſpect to the *cup*. There are three things Chriſt did with reſpect to this: 1ſt, *He took* the cup, as the maſter of the family uſually did among the Jews, *taking it in both his hands*, before he pronounced the bleſſing over it.

XXI. 2dly, *He gave thanks:* ſeparately over the cup. For, though bleſſing the bread conſecrates all other kinds of food and liquors without any further conſecration; yet according to the doctors of the Jewiſh law, that does not ſerve for the wine; but a *peculiar bleſſing* is appointed for it *on account of its ſingular excellency*. The ordinary form of bleſſing was thus: "Bleſſed be thou, O Lord our God, king of the world, who createſt the fruit of the vine." But we are here to maintain, what we aſſerted concerning bleſſing the bread, that it is conſiſtent with truth, that Chriſt, at this time, made uſe of a peculiar form of conſecration. On account of this bleſſing, Paul calls it the *cup of bleſſing*, 1 Cor. x. 16. probably in imitation of that cup, which the Jews called the *cup of bleſſing the table*, or of thankſgiving, with which the feaſt was cloſed. And this cup Chriſt alſo took *after ſupper*, 1 Cor. xi. 25.

XXII. 3dly, *He gave* it to them; namely, his diſciples. For, it was the cuſtom of the Jews, that all the gueſts, after the maſter of the family had taſted it, ſhould drink ſome of it. Hence it is probable, that Chriſt after bleſſing, firſt drank of the cup; which thoſe words ſeem to intimate, which we have in

in Mat. xxvi. 29. "I will not drink henceforth of this fruit of the vine," &c. then diſtributed it among his diſciples.

XXIII. We might here enquire, why nothing is ſaid of *pouring out* the wine, which, in other reſpects, anſwers to breaking the bread. But Buxtorf *in Exercitat. de primæ cœnæ ritibus & forma*, by which I gratefully own I have profited very much on this ſubject, learnedly aſſigns the reaſon of that, namely, that the Jews, in their ordinary entertainments, obſerved no peculiar rite about pouring out the wine. This was done promiſcuouſly by a ſervant, or any other perſon, as occaſion offered. But in the feaſt of the paſſover, they order that, if by any means it can be done, the maſter of the family do not pour it out himſelf, but endeavour to get it done by another; becauſe every thing, at this feaſt ought to be done with an air of magnificence, to denote their liberty from Egyptian bondage, to which they were reſtored. And therefore it is very probable, that neither our Lord himſelf, nor his apoſtles, but ſome ſervant attending at the feaſt, belonging to the family of him, who gave the furniſhed room to Chriſt, poured out the wine at the command of our Lord. Whence it appears that our churches alſo in this reſpect come neareſt to antiquity, in which the elders or deacons perform that office.

XXIV. Chriſt's *words* with reſpect to the *cup*, correſpond with thoſe he had ſpoken about the bread, and they are, firſt, ſimply *preceptive*, "drink ye all of it," Mat. xxvi. 27. where that univerſal particle has its peculiar emphaſis: then he ſhews the *end*, "This do ye, as oft as ye drink it, in remembrance of me," 1 Cor. xi. 25. all which is clear from what was aforeſaid. The *explicatory* words are; "this is my blood of the New Teſtament, which is ſhed for many for the remiſſion of ſins," Mat. xxvi. 28. That is, the wine, contained in this cup, is the ſymbol of blood, not the typical blood, as was that of the paſchal lamb, but of my blood; by which is ratified, not that ſame Old Teſtament, which the blood of the lamb, they had now eaten, did ratify and confirm; but a New and a better Teſtament, which brings not a typical, but a real remiſſion; conjoined, not with the rigorous demands of the hand-writing, but with the giving a diſcharge in virtue of my blood, very ſoon to be ſhed, not to a few among the Iſraelites, but to very many nations all over the world. Thus much concerning the *actions of Chriſt* about the ſymbols.

XXV. Next follow the *actions of the diſciples*, and conſequently of the other gueſts. And theſe according to Chriſt's appointment, are three: firſt, *to receive* both the bread and the cup: but each ſeparately: for ſo Chriſt diſtributed them: in this

this manner he commanded his people to take them: thus the body of Chriſt, as broken for us; his blood as poured out of his body, are more diſtinctly repreſented: and in fine, as a complete entertainment requires both meat and drink, ſo this moſt complete ſpiritual repaſt, which we have in Chriſt, is thus moſt excellently repreſented. And therefore we cannot ſo well approve of that cuſtom, which prevailed in Cyprian's time, to give a piece of bread dipt in wine, to infants and the ſick: which was the practice in ſome places, about the year of Chriſt 340, in the public and ordinary celebration of the ſacrament. The ſame judgment we are to paſs on the cuſtom of the Greeks, who crumble the conſecrated bread into the wine, and take it out with a ſpoon.

XXVI. The other action of the gueſts is to *eat* the bread taken: for this is the immediate end of its being diſtributed and taken. Whence it follows, that thoſe deſtroy the end of the ſacrament, who take the bread or *hoſt*, as they call it, that they may keep it honourably in a *pyx* or box. This is altogether contrary both to the inſtitution of Chriſt, and the cuſtom of the ancient church. For, Chriſt has expreſsly commanded, they ſhould directly eat. And indeed, as the ancient Chriſtians under heathen emperors, by reaſon of the danger of perſecution, could not at all times have prieſts, eat part publicly and part they carried home: yet they, by no means kept it in a religious manner, in order to adore, but to eat it on the next occaſion. To this purpoſe is the decree of the council of Saragoſa, which was held in the year 381, Canon 3. "If any perſon is convinced, that he has not uſed the received grace of the Euchariſt, let him be Anathema for ever." For that purpoſe alſo, the Euchariſt was publicly kept by the prieſt, to be carried out of the ordinary courſe, to the ſick, not to be adored but eaten. But in the earlieſt times, as the ſacrament was celebrated every day, it was to no purpoſe to lay by the Euchariſt; but, when the ſupper was publicly adminiſtered, it might be ſent by the hands of the deacon to the ſick, or to thoſe who were abſent on ſome other account. Which Juſtin, Apolog. Secunda, mentions, was often done in his time. But what was left of the ſupper, or not made uſe of, was either thrown into the fire, or given to the ſchool-boys to eat; as Voſſius has proved from the ſecond council of Maſcon, from Heſychius and Evagrius Scholaſticus, Diſput. 3. de S. cœnæ Dómin. Symbol. §. 8.

XXVII. The third action of the gueſts is, *to drink* the conſecrated wine out of the cup. It is remarkable, that our Lord ſaid concerning the cup, not only "take this, and divide it among

among yourſelves," Luke xxii. 17. but likewiſe added a mark of univerſality, "drink ye *all* of it," Mat. xxvi. 27. And we are told how they complied with this command, Mark xiv. 24. "and they *all* drank of it." As if the Lord Jeſus purpoſely intended to obviate the ſacrilegious boldneſs of thoſe men, who deprive the Laicks, as they call the common people, of the conſecrated cup. It is an inſipid exception, that the *all* ought to be reſtricted to the apoſtles, to whom our Lord is there only ſpeaking. For the apoſtles, in that caſe, repreſented the whole church. And unleſs the papiſts will own this, whence will they ever prove, that the eating of *the bread* belongs to the laity or common people: eſpecially, as no univerſal particle is added to that command. We add the authority of the apoſtle Paul, who diſſuades the whole church of Corinth by this topic from the worſhip of idols: becauſe, ſays he, "ye cannot drink the cup of the Lord and the cup of devils," 1 Cor. x. 21. and again writing to the whole church, "as often as ye eat this bread and drink this cup, ye do ſhew the Lord's death, &c." Where he all along joins the eating of the bread and the drinking of the cup, as actions to be alike performed by the ſame perſons, 1 Cor. xi. 26—29.

XXVIII. But who are they on whom it is incumbent to obſerve theſe duties according to Chriſt's command. Paul has briefly reſolved this, 1 Cor. xi. 28, 29. "Let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup: for he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lord's body." In which words he ſhews: 1ſt, That no perſon ſhould approach the table of the Lord, but he who, having a knowledge of the ſacred myſteries, can diſcern the Lord's body, and, in ſome meaſure at leaſt, underſtands the analogy between the ſacred ſymbols and the thing ſignified by them, and on that occaſion can ſhew the Lord's death. 2dly, That there is alſo required in the communicant that experience of the ways of God about the elect, as to be able to examine himſelf; whether beſides the external profeſſion of faith, he hath alſo the genuine marks of the Holy Spirit dwelling in him, or which is the ſame thing, of a ſincere and internal Chriſtianity: ſuch as the ſorrow of a penitent heart which is after a godly manner; a lively faith reſting on Chriſt, as the alone author of life: in fine, an unfeigned love towards God and his neighbour, joined with an effectual purpoſe of reformation of life. Whoever, upon a previous examination, finds theſe things in himſelf, is not to account himſelf, as an unacceptable gueſt to the Lord.

XXIX. Theſe things were carefully obſerved in the ancient church,

church, while zeal was fervent, and diſcipline in its vigour. How diligent they were in inſtructing the Catechumens, with what circumſpection they acted in admitting them to the holy ſacrament, cannot be unknown to thoſe, who have but juſt looked into the writings of the fathers. And that none but the worthy might come to the communion, the deacon called out with a loud voice to all, before the adminiſtration, *Sancta ſanctis, holy things to the holy:* and the prieſt, *Surſum corda, to heaven with your hearts.* To which words the faithful anſwered *habemus ad Dominum, we have raiſed them to the Lord.* In Clement alſo, *Conſtit. Lib.* 2. *c.* 61. the deacon duly, at the beginning of the communion, ſays to the people, "Let none have a grudge againſt another, none be in a ſtate of hypocriſy." And the cuſtom of the Greeks, at his day, differs not from this; among whom they, who are to communicate, turn themſelves to every ſide of the church, and on bended knees addreſs thoſe around them; "Forgive us brethren, we have ſinned both in word and deed." To which they who were preſent anſwered in this manner, "Brethren, God will forgive us." Moreover juſt when the communicant was to partake of the ſacred feaſt, he addreſſes himſelf to Chriſt in theſe words; "I will not kiſs thee as Judas did, but, after the example of the thief, I confeſs to thee: Lord remember me, when thou comeſt into thy kingdom." Theſe things we have in *Chriſtophorus Angelus de Statu hodiernorum Græcorum, c.* 23.

XXX. We may eaſily gather from what we have quoted from Paul, what to think of the communion of infants. It appears to have been a cuſtom in the ancient church, to put the ſymbols of the holy ſupper into the mouths of infants juſt after baptiſm. A practice ſtill obſerved by the Orientals. I will here ſubjoin the words of Metrophanes Critopulus, Hieromonachus, confeſſ. c. 9. "But even infants themſelves are "partakers, beginning immediately upon their baptiſm, and "afterwards as often as the parents will. And if any one "ſhould blame us for the communion of infants, we can "eaſily ſtop his mouth. For, if he be an Anabaptiſt, we uſe "this ſaying againſt him: "Suffer little children, and for-"bid them not to come unto me," Mat. xix. 15. Alſo that "other: "except ye eat the fleſh of the Son of man, and "drink his blood, ye have no life in you," John vi. 53. But "the propheteſs Anna makes very much for us, who dedicated "Samuel from his early infancy to God; who alſo requires "the firſt-born of the Jews to be given up to him, from their "very birth, though not yet endowed with a competent mea-"ſure of underſtanding. But if our adverſary be no Anabaptiſt "we will alſo uſe the very ſame arguments againſt him, which "he uſes for infants againſt the Anabaptiſts; that as they ought

" to be baptiſed, ſo alſo to be made partakers of the Lord's " ſupper. And thus with the help of God we have got the " better of our argument." Thus far Metrophanes.

XXXI. But we are of a quite different opinion. For, all the words of our Lord's command, [with reſpect to this ſacrament] are ſo expreſſed, that they cannot belong to infants, who can neither receive the bread, nor eat it, unleſs it be chewed for them or ſoaked. For, " babes are fed with milk, and not with meat," 1 Cor. iii. 2. Heb. v. 12. Infants cannot examine themſelves, nor diſcern the Lord's body, nor ſhew his death, all which we have juſt heard, the apoſtle requires of communicants.

XXXII. The arguments of Metrophanes are very eaſily refuted. For, 1ſt, It does not follow, becauſe our Lord was willing, that young children ſhould come to him, and declared, that theirs was the kingdom of heaven, that they are to partake of the ſupper. Chriſt is there ſpeaking of ſpiritual and myſtical communion with himſelf, which does not imply any ſacramental communion whatever; but that only, of which the ſubjects he is ſpeaking of, are capable. 2dly, The nature of baptiſm and of the ſupper is different. Baptiſm is the ſacrament of regeneration and ingrafting in the church: in the adminiſtration of which, the perſon to be baptized is merely paſſive: to the receiving of that, the ſcripture does not ſo univerſally require ſelf-examination, and the ſhewing the Lord's death. And therefore it may be properly applied to young children. But the ſupper is the ſacrament of nutrition, by means of a ſolid food: to the partaking whereof, the communicants are required to perform certain actions both by the body and the ſoul: of which infants are incapable; and therefore it belongs to thoſe, who are come to the years of diſcretion, and not to little children. 3dly, Our Lord, John vi. 53. is not treating of a ſacramental, but of a ſpiritual and myſtical eating by faith, For, neither was the Euchariſt then inſtituted or known: nor will any one readily urge ſuch an abſolute neceſſity for the Euchariſt, as that without it none can be ſaved; which yet our Lord aſſerts of that eating of his fleſh. 4thly, The example of the propheteſs Anna who conſecrated Samuel a little child to God, is not at all to the purpoſe. For nothing can be concluded from that, but that it is a part of the duty of parents, to give up their children, as early as poſſible, to the obedience and ſervice of God. 5thly, And what they pretend concerning the dedication of the firſt-born of the Jews to God, is ſtill more impertinent. For, that dedication of the firſt-born, previous to the ſetting apart the tribe of Levi, ſhewed that they were God's, and to be employed in his ſervice: in them the other children were accounted to be conſecrated

and

and even the whole family; and in a word, they were types of Chriſt, in whom, as the firſt-born among many brethren, all the families of the earth are bleſſed. All which has nothing to do with the participation of the Euchariſt.

XXXIII. In the ancient church, the communion of the Lord's ſupper was far more frequently celebrated than it is at this day. It is the advice of Baſil to Cæſaria Patricia, Epiſt. 289. "Certainly, to communicate every day, and to partake of the holy body and blood of Chriſt, is a good and uſeful practice." Thus alſo Auguſtin relates in his former epiſtle to Januarius, that ſome *communicated every day*. And to this ſenſe ſome people wreſted the *daily bread*, mentioned in the Lord's prayer: as Fortunatus; but the aſking our daily bread, ſeems to inſinuate, that we ſhould every day, if poſſible, reverently take the communion of his body." Afterwards the church increaſing in numbers, but abating in zeal, the clergy communicated daily with their prieſt, while the people thought they had done their duty, if they communicated every Lord's day. But neither did they ſtop here: for, the people knowing no meaſure to their neglect, it was decreed in ſeveral Synods, that whoever did not communicate every third Lord's day at leaſt, ſhould be cut off from the church. At laſt matters came to that paſs, that the people ſcarce communicated on any other days, than the moſt ſolemn feſtivals; eſpecially on the Eaſter holy-days. Compare what we have already quoted, ſect. 7. from *Honorius Auguſtodunenſis*. This neglect of the common-people was frequently reprimanded with ſeverity by the holy men of God. But that cuſtom, which enjoins the communicating once a year, was ſo diſpleaſing to Calvin, that he did not ſcruple to call it a *moſt certain device of the devil*; and thinks, we are by all means ſo to order matters, "as that no meeting of the church be without the word, prayers and partaking of the ſupper:" gathering from Acts ii. 42. that ſuch was the practice of the apoſtolical church; where Luke ſays, that "the faithful continued ſtedfaſtly in the apoſtles doctrine, and fellowſhip, and in breaking of bread, and in prayers." He at leaſt imagines, the ſupper may be moſt decently adminiſtered, if each week at leaſt it be ſet before the church. See *Inſtitut. Lib.* 4. *c.* 17. §. 43—47. Alas! what a departure is there at this day, from the ſanctity and zeal of the ancients! yet as our Lord has determined nothing as to the time, and in general only recommended frequent communion, by that word, *as oft*, 1 Cor. xi. 25, 26. a certain medium, eſpecially amidſt ſuch a corruption of manners, ſhould ſeem to be obſerved; leaſt, either by the too frequent uſe, this ſacred food ſhould be diſeſteemed, or we ſhould ſlight or neglect that auguſt table of the Lord.

XXXIV. Let us now come to the *myſtical ſignification* of the ſupper, and introduce the beloved ſpouſe of Chriſt into the inner bed-chamber, where ſhe may delight herſelf, not with any outward appearance or figure, but exult and melt away in the moſt deſirable embraces of her huſband, and in the pleaſures of the pureſt love: and forgetting the world, forgetting herſelf, but full of Chriſt, ſhe may diſſolve away in reciprocal returns of mutual fondneſs. For this purpoſe the holy ſupper is to be conſidered. I. As a *ſign*, *teaching* us by the inſtitution of Chriſt. II. As a *ſeal*, *ratifying* the promiſes of the New Teſtament. III. As a *ſtipulation*, or ſolemn engagement, binding on us every duty of piety and love.

XXXV. If we conſider the ſupper as a *ſign*, given us for inſtruction; it exhibits a *remembrance* of Chriſt, and a lively repreſentation of moſt of φρικτῶν της ἐνσεβους ἡμῶν μυστηρίων *the awful myſteries of our religion*, as the Greek fathers often ſpeak. The *bread* ſignifies the *body* of Chriſt. For, as *bread ſtrengtheneth man's heart*, Pſal. civ. 15. ſo the fleſh of Chriſt, and the ſpiritual bleſſings and graces, purchaſed for us by Chriſt, when he was incarnate, are the food of our ſoul, ſupporting and ſtrengthening it in the ſpiritual life, into the hope of life eternal. "I am the living bread, which came down from heaven. If any man eat of this bread, he ſhall live for ever: and the bread that I will give, is my fleſh, which I will give for the life of the world," John vi. 51. Again, as corn, from which bread is prepared, is ground to meal, kneaded to dough, and baked in the oven, before it can be agreeable and wholeſome food for man; ſo in like manner, the Captain of our ſalvation was made perfect through various ſufferings, Heb. ii. 10. and ſcorched both in the fire of the divine wrath kindled againſt our ſins, and in the flames of his own love.

XXXVI. The *wine* ſignifies the *blood* of Chriſt. For, as wine allays the thirſt, revives the animal ſpirits, cheers the heart, Pſal. civ. 15. Prov. xxxi. 6, 7. and makes the maids cheerful (eloquent) Zech. ix. 17. ſo in like manner, the grace purchaſed by the blood of Chriſt, allays the thirſt of our ſoul, abundantly ſatisfying all our holy longings, John iv. 14. to a kind of a holy and myſtical ebriety, Pſal. xxxvi. 8. Cant. v. 1. it ſupports and ſuſtains the ſoul, when ſick of love, Cant. ii. 5. and "puts gladneſs into the heart, more than in the time that the corn and wine of worldly men are increaſed," Pſal. iv. 7. in fine, "cauſes the lips of thoſe that are aſleep to ſpeak," Cant. vii. 9. and to become eloquent in the praiſes of God and of his Chriſt. And hence it is, that the Lord compares the participation of his grace to a "feaſt of fat things, a feaſt of wines on the lees, of fat things full of marrow, of wines on the lees well refined," Iſa. xxv. 6. And we muſt not omit, that as

wine

wine is ſqueezed with much force from the grapes, when trodden in the wine-preſs; ſo in like manner the Lord Jeſus *was ſtraitened*, Luke xii. 50. and oppreſſed with much anguiſh, that the blood might flow to us from his bleſſed body, and his ſpiritual grace with his blood.

XXXVII. When the diſpenſer of the myſteries of God, *takes* the bread and the cup of bleſſing into his hands, before the eyes of the faithful, that ſeems to intimate, that Chriſt was thus conſtituted and taken to be Mediator, and *ſet forth* to believers, "to be a propitiation through faith in his blood," Rom. iii. 25. The *bleſſing* and *thankſgiving* pronounced over the bread and wine, teach us, that Chriſt is that bleſſed ſeed of Abraham, "in whom God hath bleſſed us with all ſpiritual bleſſings in heavenly places," Eph. i. 3. and the greateſt gift of divine bounty, for which to all eternity we ſhall not be able to render ſuitable thanks: nor are we to ſet about this ſacred feaſt, otherwiſe than by devout prayers, and a grateful acknowledgement of that infinite mercy, which the Lord vouchſafes to us, who are ſo unworthy. The *breaking* of the bread repreſents the breaking of Chriſt's body, eſpecially that by death; for, the ſoul is the band, by which all the parts of the body are preſerved united. But on its departure, the carcaſe is nothing but a heap of duſty particles, which are ſoon to be ſeparated upon its putrefaction. Which would alſo have been the caſe with the dead body of Chriſt, had not a ſpeedy reſurrection prevented that holy One of the Lord from ſeeing corruption. The *pouring out* of the wine repreſents the ſhedding of Chriſt's blood, that eſpecially, which was done on the croſs, for the confirmation of the New Teſtament. And thus in the holy ſupper, there is a commemoration of the death of Chriſt, not in words only, but alſo by thoſe myſtical rites. The *diſtribution* of theſe ſacred pledges is a figure or emblem of that gratuitous offer, by which the Lord Jeſus, with all his ſaving benefits, is preſented to the elect, with the moſt alluring invitations to accept of him: nor offered only, but actually reached out, and freely given to believers for their eternal ſalvation. In the preaching of the goſpel, there is alſo a certain, but a more general offer of Chriſt made to all, who ſeriouſly long after his grace. But in the diſtribution of the ſacrament, a much more particular offer and communication of ſpiritual grace is given to every believing communicant.

XXXVIII. But when believers *receive* the bread and wine, they declare by that action, that they receive by a true faith Chriſt himſelf, and all he is, that they may have a right to become the ſons of God, John i. 12. But the *eating* the bread and *drinking* the wine ſignify ſomething more. And *firſt*, they really

really ſet forth the devote and lively employment of the ſoul, engaged in holy meditations on Chriſt, who is all its deſire that it may derive from him every thing, it knows to be needful for its ſpiritual life. For, what feeding is to the body, that meditation is to the ſoul: whereby, from the things, the thoughts are employed about, it ſucks a ſuitable aliment, as the body is nouriſhed by eating. *Again*, theſe actions alſo ſignify that intimate union, which ſubſiſts between Chriſt and believers: as meat and drink, when put into the mouth, are not only received into the ſtomach, but alſo converted into the very ſubſtance of the perſon. This union the ſcripture calls an abode, John xiv. 23. *a joining*, 1 Cor. vi. 17. *the ſame body*, Eph. iii. 6. *Laſtly*, They repreſent that ſweeteſt delight, which the hungry and thirſty ſoul enjoys from the fruition of Chriſt and his grace: not only believing, but ſeeing and taſting, that the Lord is good, Pſal. xxxiv. 9. 1 Pet. ii. 3. And as all are partakers of *one* bread and of *one* wine, this is a figure of that amicable unity, whereby they, who partake of the ſame ſacred feaſt, are united together, as domeſtics of the ſame Lord: "for we being many are one bread and one body: for we are all partakers of that one bread, 1 Cor. x. 17.

XXXIX. But in the holy ſupper, we have ſomething more than an inſtructing ſign. It is likewiſe a *ſeal ratifying* to us the promiſes and grace of God. And *firſt* it really ſeals all the promiſes of the *covenant of grace*, which was formerly ſealed to believers by the paſſover, and all thoſe other ſacrifical feaſts, to which they were admitted. *Again*, more eſpecially, the promiſes of the *New Teſtament*, better than thoſe of the Old, which the fathers were obliged to be ſatisfied with. And in this reſpect the ſupper of the Chriſtians greatly excels the paſſover. "This is my blood of the New Teſtament, which is ſhed for many for the remiſſion of ſins, Mat. xxvi. 28. in order to a real and not a typical expiation of ſin, blotting out the hand-writing, quenching our thirſt, and enjoying a fulneſs of delight in a perfect liberty. *In fine*, it moſt eſpecially ſeals ſome *ſaving bleſſings*, both of *this life* and of *that to come*.

XL. The bleſſings of *this life*, which are ſealed to us by the ſupper, are principally three. 1ſt, Intimate union and communion with Chriſt, as made perfect by ſufferings. Had it pleaſed our Lord, to give to his diſciples a piece cut off from his body for them to eat, or ſome drops of his blood to drink; even that of itſelf would not be ſufficient to ſalvation, nor have accompliſhed a ſaving communion with Chriſt, which is not a carnal, but a ſpiritual thing: yet the diſciples would thereby have had a very effectual ſign of the myſtical union. But now he ſubſtitutes bread in place of his body, wine in place of his blood,

blood, when he ſays *this is my body; this is my blood:* and bids us be no leſs aſſured, by that pledge, of his myſtical communion, than if we took his very body and blood into our hands and mouth. 2dly, The conſervation, and nouriſhment, the ſtrength and increaſe of ſpiritual life, which flow from communion with Chriſt. As by the uſe of bread and wine, he who communicates, experiences his bodily ſtrength renewed; ſo at the ſame time it is intimated to the believing ſoul, that he ſhall not want that grace of Chriſt, which "giveth power to the faint, and to them that have no might increaſeth ſtrength," Iſa. xl. 27. 3dly, A ſatisfying fulneſs of every deſirable good, which neither the world could beſtow upon any, nor the beggarly elements of the world, ſeparated from Chriſt, furniſh the ancient Jews with: while the Lord Jeſus, preſenting theſe ſymbols, calls out to believers; "Ho! every one that thirſteth, come ye to the waters, and he that hath no money; come ye, buy and eat: yea come, buy wine and milk without money and without price. Wherefore do ye ſpend money for that which is not bread? and your labour for that which ſatisfieth not? hearken diligently unto me, and eat ye that which is good, and let your ſoul delight itſelf in fatneſs, Iſa. lv. 1, 2.

XLI. The bleſſing of the *life to come*, an earneſt of which Chriſt gives us in the ſupper, is that moſt abundant ſatisfactory fulneſs of glory, both in ſoul and body, which the Pſalmiſt has deſcribed, Pſal. xvi. 11. and Pſal. xvii. 15. and which is frequently repreſented under the ſimilitude of a marriage-feaſt.

XLII. Laſt of all, with reſpect to us, the holy ſupper is a kind of *ſolemn engagement*, ſtrongly binding us to every duty of piety and love, both to Chriſt and to our neighbour. It binds us to Chriſt in ſeveral reſpects. 1. In general, on receiving this earneſt of the covenant of grace, in which Chriſt joins himſelf to us in a marriage-covenant, we, by that very thing, promiſe and openly declare and avow, by an oath, that we ſhall fulfil every duty of a chaſte faithful and loving ſpouſe towards him. Every one of the communicants, by this public and ſolemn feaſt, which is appointed for confirming this myſtical marriage, makes an open profeſſion of that before God, angels and the whole church. Whoever partakes of the bread broken, and wine poured out, ſays to Chriſt, if not in plain words, and an explicit meditation on the thing, yet in the implicit meaning of his act; as "I deſire, Lord, to be a "partaker of thy body broken, and blood ſhed for my ſalvation, "ſo I declare, that I deſerve to have my body, no leſs than "this bread, broken or torn in pieces, to have my blood, no "leſs than this wine, poured out, if, in the renewal of this "covenant, I ſhall, with an evil and perfidious heart, break "my word to thee." 2dly, Beſides, as in the communion of

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the holy ſupper, the greateſt, and an almoſt incredible inſtance of the love of the Lord Jeſus, towards us, is held forth not only before our eyes, but exhibited to our taſte; in like manner it is proper, that the flames of our love towards him, be, in the participation of that feaſt, kindled up, and the love of him beyond all other love kept inviolate, and become the object of our admiring thoughts. In the ſame breath, that the ſpouſe was ſetting forth the love of her beloved to be better than wine; and infinitely preferring the kiſſes of his mouth to all other things, the moſt deſirable in other reſpects; ſhe alſo adds, Cant. i. 2, 3. "therefore do the virigins love him." 3dly, As the holy ſupper is eſpecially inſtituted in remembrance of our Lord, and in commemoration of his death, believers, in the uſe of it, are bound to have always freſh in their memory the Lord Chriſt, and the dreadful ſufferings he underwent, which are the moſt ſolid foundation of our hope, and the only matter of our conſolation; and to eſteem Chriſt crucified, as "a bundle of myrrh lying all night betwixt our breaſts," Canticl. i. 13. 4thly and laſtly, As a greater mark of familiarity, our Lord deſires a mutual ſupper, "I will ſup with him and he with me," Rev. iii. 20. It is therefore proper, that they, who are entertained by our Lord, with ſo magnificent a feaſt, ſhould be careful to give him a becoming entertainment in return: invite him to "come into his garden, and eat his pleaſant fruits," Canticl. iv. 16. and give him to "drink of ſpiced wine, and of the juice of their pomegranate," Canticl. viii. 2. That is, they ſhould give him delight by the ſincere practice of internal Chriſtianity; than which neither ſpices, nor the honey-comb, nor milk, nor wine, can be ſweeter to him.

XLIII. To conclude, by the uſe of the ſupper we are alſo bound to the practice of brotherly concord, and the ſincereſt love towards our brethren and ſiſters, partakers with us of the ſame table: that in the hearing, and with the applaud of angels, may be ſung in the church of God, with one mouth and one heart, "behold! how good and how pleaſant it is, for brethren to dwell together in unity," Pſ. cxxxiii. 1. Thus the apoſtolic church both ſet us an example for our imitation; "and they continuing daily with one accord in the temple and breaking bread from houſe to houſe, did eat their meat with gladneſs and ſingleneſs of heart," Acts ii. 46. To this purpoſe was the holy kiſs, by which they, on all occaſions, kept up a mutual peace; of which frequent mention is made in ſcripture, and of which, eſpecially in theſe rites of the ſupper, the innocent uſe was for ſome time continued among Chriſtians. God grant we may in ſuch a manner ſolemnize this myſtical ſupper on earth, that we may eternally feaſt with Chriſt in heaven. *Amen.*

FINIS.

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